

הַסְדֵּר

לְחֹל, לְשַׁבָּת וּלְיוֹם טוֹב

מִתְרַגֵּם וּמְסַדֵּר

מֵאֵת

בֶּן צִיּוֹן בּוֹקְסֵר



הַיְבָרֵר וּפּוֹבְלֵי שִׁינָּה קוֹמְפּוֹנִי

נְיוֹ-יֹרְק

THE PRAYER BOOK

WEEKDAY, SABBATH
and FESTIVAL

Translated and arranged

by

BEN ZION BOKSER



HEBREW PUBLISHING COMPANY

NEW YORK

THE PRAYER BOOK

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III

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INTRODUCTION

Prayer is the human side of an unending dialogue between God and man. In the wondrous phenomena of nature as in the inspired word of Scripture, God speaks to man. God speaks to man of His love for him, of His purposes in having fashioned life, and of the ultimate goodness of all existence. We who hear God, try to respond. Man's response to God is prayer.

Most Hebrew prayers are expressions of adoration and gratitude. They are prayers of thanksgiving and praise for God's boundless mercy and goodness, for His providential love and beneficence to all His creatures. These prayers fulfill our instinctive need to express appreciation for the many blessings that the divine Benefactor has bestowed on us, and they deepen our love for Him and our trust in His divine providence.

Prayers of praise have their origin in the emotion of awe and love. But our prayers also help to create these emotions and to deepen them. They charge us with the sensitivity to see God's providence over our lives and in the world around us.

The testimonies of God's presence, according to Jewish tradition, are everywhere. They are written large in the grandeur of nature, in the joys of studying the Torah, and in the drama of history. This accounts for the introduction into the Prayer Book of the great nature Psalms which extol God as Creator, the lyrical hymns in praise of the Torah, and the ever recurring references to the great historic event of the liberation from Egyptian bondage.

Our Prayer Book also includes petitionary prayers. They voice our needs, and they ask for deliverance from the various afflictions that beset us in the world. The function of petitionary prayer is to make us more conscious of our dependence on God, that we may thereby become more receptive to divine influences. God knows our needs before we voice them, but unless we are fully attuned to God, the bounty of His grace does not flow freely into our lives. As we draw closer to God, we come more completely under His providence, and His bounty flows more freely.

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Petitionary prayers also play an educational role. They help us to understand more clearly what our true needs really are. They teach us to pray not for the trivial things we often miss and long for, but for the things which are of enduring value, for wisdom, for nearness to God, for cleansing from sin, for redemption from oppression, for health, for sustenance, for peace, for the vindication of the righteous, for Jewish renewal in the Holy Land.

God answers petitionary prayer, but not necessarily according to our specifications. For we cannot expect God to overrule the laws operative in His universe. God cannot replace our own role in effecting the goals we seek. Man and God are partners in the work of creation. Man must be a co-worker with God in the struggle against the deficiencies which challenge him. Similarly, we cannot expect God to heed our requests when they run counter to the needs of the world as a whole. Nor can we expect God to lift us out of the limitations which are inherent in the human condition. We cannot ask Him to cancel our mortality, which means that life is given us for only a limited allotment of time, or our capacity to feel pain when attacked by hostile forces in our environment. God answers our prayers by helping us attain our goals, now or later, or by giving us the power to accept our condition and to endure it.

The function of prayer in all its manifestations is to bring us closer to God, that we may more faithfully perform His will. It is not to induce God to perform our will. As Rabbi Abraham Isaac Kook put it: "Prayer does not seek to effect any change in God, who is the source of all that is eternal and beyond change. It seeks rather to raise the soul toward divine heights."

We do not pray by words alone. Words are reinforced by more dramatic expressions, such as singing, dancing, bowing and kneeling, which make up the pageantry of our rituals. One element in ritual which men have used from generation to generation is the bringing of offerings to God.

What tokens can man offer God as an expression of his devotion? Any object which is precious to us can reveal our sentiments. Among a pastoral people, as were our forefathers, it was natural

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to give a choice animal from the herd. Thus there came into being the cult of animal sacrifices. The offering of these sacrifices became the center of an elaborate ritual of worship. All other expressions of worship were, of course, involved as well—words, hymns, instrumental and vocal music, and processions which are essentially in the nature of the dance.

When the Temple in Jerusalem was destroyed, the cult of sacrifices fell into the discard, but the essence of the service which had grown around it survived in other forms of worship which had flourished at the same time. The significance of each type of offering was transmuted into words, into melodies, and into certain dramatic enactments. The most graphic illustration of the latter is the Avodah Service on the Day of Atonement.

The three daily services in Judaism are the equivalent of a ritual that grew up as part of the cult of sacrifices. The morning (*Shahrit*) and dusk (*Minhah*) services are equivalent to the *Tamid* Temple offerings each morning and evening, in gratitude for God's continued and ever recurring blessings. The evening (*Maariv*) service substituted for the nightly Temple ritual which centered in the burning of the sacrificial portions set aside from each day's offerings. The supplementary service (*Musaph*) of each Sabbath and festival is equivalent to the supplementary offerings that once were brought in the Temple in Jerusalem on Sabbaths and festivals.

The destruction of the Temple was looked upon as a great calamity in Judaism. But the Rabbis did not regard the offering of sacrifices as an indispensable act of worship. Thus Rabban Johanan ben Zaccai consoled his people, after the fall of the Temple, with the citation from the prophet Hosea who had declared in the name of God: "I desire mercy and not sacrifice, and the knowledge of God rather than burnt offerings." Rabbi Elazar declared explicitly in *Berakot* 32b: "Prayer is more vital than the offering of sacrifices."

Our prayers voice the hope for the future restoration of the Temple in Jerusalem and a renewal of the service upon its altars. This does not necessarily depend on the restoration of the cult of animal sacrifices. The equivalent ritual into which the sacrificial

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system has been translated remains an efficacious expression of Jewish piety. It can become the basis of a renewed Temple service, in all its splendor and glory, recreating Zion as the center out of which there will again go forth the Law of God for all mankind.

Hebrew prayers are permeated with universal meaning, as timeless as the religious ideal underlying them. But they are cast in a language of poetry which is distinctive of the Hebrew idiom. It abounds in figures of speech, which parallel Biblical usage and which are based on the experiences of our forefathers in ancient days. In these figures of speech, moreover, God, the infinite, eternal, and absolute Being, who is without corporeality, is addressed in human terms, as though He possesses human attributes.

These figures of speech constitute the chief difficulty in understanding the Hebrew prayers, as well as the meaning of the Hebrew Bible. Psalm 148:14, for instance, taken literally, reads: "And He raised a horn for His people." This statement takes on meaning when one realizes that the horn was a symbol of strength to the ancient Hebrew poets, who saw animals use their horns in defense and attack. For the English reader, the figure of speech must be translated into equivalent terms. A literal rendition would confuse him.

The characterization of God as though He were a physical being is in many cases especially troubling. Quoting Exodus 15:6, the liturgy states: "Thy right hand, O Lord, is glorious in power." Surely we do not presume that God has a right and left hand. Once more, we are dealing with a figure of speech, in which God is compared with man. The modern translator might well have to sacrifice the vividness of the original imagery, by omitting the reference to God's right hand, and simply interpret: "Thou art glorious in power."

The liturgist does not merely parallel the style of the Bible. He often weaves his paragraphs from Biblical verses. These verses, taken from a variety of contexts, must be endowed in some cases with new shadings of thought which fit the purpose of the prayer. The significance of the prayer is lost unless these new shadings of thought are made clear. We have an illustration of this in the

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introduction of the verses Psalms 2:29, Obadiah 1:21, and Zechariah 14:9, at the conclusion of the Song of Moses, which is taken from Exodus 15:1-18. The last verses project the Messianic redemption of the future and the establishment of God's kingdom. Presumably, faith in future redemption is reinforced by the recollection of Israel's deliverance at the Red Sea; and this is undoubtedly the logic for the sequence of the verses. But all this is not indicated in our text, which simply groups all the verses into one paragraph, as though they all come from one single source. If a modern worshiper is to respond with feeling and inspiration to the prayers, these considerations must be made clear to him, either in explanatory notes or in the translation itself, to set them in proper context.

Is it legitimate to depart from the literal text, to offer expansions on it, or free translations? Every translation must, to some extent, do so. Each language has its own distinctive idiom, and if we are to insist on the retention of the literal meaning of each word, we would get nothing but literary distortion. The Rabbis recognized this when they declared in *Kiddushin* 49a: "He who translates a verse literally, has perpetrated a fraud."

The task of a translator is to be intelligible. He must, of course, be faithful to the idea which the original seeks to convey, but he must feel free to reformulate the original in the light of the idiomatic requirements of the language to which he translates. Indeed, there is no existing translation of the Prayer Book which does not depart from the letter of the original text. A completely literal translation would be of no help whatever to the modern worshiper.

It may be instructive to cite the freedom of translation of which the Prayer Book itself is a witness. A fragment of an Aramaic translation of several Biblical verses is embodied in one of the prayers, made up of many verses, the **ובא לציון גואל**. The original is the familiar affirmation of God's holiness: "Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory." The Aramaic translation which has been included in our text is an expansion of it: "Holy in the highest heaven, His divine abode;

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holy on earth, His mighty creation; holy forever and to all eternity is the Lord of hosts. The whole earth is full of His radiant glory." The above is, of course, more than a translation. It is also a commentary. Every translation must be part translation and part commentary.

The modern translator must also reckon with the fact that some religious concepts, as formulated in the Prayer Book, appear alien to the mentality of the modern worshiper. In the Prayer Book, the term Israel stands for the Jewish people as the bearer of the covenant with God. And it presupposes the condition of Israel's exile and homelessness. The emergence of the State of Israel has created ambiguity in the very name of the Jewish people, and it has made some of the references to the condition of the Jewish people and the Holy Land obsolete.

This Prayer Book contains references to the hoped for restoration of the royal House of David. Clearly we do not visualize a monarchy as the form of government in a restored Israel, with a scion of David sitting on the throne. Yet, the House of David symbolized in Jewish history more than a royal dynasty. It symbolized a state of security within the Jewish people, a state of national dignity and freedom. And it also symbolized religious vitality. David became the idealized hero of Jewish prayer because statecraft did not divert him from his religious vocation, as the Psalmist who sang of man's life with God. The longing for a Davidic restoration in the Prayer Book must be seen not primarily as an expression of a political ideal, but as the longing for a religiously renewed people living with a sense of peace in the world. Our translation of all such references in the prayers reflects this interpretation.

The Prayer Book also includes extensive quotations from Talmudic literature. The largest single Talmudic selection in the Prayer Book is the *Ethics of the Fathers*. Here we are involved in the peculiarities of the Talmudic style. The Talmud, for instance, often supports its pronouncements by text-proofs from Scripture. But these text-proofs on occasions interpret the Biblical verses in a special way, far different from the sense in which they are con-

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ventionally understood. Thus, the Mishnah *Sanhedrin* 10:1, which forms a preface to each chapter of the *Ethics of the Fathers*, asserts that all the people will have a portion in life eternal, described here by the familiar traditional term *the world to come*. This declaration is supported by the citation of Isaiah 60:21.

The crucial part of this verse is the beginning of it: **ועמך כלם צדיקים, לעולם ירשו ארץ**. All standard translations of the Bible render this part of the verse thus: "And Thy people shall be all righteous, they shall inherit the land forever." This translation is fully supported by the context. The entire chapter is a description of the restoration of the Jewish people in the Holy Land. The verse under consideration is a promise that the restored community will be free of the sins of its predecessors, and that it will not again suffer the privations of exile. But how does all this prove eternal life to every man?

It is clear that this verse is interpreted in the Mishnah in a special way. **ועמך כלם צדיקים** is interpreted to mean: "there is a quality of righteousness in all the people." **לעולם ירשו ארץ** is interpreted to mean: "they will inherit the land where existence is forever," a state following death where man sheds his mortality and enters upon his new career as an immortal being. This interpretation is suggested in the *Otzar ha-Tefillot* and in the *Seder Avodat Yisrael* of S. Baer. The translation of these text-proofs in the present work follows the meaning ascribed to them by the Rabbis rather than the meaning which they have in the original context.

Our translation is in the modern English idiom; it avoids archaic expressions. Thus it substitutes *you* and *your* for *thou*, *thee* and *thine*. The archaic form is retained only when referring to God, as a mark of respect. The term *vengeance*, which in old English meant retributive justice, was once an appropriate translation of **נקמה**. In modern English the term suggests passionate anger, without regard to justice. The translation of **אל נקמות** in Psalm 94, as *God of vengeance*, would therefore, be false to the Hebrew text. We replaced the term *vengeance* with the term *retribution*. The word *bless* once had a double meaning; it suggested the be-

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stowal of good, the sense in which it is used in modern English, and it also suggested the act of praise. The Hebrew term ברוך has this very same double meaning, and in old English it was properly translated in all instances as *bless*. We have translated ברוך as "bless" when it is directed from God to man. But we have used the term "praise" when man addresses God. Obviously, man can only praise God; he cannot bless Him. Blessing can only flow from God to man.

A Prayer Book cannot take the place of a manual of instruction in ritual. We have, nevertheless, accompanied this edition of the Prayer Book with instructions as to the order of the Service which should prove helpful to the worshiper. However, many congregations follow their own ritual, omitting from or adding to, the regular order of the prayers. Within the prescribed framework of the major *Braḥot*, there is ample room for creative adaptations, which will best suit the needs of a particular congregation.

In our Prayer Book we have included a short form of Grace After Meals, which has become part of the classic text of the Jewish liturgy. In the Armed Forces of the United States, a short form of the Morning Service was adopted upon the advice of a commission of Rabbis, representative of all sections of Jewish religious thought in this country. It reduces the preliminary portion of the Service to אלהי נשמה, ברוך שאמר, אשרי, ישתבח. The Talmud recommends a shorter form of the *Amidah* when one is under pressure and the longer service would prove an undue hardship. As the Rabbis put it (*Berakot* 29b), prayer which has become so set that it no longer permits of creative newness, has ceased to be devotional.

Our Hebrew text is the standard text of the Prayer Book, according to the Ashkenazic rite, which predominates in American congregations. In a few instances, however, variant rites were followed because their text revealed a clearly superior reading. Thus in the מן אבות prayer of the Friday Evening Service, we followed the reading in the *Siddur* Saadia Gaon and the *Siddur* of the Yemenites, substituting מעין for מעון. In the יודל hymn,

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we followed the reading in several older versions of this hymn as cited in the *Otzar ha-Tefillot* and Israel Davidson's *Otzar ha-Shirah ve-ha-Piyut* (volume 2, pages 266-267), substituting **וכל נוצר** for **לכל נוצר**. In the Kaddish we adopted the reading **לעילא** for the Ten Days of Penitence, rather than **לעילא ולעילא**, on the basis of the discussion in S. Baer's *Seder Avodat Yisrael*.

The Prayer for Israel on page 166 and the Prayer for World Peace on page 165 are based on prayers promulgated by the Chief Rabbinate of Israel. The reading, "The Holiness of the Sabbath", on page 120, is an excerpt from *The Sabbath* by Dr. A. J. Heschel.

The pagination adopted in this work marks each right and left page with the same number. It establishes more clearly the identity of the Hebrew text and the corresponding English translation. For the sake of uniformity, this form was kept even where the left page is not a translation of the page opposite.

I acknowledge my indebtedness to a number of scholars who helped me with various problems I encountered in the course of this work. I am especially grateful to Dr. Louis Finkelstein, Dr. Saul Lieberman, Dr. Shalom Spiegel, Dr. H. L. Ginsberg, Dr. Max Arzt, Dr. A. J. Heschel, Dr. Max Kadushin, Dr. Simon Greenberg, Dr. Boaz Cohen, Dr. A. M. Habermann, Librarian of the Shocken Institute in Jerusalem, Israel, and Dr. George E. Mendenhall, of the Department of Near Eastern Studies, The University of Michigan. Rabbis Josiah Derby, Sol Landau, Seymour Siegel and Mr. Joseph Mindel read the manuscript and offered many helpful suggestions. I am also indebted to Dr. Bernard Segal and Rabbi Wolfe Kellman for many kindnesses extended to me in the course of my work. Mr. Adolph G. Kraus continued to encourage me to pursue this project, and he offered many helpful comments and suggestions. Mr. Henry Katz was of great help in proofreading. I must also record my indebtedness to my secretary, Mrs. Sarah Kurzman, for her help in the preparation of the manuscript for publication.

To my wife, I want to express my gratitude for her unfailing patience, criticism and suggestions.

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My final tribute I offer to the men and women of The Forest Hills Jewish Center, among whom it has been my privilege to teach and to learn for more than two decades.

The aim of the present work is to meet the total need of the modern Jewish family. It includes the prayers for the entire year, except, of course, those for the High Holy days. It includes the rituals for the various home observances, as well as readings and prayers for various occasions of personal life.

May this edition of the Prayer Book help awaken in the Jewish community a new realization of the role of prayer as a pathway leading man toward God.

BEN ZION BOKSER

Forest Hills, N. Y., April, 1957

FOREWORD TO REVISED EDITION

The response to the first edition of this Prayer Book has shown that there was need in the American Jewish community for a prayer book that would address itself to the manifold needs of the Jewish individual for personal prayer, in addition to the formal worship requirements of the synagogue. The new edition is intended to enhance the larger usefulness of this Prayer Book. There has been added a section of supplementary readings for congregational prayer as well as for individual devotion. There has also been added the text of the Book of Esther with a new English translation and commentary. The original section has remained unchanged, except for a few minor revisions in text and commentary; the pagination has remained entirely unchanged.

In planning the new edition I had the benefit of the criticisms and suggestions of a number of friends and colleagues, to whom I express my gratitude.

B. Z. B.

Forest Hills, N. Y., Elul, 5721

תפלה קודם התפלה

מה שבו אהליך יעקב, משכנתיך ישראל. ואני ברב
חסדך אבא ביתך, אשתחיה אל היכל קדשך ביראתך. יי,
אהבתי מעון ביתך, ומקום משכן כבודך. ואני אשתחיה
ואברעה, אברכה לפניי עשי. ואני תפילתי לך, יי, עת רצון;
אלהים, ברב־חסדך, עניי באמת ישעך.

שחר אבקשך צורי ומשגבי
אערך לפניך שחרי וגם ערבי.
לפני גדלתך אעמד ואבהל
כי עינך תראה כל מחשבות לבי.
מה־זה אשר יוכל הלב והלשון
לעשות ומה־כח רוחי בתוך קרבי.
הנה לך תיטב ומרת אנוש על־כן
אורך בעוד תהיה נשמת אלהי בי.

שחר אבקשך was composed by Solomon ibn Gabirol (1022-1058), the well known poet and philosopher of the Jewish Golden Age in Spain. In this hymn, as in many of his poetical compositions, his name is spelled out by the initial letters of each alternate line.

THE OPENING PRAYER

How goodly are your tents, O Jacob, your dwelling places,
O Israel. O God, in the abundance of Thy mercy do I come into
Thy House, to bow down in Thy holy Temple in awe of Thee.
O Lord, how I love to linger in Thy House, the place where Thy glory
dwells. Here I will bow down and humbly speak praises unto
the Lord, my Maker. Attune my heart unto Thee in this hour of
my meditation, and in Thine abundant kindness do Thou answer
me with Thine unfailing help.

Morn and night I seek Thee,
Refuge, Rock divine,
Bring to Thee the stirrings
Of this heart of mine.

Trembling in awe I stand
At Thy august throne,
My inward, hidden thoughts
Before Thee are known.

Feeble is heart and speech
To give Thee due praise,
Feeble also my mind
To fathom Thy ways.

Yet may a mortal's song
Seem pleasing to Thee,
So shall I sing Thy songs
While breath is in me.

תפלת שחרית

Meditation before putting on the Tallit:

הנני מתעטף בטלית של ציצת כרי לְקַיֵּם מִצְוַת בּוֹרְאִי,
בְּכַתּוּב בַּתּוֹרָה: וַעֲשׂוּ לָהֶם צִיצֹת עַל בְּגָדֵי בְּנֵיהֶם לְדֹרֹתָם.

When putting on the Tallit say:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצִּוָּנוּ לְהִתְעַטֵּף בְּצִיצֹת.

Psalm 36:8–11.

מִה יִקַּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֹל בְּגָפֶיךָ יַחֲסִיּוּ.
יִרְוּ מִדְּשֵׁן בֵּיתְךָ, וְנִמְלֵךְ עֲדָנֶיךָ תִּשְׁקֶם. כִּי עֲמֹךְ מְקוֹר חַיִּים,
בְּאוֹרְךָ נִרְאָה אור. מִשֶּׁשׁ חֲסִדְךָ לֵידָעֶיךָ, וַצִּדְקָתְךָ לְיִשְׁרֵי לֵב.

Meditation before putting on the Tephillin:

הנני מכני בְּהִנָּחַת תְּפִלִּין לְקַיֵּם מִצְוַת בּוֹרְאִי שֶׁצִּוָּנוּ לְהִנִּיחַ
תְּפִלִּין, בְּכַתּוּב בַּתּוֹרָה: וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַמְּטַמֹּת
בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פָּרָשִׁיּוֹת אֵלּוּ: שְׁמַע, וְהָיָה אִם שָׁמַע,
קִדְּשׁ, וְהָיָה כִּי יִבְיֹאֵךְ, שִׁישׁ בָּהֶם יַחֲדוּ וְאַחֲדוּתוֹ יִתְבָּרֵךְ שְׁמוֹ
בְּעוֹלָם; וְשֶׁנֶּזְכָּר נִסִּים וְנִפְלְאוֹת שֶׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֹ אוֹתָנוּ
מִמִּצְרָיִם, וְאֲשֶׁר לוֹ הַכֹּחַ וְהַמְּמָשָׁלָה בְּעֲלִיּוֹנִים וּבַתְּחַתּוֹנִים
לַעֲשׂוֹת בָּהֶם בְּרָצוֹנוֹ. וַצִּוָּנוּ לְהִנִּיחַ עַל הָיָד לְזִכְרוֹן זְרֹעוֹ

The fringes on each corner of the *Tallit*, as explained in *Numbers* 15:39-40, serve as a symbol to recall to us the commandments of the Torah, and the ideal of holiness to which we are summoned. The *Tephillin*, derived from the Hebrew word *tefillah*, which means prayer, are also a means of impressing

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Meditation before putting on the Tallit:

I am about to enwrap myself in the Tallit in order to fulfill the command of my Creator. As it is written in the Torah: They shall make fringes for themselves on the corners of their garments throughout their generations.

When putting on the Tallit say:

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and has instructed us to robe ourselves in a Tallit to remind us of all the commandments of Thy Torah.

Psalm 36:8-11.

How precious is Thy lovingkindness, O God, the children of man find refuge in Thy Presence.

They will be satisfied in the abundance of Thy House; Thou wilt cause them to drink from the river of Thy delight. With Thee is the fountain of life; in Thy light shall we ever see light.

Bestow Thy lovingkindness upon them that know Thee, and Thy righteousness to the upright in heart.

Meditation before putting on the Tephillin:

In the act of putting on the Tephillin I desire to fulfill the commandment of my Creator who instructed us to put on the Tephillin. As it is written: And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. Within the Tephillin are inscribed four chapters of the Torah, which proclaim the absolute unity of God, and remind us of the miracles He wrought for us when He took us out of Egypt, and declare His sovereign power over all things in heaven and on earth.

He instructed us to put the Tephillin upon the hand in remembrance of His mighty arm, with which He delivered us from

us with great truths, as summarized in the meditation. Because the Sabbath and the festivals are themselves "signs" of these very truths, the *Tephillin* are not worn on those days.

תפלת שחרית

הַנְּטוּיָה; וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֹד בָּזֶה תַּאֲוֹת וּמַחְשָׁבוֹת לִבֵּנוּ
לְעִבּוּדָתוֹ, יִתְבָּרַךְ שְׁמוֹ; וְעַל הָרֹאשׁ נֶגֶד הַמֶּחֶ, שֶׁהַנֶּשְׁמָה
שְׂבָמָחִי עִם שְׂאֵר חוּשֵׁי וְכַחוּמֵי כָלָם יִהְיוּ מְשַׁעֲבָדִים לְעִבּוּדָתוֹ,
יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע מִצְנוֹת תַּפְלִין יִתְמַשֵּׁךְ עָלַי לְהִיּוֹת לִי חַיִּים
אַרְבִּים וְשֹׁפַע קֹדֶשׁ וּמַחְשָׁבוֹת קְדוּשׁוֹת, בְּלִי הִרְהוּר חֲטָא וְעוֹן
בְּכָל, וְשֶׁלֹא יִפְתְּנוּ וְלֹא יִתְנַרֶה בָּנוּ נֶצֶר הָרַע, וְנִנְיָחֵנוּ לְעִבּוֹד
אֶת יי בְּאִשֶּׁר עִם לִבֵּבֵנוּ. אָמֵן.

When putting the Tephillin on the arm say:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְחַנִּית תַּפְלִין.

When putting the Tephillin on the forehead say:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוֹת תַּפְלִין.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וּמִחֲכַמְתָּהּ, אֵל עֲלִיוֹן, תֵּאֲצִיל עָלַי, וּמִבִּינְתָהּ תְּבַיְנֵנִי;
וּבְחִסְדָּהּ תַּגְדִּיל עָלַי, וּבְגִבּוּרְתָּהּ תַּצְמִית אִיבֵי וְקָמִי; וְשָׁמֹן
הַטּוֹב תַּרְיֵק עַל שִׁבְעָה קָנִי הַמְּנוּרָה לְהַשְׁפִּיעַ טוֹבָה
לְבְּרִיּוּתִיךָ. פּוֹתֵחַ אֶת יְדֶךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.

The strap of the Tephillin of the hand is wound three times around the middle finger, to symbolize an act of betrothal, renewed daily between us and God, as is suggested in the words we recite from the prophet Hosea 2:21-22.

וְאַרְשָׁתִּיךָ לִי לְעוֹלָם, וְאַרְשָׁתִּיךָ לִי בְצֹדֶק וּבְמִשְׁפָּט וּבְחֶסֶד
וּבְרַחֲמִים. וְאַרְשָׁתִּיךָ לִי בְּאַמּוּנָה, וְיִרְעָתָ אֶת יי.

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the bondage of Egypt; and opposite the heart, as a token of our duty to devote the impulses and emotions of our heart to His service, praised be He. We put the Tephillin on the head, as a token of our duty to devote the mind, with all its faculties, to His service, praised be He.

And may my observance of the commandment of the Tephillin draw unto me sacred influences and holy thoughts, and guard me from every inclination to sin, in deed as in thought, that I may freely serve the Lord as it is in my heart to do. Amen.

When putting the Tephillin on the arm say:

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to put on Tephillin and thereby to dedicate the labor of our hands and the impulses of our hearts to Thy service.

When putting the Tephillin on the forehead say:

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us concerning the precept of the Tephillin, thereby to dedicate the thoughts of our minds to Thy service.

Praised be His glorious kingdom forever and ever.

O exalted God, mayest Thou inspire me with Thy wisdom and Thy understanding. In Thy graciousness, mayest Thou perform great things for me. In Thy power, mayest Thou frustrate my adversaries. Mayest Thou pour Thine abundance upon every continent of the earth, so as to extend Thy goodness to Thy creatures. Thou openest Thy hand, and satisfiest every living thing with favor.

The strap of the Tephillin of the hand is wound three times around the middle finger, to symbolize an act of betrothal, renewed daily between us and God, as is suggested in the words we recite from the prophet Hosea 2:21-22.

I will betroth you unto Me forever; I will betroth you unto Me in righteousness and in justice and in compassion; I will betroth you unto Me in faithfulness. And you shall know the Lord.

ברכות השחר

The first group of prayers concluding on page 22 are introductory devotions—to attune the heart to prayer. They praise God as Author of nature, the Giver of the Torah, and the Guardian of Israel.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
בְּחִכְמָה, וּבָרָא בֶן נִקְבִּים נִקְבִּים, חַלּוּלִים חַלּוּלִים. נָלוּי וְנִדְוָע
לִפְנֵי כְסֵא כְבוֹדְךָ, שָׁאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם
אִי אֶפְשָׁר לְהִתְקַיֵּם וּלְעֲמוּד לְפָנֶיךָ. בְּרוּךְ אַתָּה, יי, רוֹפֵא כָּל
בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

The day begins with the study of the Torah. Two token passages, one from the Bible and one from the Talmud, are introduced. They are prefaced with prayers of thanks for the privilege of study.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲרַבְנָא, יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָ אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית
יִשְׂרָאֵל, בְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה. בְּרוּךְ אַתָּה,
יי, הַמַּלְמִיד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

Passage from the Bible: Numbers 6:22–27.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. יֵשֶׁא יי פָּנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

MORNING SERVICE

PRELIMINARY MORNING PRAYERS

The first group of prayers concluding on page 22 are introductory devotions—to attune the heart to prayer. They praise God as Author of nature, the Giver of the Torah, and the Guardian of Israel.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us concerning the washing of the hands.

Praised be Thou, O Lord our God, King of the universe, who hast created man with wisdom and hast fashioned within him numerous orifices and passageways. It is well known, by the Law which Thou hast ordained, that if but one of these were impaired, we could not long continue to exist. Praised be Thou, O Lord, who art a wondrous Healer of all Thy creatures.

The day begins with the study of the Torah. Two token passages, one from the Bible and one from the Talmud, are introduced. They are prefaced with prayers of thanks for the privilege of study.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to engage in the study of the Torah. May the study of the Torah be pleasant unto us and unto all Thy people Israel. O may we and our children and all the generations of Thy people Israel know Thee, O Lord, and study Thy Law for its own sake. Praised be Thou, O Lord, for the Torah which Thou hast taught to Thy people Israel. Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples by entrusting unto us the Torah. Praised be Thou, O Lord, Giver of the Torah.

Passage from the Bible: Numbers 6:22-27.

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

תפלת שחרית

Passage from the Talmud: Mishnah Peah 1:1 and Shabbat 127a.

אֵלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפָּאָה, וְהַבְּבוּרִים, וְהַרְאִיוֹן,
וּנְמִילוֹת חֲסָדִים, וְתַלְמוּד תוֹרָה. אֵלֹהֵי דְבָרִים שְׂאָדָם אוֹכֵל
פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קִיָּמָה לוֹ לְעוֹלָם הַבָּא, וְאֵלֹהֵי
הַזֶּן: בְּבוּד אָב וָאֵם, וּנְמִילוֹת חֲסָדִים, וְהַשְׁבָּמַת בֵּית הַמִּדְרָשׁ
שְׁחָרִית וְעֶרְבִית, וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת
בָּלָה, וְהַלְבֵּית הֵמָּה, וְעִיוֹן תַּפְלָה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם
לְחֶבְרֹ; וְתַלְמוּד תוֹרָה בְּנֶגֶד בָּלָם.

אֱלֹהֵי, נִשְׁמָה שְׁנִתְּתָ בִי טְהוֹרָה הִיא. אֵתָה בְּרֵאשִׁיתָ, אֵתָה
יִצְרָתָה, אֵתָה נִפְחָתָה בִּי, וְאֵתָה מְשֻׁמָּה בְּקֶרְבִי, וְאֵתָה עֲתִיד
לְטָלָה מִמֶּנִּי וּלְחִיזוּרָה בִּי לְעֲתִיד לָבֵא. כֹּל זְמַן שֶׁהַנִּשְׁמָה
בְּקֶרְבִי מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כֹּל
הַמַּעֲשִׂים, אֲדוֹן כֹּל הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה, יְיָ, הַמִּחְזִיר נִשְׁמוֹת
לְפָנֶיךָ מֵתִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשִׁבּוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, שֶׁלֹּא עָשָׂנוּ נֶכְרִי.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, שֶׁלֹּא עָשָׂנוּ עֶבֶר.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, פּוֹקֵחַ עֲוֹנוֹת.

The citation of the ethical precepts from *Mishnah Peah* 3:1 and *Shabbat* 127a, as given in the Prayer Book, deviates from the text as it is preserved in the Talmud. It combines two lists of precepts, which the Talmud treats as separate traditions. It also omits two precepts which are included in one of those lists—raising one's children to be learned in the Torah, and judging ones fellow man favorably.

MORNING SERVICE

Passage from the Talmud: Mishnah Peah 1:1 and Shabbat 127a.

The fulfillment of the following commandments is without a prescribed measure: the corner crops of the field to be left for the poor and the stranger; the first fruits to be presented as a gift to the priests in the Temple; the pilgrimage offering at the Temple on the three festivals; the practice of lovingkindness; and the study of the Torah.

The fulfillment of the following commandments yields a man the fruit thereof in this world, while the principal remains to him for all eternity: the honoring of father and mother; the practice of lovingkindness; the timely attendance at the House of Study, morning and evening; hospitality to strangers; visiting the sick; outfitting a poor bride; attending the dead to the grave; devotion in prayer; and the making of peace between a man and his neighbor. But the study of the Torah surpasses them all (since the study of the Torah is the foundation of all virtuous deeds).

O my God, Thou hast given unto me a soul in purity. Thou didst create it and Thou didst give it form. Thou didst place it within me and Thou watchest over it throughout my life. Thou wilt take it from me at the end of my earthly days, and bring me to life immortal. While my soul yet dwells within my body, I shall offer thanks to Thee, O Lord my God and God of my fathers, Lord of all creation, Master of all souls. I thank Thee, O Lord, that Thou didst restore me for a new day of life.

Praised be Thou, O Lord our God, King of the universe, who hast endowed the cock with the instinct to distinguish between day and night.

Praised be thou, O Lord our God, King of the universe, who hast not made me a heathen.

Praised be thou, O Lord our God, King of the universe, who hast not made me a slave.

Praised be Thou, O Lord our God, King of the universe, who openest the eyes of the blind.

תפלת שחרית

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, מְלִבִּישׁ עֲרָמוִים.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, מַתִּיר אֲסוּרִים.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, זוֹקֵף בְּפוֹפִים.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמָּיִם.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֹׁשְׁשֵׁה לִי כָל צָרָי.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמְכִּין מִצְעָדֵי גֶבֶר.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, עוֹשֵׂה יִשְׂרָאֵל בְּתַפְאָרָה.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַנּוֹתֵן לַיָּעַף כֹּחַ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינִי
 וּתְנוּמָה מֵעַפְעָפִי.

ויהי רצון מלפניך, יי אֱלֹהֵינוּ ואלהי אבותינו, שתְּרַנֵּינוּ
 בְּתוֹרַתְךָ וּבְדִבְרֵינוּ בְּמִצְוֹתֶיךָ; וְאַל תְּבִיאֵנוּ לֹא לַיָּדִי חֲטָא, וְלֹא
 לַיָּדִי עֲבֵרָה וְעוֹן, וְלֹא לַיָּדִי נִסְיוֹן, וְלֹא לַיָּדִי בְּזִיוֹן; וְאַל תִּשְׁלַט
 בָּנוּ יָצָר הָרָע; וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֲבֵר רָע; וּבְרַקְנוּ בִּיצֵר
 הַטּוֹב וּבְמַעֲשִׂים טוֹבִים; וְכֹף אֶת יָצָרְנוּ לְהַשְׁתַּעֲבֹד-לָךְ.
 Reader ותַּנְנוּ הַיּוֹם וּבְכָל יוֹם לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
 וּבְעֵינֵי כָל רֹאִינוּ, וְתַנְמְלֵנוּ חֲסִדִּים טוֹבִים. בְּרוּךְ אַתָּה, יי,
 גּוֹמֵל חֲסִדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Most of the early morning benedictions are negative in essence, if not in formulation. They praise God that we are not heathen, slaves, sightless, naked, immobile, or bowed down. It is the awareness of the deficiency which might be suffered by their absence, that gives reality to our positive attributes, with which the Lord has endowed us.

MORNING SERVICE

Praised be Thou, O Lord our God, King of the universe, who clothest the naked.

Praised be Thou, O Lord our God, King of the universe, who releasest those who are bound.

Praised be Thou, O Lord our God, King of the universe, who raisest up those who are bowed down.

Praised be Thou, O Lord our God, King of the universe, who hast spread the earth above the water.

Praised be Thou, O Lord our God, King of the universe, who suppliest my every need.

Praised be Thou, O Lord our God, King of the universe, who makest firm the footsteps of man.

Praised be Thou, O Lord our God, King of the universe, who girdest the children of Israel with might.

Praised be Thou, O Lord our God, King of the universe, who crownest the children of Israel with glory.

Praised be Thou, O Lord our God, King of the universe, who givest strength to the weary.

Praised be Thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

O Lord our God and God of our fathers, do Thou accustom us to the pursuit of Thy Torah, and help us to cleave to Thy commandments. O may we never be brought under the dominion of sin, or of temptation or disgrace. And may evil passions never gain control over us. Spare us, O Lord, from evil men and companions. Keep us under the sway of noble impulses and guide us ever to perform noble deeds; and bend our nature so that we may submit wholly to Thy service. Favor us this day and every day of our lives with graciousness, and with mercy, and with loving-kindness, in Thine eyes and in the eyes of all our fellowmen.

Praised be Thou, O Lord, who bestowest lovingkindness on Thy people Israel.

תפלת שחרית

יְהי רָצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּצִילֵנִי הַיּוֹם
וּבְכָל יוֹם מֵעַזֵּי פָנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע וּמַחֲבֵר רָע,
וּמִשָּׂכֵן רָע וּמִפְּנֵעַ רָע וּמִשָּׁטָן הַמְּשַׁחֵית, מִדִּין קָשָׁה וּמִבְּעַל דִּין
- בֵּין שֶׁהוּא בֶן-בְּרִית וּבֵין שְׂאִינוֹ בֶן-בְּרִית.

לְעוֹלָם יִהְיֶה אָדָם יָרָא שָׁמַיִם בִּסְתֵר וּבְגִלּוֹי, וּמוֹדֶה עַל
הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וְנֵן גַּם וְיֹאמֶר:

רְבוֹן כָּל וְעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה תַּיִינוּ,
מָה חֲסִדְנוּ, מָה צְדָקְנוּ, מָה יְשׁוּעָתְנוּ, מָה בְּחִנּוּ, מָה גְבוּרָתְנוּ.
מָה נֹאמַר לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַנְּבוֹרִים
כְּאֵין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁם כְּלֹא הִיוּ, וְחַכְמִים כְּבִלֵּי מִדָּע,
וְנְבוֹנִים כְּבִלֵּי הַשֶּׁבַל, כִּי רַב מַעֲשֵׂיהֶם תָּחַס, וַיְמִי תַיִיהֶם הִקְדֵּל
לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֵב הִקְדֵּל.

אֲבָל אֲנַחְנוּ עַ מִדָּה בְּנֵי בְרִיתְךָ, בְּנֵי אֲבִרָהּם אֶהְבֶּה שְׁנוֹשְׁבֵּעֶת
לֹו בְּהַר הַמִּרְיָה, זָרַע יִצְחָק יַחֲדוֹ שְׁנַעֲקֵד עַל גֵּב הַמִּזְבֵּחַ,
עֶרְתַּת יַעֲקֹב בְּנֶה בְּבוּרְךָ, שְׁמֹאן זָהָב שְׁאֶהְבֶּת אוֹתוֹ, וּמִשְׁמַחְתְּךָ
שְׁשֻׁמְחֶת בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְחַדוֹת לָךְ וּלְשָׁנְךָ וּלְכָפָרְךָ,
וּלְבִרְךָ וּלְקִדְשׁ וּלְתַת שְׁבַח וְהוֹדִיָּה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מָה טוֹב
תִּלְקָנוּ וּמָה נָעִים נוֹדְלָנוּ וּמָה יָפָה יִרְשָׁתְנוּ. Reader אֲשֶׁרֵינוּ,

MORNING SERVICE

O may it be Thy will, O Lord my God, and God of my fathers, to save me this day and every day from the insolence of arrogant men, and guard me from showing insolence toward any fellow creature. Keep me from the influence of evil men, of evil companions and neighbors. O save me from evil mishaps and from perils that may be lurking about me. Keep me from needless quarrels and strife, and save me, above all, from disputes with stubborn and unyielding opponents.

Let a man always be God-fearing, in private as in public, and let him readily acknowledge the truth, and be truthful even in the meditations of his heart. And let him rise early each day and declare before his Creator:

Sovereign of all realms of existence! We bring our prayerful pleas before Thee not because our righteous acts afford us a right to make demands, but because we trust in Thine abundant mercies. What are we? What is our life, our kindliness, our uprightness, our helpfulness, our strength, our heroism? What claim can we make before Thee, O Lord our God and God of our fathers? The mighty men are as nothing before Thee, and renowned men as though they had never been, and wise men are as though without knowledge, and discerning men as though without understanding. For in comparison with Thee, the deeds of mortal men are as vanity and their years on earth are as nothing. Indeed, before Thy perfection, even the præminence of man over the beast is naught, for we are all so trivial.

But we draw near to Thee because Thou didst privilege us to be the people of Thy covenant, the children of Thy friend Abraham with whom Thou didst make a covenant at Mount Moriah, the descendants of his only son, Isaac, who was bound upon the altar in readiness to offer himself as a sacrifice to Thee, the community of Thy first born Jacob, in whom Thou didst take delight, calling his name Israel and Jeshurun.

It is therefore incumbent upon us to thank Thee and to praise Thy name. We are indeed fortunate. How goodly is our portion, how pleasant our lot, and how wonderful our heritage. We are

שֶׁאֲנַחֲנוּ מִשְׁכִּימִים וּמַעֲרִיבִים, עָרֵב וְבָקָר, וְאוֹמְרִים פְּעָמִים
בְּכָל יוֹם:

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכוּתוֹ לְעוֹלָם וָעֶד.

אֲתָה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אֲתָה הוּא מְשַׁנְבָּרָא
הָעוֹלָם, אֲתָה הוּא בְּעוֹלָם הַזֶּה וְאֲתָה הוּא לְעוֹלָם הַבָּא. קִדַּשׁ
אֶת שְׁמֶךָ עַל מִקְדָּשִׁי שְׁמֶךָ, וְקִדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ,
Reader וּבִישׁוּעַתְךָ תָּרוּם וְתִגְבֶּה קִרְנֵנוּ. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ
אֶת שְׁמֶךָ בְּרַבִּים.

אֲתָה הוּא, יְיָ אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַי הַשָּׁמַיִם
הָעֲלִיוֹנִים. אֱמֶת, אַתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן,
וּמִבְּלַעַדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִיּוֹךְ מֵאַרְבַּע פְּנוּתוֹת הָאָרֶץ;
וּבִירוֹ וַיִּדְעוּ כָּל בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ לְכֹל
מְמַלְכוֹת הָאָרֶץ. אַתָּה עֲשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אַתָּה
הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וּמִי בְּכָל מַעֲשֵׂה יְדִידָה, בְּעֲלִיוֹנִים אוֹ
בַתְּחִתּוֹנִים, שִׁיאֲמַר לָךְ מָה תַּעֲשֶׂה. אֲכִינוּ שְׁבַשְׁמַיִם, עֲשֵׂה
עֲמָנוּ חֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּבְרָא עָלֵינוּ, וְקִיִּם-לָנוּ, יְיָ
אֱלֹהֵינוּ, מָה שְׁכַתּוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבֵּצִי
אֶתְכֶם, כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהַלָּה בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבִי
אֶת שְׁבוּתֵיכֶם לְעִינֵיכֶם, אָמַר יְיָ.

In some rituals the recitation of the *Shema* (*Deuteronomy* 6:4) is followed by the next five verses in Scripture. The *Siddur* of Amram Gaon omits them. The delay which often developed in reaching the recitation of the *Shema* later in the service prompted its introduction into the preliminary prayers.

MORNING SERVICE

fortunate, for ours is the privilege to proclaim twice daily, morning and evening:

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom, forever and ever.

Thou didst exist before the world came into being, and Thou hast been the same since the world came into being. In this world and in the world yet to come, Thou art and wilt remain supreme in sovereignty.

O let those who declare Thy holiness witness the vindication of their faith in Thee and do Thou reveal Thy perfection throughout Thy world. And may Thy deliverance raise us up in dignity and in strength. Praised be Thou, O Lord, who dost establish Thy holiness before all mankind.

O Lord our God, Thou alone art sovereign in the farthest spaces of the heavens, as on the earth below. Thou wast before creation began, and Thou wilt be unto all eternity. Besides Thee there is no God.

O do Thou restore the homeless of our people, who have placed their trust in Thee, from the four corners of the earth. Let all mankind know that Thou alone art Sovereign over all the nations of the world.

Thou hast fashioned the heavens and the earth, the sea, and all that is within them. Who among Thy creatures, in heaven or on earth, can tell Thee how to act? Thy mercy bestow upon us, Heavenly Father, because we bear upon us Thy great name.

O mayest Thou fulfill unto us the promise of Thy covenant; as it is written (Zephaniah 3:20): There will come a time when I will restore you to your home; I will gather you together again. Yea, I will cause your renown to go out among the nations of the earth, when you witness the return of your captives, saith the Lord.

תפלת שחרית

The preliminary prayers conclude with a passage from the rabbis of the Talmud, setting forth the principles of logic by which the Torah may be expounded.

Passage from the Midrash: Sifra, introduction.

רבי ישמעאל אומר: בשלש עשרה מדות התורה נדרשת:

(א) מקל וחמר;

(ב) ומגזרה שנה;

(ג) מבנין אב מכתוב אחר, ומבנין אב משני כתובים;

(ד) מבקלל ופרט;

(ה) ומפרט ובקלל;

(ו) בקלל ופרט ובקלל אי אתה דן אלא בעין הפרט;

(ז) מבקלל שהוא צריך לפרט, ומפרט שהוא צריך לבקלל;

(ח) כל דבר שהיה בבקלל ויצא מן הבקלל לפרט, לא לפרט על עצמו יצא, אלא לפרט על הבקלל בלוי יצא;

(ט) כל דבר שהיה בבקלל ויצא לטעון טען אחר שהוא בעיניו, יצא להקל ולא להחמיר;

The Torah was conceived not as a static body of rules, whose careful observance was all that a person required to meet God's will. Its teachings were rather looked upon as the living seeds, capable of sprouting into new principles and new regulations, in accordance with the changing requirements of life. The "development" of the Torah, in this sense, is well illustrated by the literature of the Talmud. It was achieved by a process of interpretation, which followed certain rules, the most important of which are those laid down by the famous scholar of the Talmud, Rabbi Ishmael.

MORNING SERVICE

The preliminary prayers conclude with a passage from the rabbis of the Talmud, setting forth the principles of logic by which the Torah may be expounded.

Passage from the Midrash: Sifra, introduction.

Rabbi Ishmael says: The process of deriving new applications from the teachings of the Torah follows thirteen rules of interpretation.

1. A law that operates under certain conditions will surely be operative in other situations where the same conditions are present in a more acute form.
2. A law operating in one situation will also be operative in another situation, if the text characterizes both situations in identical terms.
3. A law that clearly expresses the purpose it was meant to serve will also apply in other situations where the identical purpose may be served.
4. When a general rule is followed by illustrative particulars, only those particulars are to be embraced in it.
5. A law that begins with specifying particular cases, and then proceeds to an all-embracing generalization, is to be applied to particular cases not so specified but logically falling into the same generalization.
6. A law that begins with a generalization as to its intended application, then continues with the specification of particular cases, and then concludes with a restatement of the generalization, can be applied only to the particular cases specified.
7. The rules about a generalization being followed or preceded by specifying particulars (rules 4 and 5) will not apply if it is apparent that the specification of the particular cases or the statement of the generalization is meant purely for the sake of achieving a greater clarity of language.
8. A particular case already covered in a generalization that is nevertheless treated separately suggests that the same particularized treatment be applied to all other cases which are covered in that generalization.
9. A penalty specified for a general category of wrong-doing is not to be automatically applied to a particular case that is withdrawn from the general rule to be specifically prohibited, but without any mention of the penalty.

תפלת שחרית

(א) כָּל דָּבָר שֶׁהָיָה בְּבָרָלְךָ וַיֵּצֵא לְטַעֲוֹן טַעֲוֹן אַחֵר שֶׁלֹּא
בְּעֵינֵינוּ, יֵצֵא לְהַקְלֹךְ וּלְהַחֲמִיר;

(א) כָּל דָּבָר שֶׁהָיָה בְּבָרָלְךָ וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ, אִי
אִתָּה יָבוֹל לְהַחֲזִירוֹ לְבָרָלְךָ עַד שֶׁיַּחֲזִיקֵנוּ הַכְּתוּב
לְבָרָלְךָ בְּפָרוּשׁ;

(ב) דָּבָר הַלְּמִד מֵעֵינֵינוּ, וְדָבָר הַלְּמִד מִסּוּפוֹ;

(ג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבוֹא
הַכְּתוּב הַשְּׁלִישִׁי וַיְבָרִיעַ בֵּינֵיהֶם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִיּוֹת.

The study passages incorporated in the preliminary prayers represent the three major branches of Jewish sacred literature, the Bible, the Mishnah, and the Talmud. The *Baraita* quoting Rabbi Ishmael was to represent the Talmud. It is a fitting selection, because it sets forth the basic procedures by which Talmudic discussions operated.

The preliminary prayers were originally private devotions. They were not part of the public service. Each of them was recited upon the occasion of the specific benefit of divine providence for which they praise God: on awakening from sleep; on hearing the cock's announcement of dawn; on beholding the new light of day; on dressing, walking, etc. As Maimonides declares: "These benedictions are without a prescribed order; each is to be recited at its own occasion of timeliness. And such benedictions which the occasion has not made obligatory should not be recited. Therefore, on the Day of Atonement and the Fast of the Ninth of Av when one does not wash on arising, one should not offer the benediction for washing the hands . . .

MORNING SERVICE

10. A general prohibition followed by a specified penalty may be followed by a particular case, normally included in the generalization, with a modification in penalty, for no other reason than to change the penalty, either toward easing it or making it more severe.
11. A case logically falling into a general law but treated separately remains outside the provisions of the general law except in those instances where it is specifically included in them.
12. Obscurities in Biblical texts may be cleared up from the immediate context or from subsequently occurring passages.
13. Contradictions in Biblical passages may be removed through the mediation of other passages.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jeruslaem, and do Thou grant our portion among those who devote themselves to Thy Torah. O may we be privileged to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days.

But the people in most of our cities have inaugurated the practice to pronounce these benedictions one following the other as part of the synagogue service, whether the occasion has made them obligatory or not. This is an error, and it is improper to do so. One should not offer a benediction unless it has become obligatory" (*Mishneh Torah*, Hilkot Tefillah 7:7-9). The same opinion is presented in the code of Rabbi Joseph Karo (*Shulhan Aruh*, *Orah Hayim*, Section 46). These opinions follow the position of the Talmud in *Berakot* 60b. But Rabbi Joseph Karo concludes his discussion of the subject by saying: But now, considering that the hands may be unclean (when the particular occasion for these benedictions arises) and because many are ignorant of the benedictions, it has become customary to recite them in the synagogue. The earliest authority to recommend the recitation of these benedictions in the synagogue is the Siddur of Rabbi Amram Gaon. Nevertheless, the practice among those who adhere to the *Sephardic* ritual is still to recite these benedictions privately and not as part of the service.

תפלת שחרית

KADDISH AFTER STUDY

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרֻעוּתָהּ;
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא * (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, וְשִׁבְתָּתָא וְנִחְמָתָא, וְאִמְרֵן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵידֵיהוֹן, וְעַל כָּל תַּלְמִידֵי
תַּלְמֵידֵיהוֹן, וְעַל כָּל מִן דְּעָסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אֶתֶר וְאַתְרֵי, יְהֵא לָהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסֶדָא וְרַחֲמִין, וְחַיֵּין אֲרִיכִין, וּמְזוֹנֵי רִיחֵי, וּפְרָקְנָא מִן קֳדָם
אֲבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמֵי יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*The second לעלא is added during the Ten Days of Penitence.

MORNING SERVICE

KADDISH AFTER STUDY

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May our Heavenly Father bless the household of Israel, its scholars and their disciples, and all who concern themselves with the study of the Torah, in this land and everywhere throughout the world. May there be among them peace abundant, graciousness and lovingkindness. May they be favored with long life and with ample sustenance, and may they be delivered from every affliction. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

תפלת שחרית

שיר של יום

Recited in reminiscence of the service in the ancient Temple in Jerusalem. It is the practice in many synagogues to follow the Daily Psalm with the Mourner's Kaddish, to be found on page 80. In a house of mourning the Daily Psalm is followed with Psalm 49 on page 373.

To be said Sunday:

Psalm 24

היום יום ראשון בשבת, שבו היו הַלְוִיִּם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

לְדוֹר מִזְמוֹר. לֵי הָאָרֶץ וּמִלֹּאֶה, תִּבְלַ וַיֵּשְׁבִי בָהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהּ. מִי יַעֲלֶה בָהֶר יְיָ, וּמִי
יָקוּם בַּמָּקוֹם קֹדְשׁוֹ. נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׂוֵא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְכָּהּ. יֵשָׂא בִרְכָה מֵאֵת יְיָ, וּצְדָקָה מֵאֵלֹהֵי
יִשְׁעוֹ. זֶה דּוֹר דִּרְשָׁיו, מִבְּקָשֵׁי פָנָיו יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרָא וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. Reader מִי
הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

To be said Monday:

Psalm 48

היום יום שני בשבת, שבו היו הַלְוִיִּם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

שִׁיר מִזְמוֹר לְבִנֵי קִרְיָת. גִּדּוֹל יְיָ וּמִהֲעַל מָאֹד, בָּעִיר אֶלֶּהֵינוּ,
חַר קֹדְשׁוֹ. יִפֹּה נוֹף, מִשּׁוֹשׁ כָּל הָאָרֶץ חַר צִיּוֹן, יִרְכָּתִי צָפוֹן,

MORNING SERVICE

THE DAILY PSALMS

Recited in reminiscence of the service in the ancient Temple in Jerusalem. It is the practice in many synagogues to follow the Daily Psalm with the Mourner's Kaddish, to be found on page 80. In a house of mourning the Daily Psalm is followed with Psalm 49 on page 373.

To be said Sunday:

Psalm 24

On the first day of the week the Levites recited the following:

A PSALM OF DAVID.

The earth is the Lord's, and the fullness thereof; the world and those who dwell in it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend to the mountain of the Lord, and who may stand in His holy place? He that has clean hands and a pure heart, who has not set his mind upon vanities, and who has not sworn deceitfully.

He will receive a blessing from the Lord, and mercy from the God of his deliverance.

This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates; lift them up, O everlasting doors, that the glorious King may enter.

Who is the glorious King? The Lord strong and mighty; the Lord mighty in battle.

Lift up your heads, O gates; lift them up, O everlasting doors, that the glorious King may enter.

Who is the glorious King? The Lord of all creation—He is the glorious King.

To be said Monday:

Psalm 48

On the second day of the week the Levites recited the following:

A SONG, A PSALM, OF THE SONS OF KORAH.

The Lord is acclaimed; His praises resound mightily in the city of our God, on His holy mountain.

קָרִית מִלֶּדֶד רָב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נֹדַע לְמִשְׁנָב. כִּי הִנֵּה
הַמִּלְכִּים נֹעְדוּ, עָבְרוּ יַחְדָּו. הִקְמָה רָאוּ, בֵּן תִּמְהוּ, נִבְהֲלוּ
נִחְפְּזוּ. רַעְדָה אֲחֻזָּתָם שָׁם, חֵיל בִּיּוֹלָדָהּ. בָּרוּחַ קָדִים תִּשְׁבֶּר
אֲנִיּוֹת תְּרָשִׁישׁ. כְּאֲשֶׁר שָׁמַעְנוּ, בֵּן רִאֲיוֹ בְּעִיר יְיָ צְבָאוֹת, בְּעִיר
אֱלֹהֵינוּ; אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם, סֶלָה. דְּמִינוּ אֱלֹהִים
חֲסִדָּהּ, בִּקְרֵב הִיכָלָהּ. כְּשִׁמּוֹךְ אֱלֹהִים, בֵּן תִּהְלָתָהּ עַל קִצְיוֹ
אֶרֶץ; צֹדֵק מִלְּאָה יִמִּינָהּ. יִשְׂמַח הָרַץ צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיהָ. סִבּוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ. שִׁיתוּ
לְבָבָם לְחִילָהּ, פִּסְגּוֹ אַרְמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרָיוֹן.
Reader כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעַד; הוּא יְנַהַנֵּנוּ עַל מוֹת.

To be said Tuesday:

Psalm 82

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבָת, שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים

בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר לְאַסָּף. אֱלֹהִים נֹצֵב בַּעֲדַת אֵל, בִּקְרֵב אֱלֹהִים
יִשְׁפֹּט. עַד מָתִי תִשְׁפֹּטוּ עוֹלָם, וּפְנֵי רִשְׁעִים תִּשְׂאוּ סֶלָה. שְׁפֹטוּ
דָּל וְיִתּוֹם, עָנִי וְרֹשׁ הַצְּדִיקוֹ. פִּלְטוּ דָּל וְאֶבְיוֹן, מִיַּד רִשְׁעִים
הַצִּילוּ. לֹא יִדְעוּ וְלֹא יָבִינוּ, בַּחֲשֵׁכָה יִתְהַלְּכוּ; יִמּוּטוּ כָּל
מוֹסְדֵי אֶרֶץ. אֲנִי אֹמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן בְּלָבָם.

The record of the *Daily Psalms* that were recited in the Temple is preserved in Mishnah *Tamid* 7:4. The practice of reciting these Psalms as part of the synagogue service follows the statement in the Talmudic tractate, *Soferim* 18:11. In the Temple service the recitation of these Psalms was part of the ritual surrounding the offering of the daily *Tamid* sacrifice.

MORNING SERVICE

Mount Zion, the northern slopes of Jerusalem, the citadel of our mighty king—they are a beautiful vision, the joy of the entire land.

God has been a defense to her palaces. Behold, the kings assembled to assault her, but they soon retreated altogether. They looked and were bewildered; they were seized with panic. They were overcome with distress, as a woman in labor.

With the East wind Thou breakest the mighty ships of the sea. What we heard, we witnessed with our own eyes, in the city of the Lord of hosts, in the city of our God.

O may the Lord establish our holy city forever.

We have meditated on Thy lovingkindness, O God, in the midst of Thy Temple. We shall speak Thy praise unto the ends of the earth, in accordance with Thy renown. Thy hand abounds with righteousness.

Let Mount Zion be glad, let the cities of Judah rejoice, because of Thy judgments.

Walk around Zion, and make a procession about her. Count her towers; mark well her strong places; pass by her palatial buildings. Recount her glory throughout the generations.

The Lord our God is her protector forever. He will lead us eternally.

To be said Tuesday:

Psalm 82

On the third day of the week the Levites recited the following:

A PSALM OF ASAPH.

God stands in the assembly of the mighty. He will pronounce judgment in their midst.

How long will you judge corruptly, and favor the persons of the wicked? Defend the poor and the fatherless; protect the needy and the oppressed. Rescue the lowly and the destitute; deliver them from the hand of the wicked.

They refuse to take heed; they will not understand. They go about in darkness. The foundations of the earth are moved.

תפלת שחרית

אָבן פֿאַדעם תַּמּוּתוֹן, וּבְאַחַד הַשָּׁרִים תַּפְּלוּ. Reader קומה
אַלֹהִים, שְׁפֹטָה הָאָרֶץ; כִּי אַתָּה תִּגְמַל בְּכָל הַגּוֹיִם.

To be said Wednesday:

Psalm 94

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבָת, שְׁבוּ הֵיוּ הַלָּוִים אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

אַל נִקְמוֹת, יי, אַל נִקְמוֹת, חוֹפִיעַ. הַנָּשָׂא, שְׁפֹט הָאָרֶץ,
הָשֵׁב גָּמוּל עַל גָּאִים. עַד מָתִי רְשָׁעִים, יי, עַד מָתִי רְשָׁעִים
יַעֲלֹזוּ. יִבְעִי יוֹדְרוֹ עֲתָק, יִתְאַמְרוּ כֹּל פֶּעֲלֵי אָנוֹן. עֲמֹד יי
יִדְבָּאוּ, וְנִחַלְתָּהּ יַעֲנוּ. אֲלֻמָּנָה וְגַר יִהְיֶה, וִיתוּמִים יִרְצָחוּ.
וַיֹּאמְרוּ לֹא יִרְאֶה יְהוָה, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב. בִּינוּ בַעֲרִים
בָּקָעַם, וּבְסִילִים מָתִי תִשְׁכִּירוּ. הִנָּטַע אָנוֹן הֲלֹא יִשְׁמַע, אִם
יִצַּר עֵינָי הֲלֹא יִבִּיט. הִיסֵר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמִּלְמֵד אָדָם
דַּעַת. יי יוֹדֵעַ מַחֲשָׁבוֹת אָדָם, כִּי הִקְמָה הֶבֶל. אֲשֶׁרִי הַגִּבֹּר
אֲשֶׁר תִּסְרְנוּ יְהוָה, וּמִתּוֹרֶתְךָ תִּלְמָדְנוּ. לִהְשָׁקִיט לוֹ מִיָּמִי רַע,
עַד יִכְרֶה לָרָשָׁע שַׁחַת. כִּי לֹא יִטַּשׁ יי עֲמוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.
כִּי עַד צֶדֶק יָשׁוּב מִשְׁפָּט, וְאַחֲרָיו כֹּל יִשְׁרֵי לֵב. מִי יָקוּם לִי
עִם מְרֵעִים, מִי יִתְנַצֵּב לִי עִם פֶּעֲלֵי אָנוֹן. לוֹלֵי יי עֲזָרְתָה לִי,
בְּמַעַט, שְׁכָנָה דּוֹמָה נִפְשִׁי. אִם אָמַרְתִּי מָטָה רַגְלִי, תִּסְדָּדָה יי

The text of the Psalm for the fourth day adds to *Psalm 94* the opening three lines from *Psalm 95*. The *Siddur Zelota de-Abraham* suggests that this practice arose among the Cabbalists because *Psalm 94* is depressing in spirit, and they wanted to conclude on a note of joyous faith.

MORNING SERVICE

I had thought you were godlike beings, and all of you noble creatures. But you will perish like any mortal and fall like any earthly prince.

Arise, O God, judge the earth. Surely Thou wilt extend Thy dominion over all the nations.

To be said Wednesday:

Psalm 94

On the fourth day of the week the Levites recited the following:

O God of retribution, O Lord, Thou God of retribution, do Thou appear. Rise up, Thou Judge of the earth; bring the arrogant to judgment.

How long, O Lord, how long will the wicked rejoice? All the workers of iniquity speak haughtily; they are puffed up with pride. They crush Thy people, O Lord, and oppress Thine inheritance; they slay the widow and the stranger; they murder the fatherless.

They say confidently: "The Lord does not see; the God of Jacob gives no heed."

O you thoughtless ones, give heed. You fools, when will you get understanding? Surely, He who fashioned the ear, hears. And He who created the eye, sees. He who instructs nations, who imparts knowledge to men, will He not reprove them?

Yea, the Lord knows man's thoughts. The plans of the wicked are nothing but vanity.

Happy is the man whom Thou chastisest, O Lord, and teachest him out of Thy Law. Thou makest him confident in evil days, till doom overtake the wicked.

The Lord will not abandon His people; He will not forsake His inheritance. He will establish the cause of the righteous; He will sustain all the upright in heart.

Who will rise up for me against evil doers? Who will stand up for me against the workers of iniquity? Had not the Lord been a help unto me, my life would surely have gone down into the silence of the grave.

תפלת שחרית

יִסְעֲדָנִי. בָּרַב שְׁרַעֲפֵי בְּקִרְבִּי, תִּנְחֹמְיָהּ יִשְׁעִשְׂעוּ נַפְשִׁי.
 הִתְבַּרְךְ בְּסֵא הוֹוֹת, יִצֹר עֲמָל עָלֵי חָק. יְגֹדֵדוּ עַל נַפְשׁ צַדִּיק,
 וְדָם נָקִי יִרְשִׁיעוּ. וַיְהִי יְיָ לִי לְמִשְׁנֵב, וְאֵלֹהֵי לְצוּר מַחְסִי. וַיֵּשֶׁב
 עָלֵיהֶם אֶת אוֹנָם, וּבָרַעַתָם יִצְמִיתָם; יִצְמִיתָם יְיָ אֱלֹהֵינוּ.
 לָכוּ גִרְגָּנָה לַיְי, נִרְיַעַה לְצוּר יִשְׁעָנוּ. נִקְדָּמָה פָּנָיו בְּתוֹדָה,
 בְּזִמְרוֹת נִרְיַע לוֹ. Reader כִּי אֵל גָּדוֹל יְיָ, וּמִלֵּךְ גָּדוֹל עַל כָּל
 אֱלֹהִים.

To be said Thursday:

Psalm 81

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבָת, שָׁבוּ הָיוּ הַלְלוֹת אוֹמְרִים
 בְּבֵית הַמִּקְדָּשׁ:
 לְמִנְצָה עַל־הַנְּתִית לְאַסְף.
 הִרְגִּינוּ לְאֱלֹהִים עֲזָנוּ, הִרְיַעוּ לְאֱלֹהֵי יַעֲקֹב.
 שְׁאוּ־זִמְרָה וּתְנוּ־תָה, כְּנֹר נָעִים עִם־נִבֵּל.
 תִּקְעוּ בְּתֹרֶשׁ שׁוֹפָר, בְּבִקְסָה לַיּוֹם חֲנֻנוּ.
 כִּי חָק לַיִּשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.
 עֲדוֹת בִּיהוֹסֵף שְׁמוֹ, בְּצֹאתוֹ עַל אֲרֶץ מִצְרָיִם,
 שָׁפַת לֹא־יִדְעָתִי אֲשַׁמֵּעַ.
 הִסִּירוּתִי מִסִּבָּל שְׁכֵמוֹ, כִּפְּיוֹ מִדֹּד תַּעֲבֹרְנָה.
 בְּצִרְהָ קָרָאתָ וְאַחֲלָצָהּ אֶעֱנֶה בְּסִתָּר רָעִם,
 אֲבַתְחֶנָּה עַל־יְמֵי מְרִיבָה, סִלָּה.
 שְׁמַע עַמִּי וְאֶעֱיֶדְהָ בָּךְ, יִשְׂרָאֵל אִם־תִּשְׁמַע לִי.
 לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר:

MORNING SERVICE

When I said: "My foot is slipping", Thy mercy, O Lord, did hold me up. When my cares were many within me, Thy comforts delighted my soul.

Shall those who decree iniquity, who devise evil by law, have companionship with Thee? They conspire against the life of the righteous; they condemn innocent blood.

The Lord has been a Fortress unto me, and my God, the rock of my defense. And He will bring upon them their own iniquity and because of their evil, He will surely destroy them.

O come, let us sing unto the Lord; let us joyously acclaim the Rock of our deliverance.

To be said Thursday:

Psalm 81

On the fifth day of the week the Levites recited the following:

FOR THE LEADER, UPON THE GITTITH, A PSALM OF ASAPH.

Let cries of joy to God declare
Our tribute to His saving might;
The timbrel strike, the harp and lyre,
The horn amid our festive prayer.

In mystic tones, I heard a voice
Convey the Lord's entreating words;
From tyrant's rods I freed your hosts,
In glad relief you did rejoice.

Come, O Israel, heed my plea,
And shun the idols, vain and false;
I am the Lord, your saving God,
From Egypt's yoke I made you free.

My people turned from Me their way,
Their evil counsel held their minds;
They stumbled through their stubborn hearts,
From righteous paths their feet did stray.

תפלת שחרית

אָנְכִי יְיָ אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם,
הַרְחֹב-פֶּיךָ וְאַמְלֵאֲהוּ,
וְלֹא-שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא-אָבָה לִי.
וְאַשְׁלַחְהוּ בַּשִּׁירֹת לָבָם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם.
לֹא עַמִּי שָׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יִתְלָכוּ.
בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיֶה, וְעַל-צָרֵיהֶם אָשִׁיב יָדִי.
מִשְׁנָאִי יְיָ יִבְחַשׁ-לוֹ, וַיְהִי עִתָּם לְעוֹלָם.
Reader וַיֹּאבִי־לָהּ מִחֶלֶב חֹטֵה, וּמִצֹּר דָּבַשׁ אֲשֶׁבִיעֶנָּה.

To be said Friday:

Psalm 93

הַיּוֹם יוֹם שְׁשִׁי בַשַּׁבָּת, שָׁבוּ הָיוּ הַלְלוֹת אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:
יְיָ מֶלֶךְ גָּאוֹת לָבַשׁ, לָבַשׁ יְיָ עֹז הַתְּאֵזָר,
אֶף-תִּבְּחֹן תִּבְּלַ בְּלִ-תְּמוֹט.
נָכוֹן בִּסְאֵךְ מֵאֵז, מַעֲוֹלָם אָתָּה.
נִשְׁאוּ נְהָרוֹת יְיָ, נִשְׁאוּ נְהָרוֹת קוֹלָם,
יִשְׁאוּ נְהָרוֹת דְּבָרָם.
מִקְלֹת מִן רַבִּים אֲדִירִים מִשְׁבְּרֵי-יָם,
אֲדִיר בְּמָרוֹם יְיָ.
Reader עֲרִתֶיךָ נֶאֱמָנוּ מְאֹד, לְבֵיתְךָ נֶאֱנֶה-קִקְדָּשׁ,
יְיָ לְאַרְךָ יָמִים.

MORNING SERVICE

If Israel would heed My call,
If Israel would walk My way,
My hand would break the tyrant's might,
My hand would cause their foes to fall.

Their time on earth would then endure,
The godless hosts would yield to them,
A portion rich they would possess,
The finest wheat and honey pure.

To be said Friday:

Psalm 93

On the sixth day of the week the Levites recited the following:

The Lord is King,
He adorned Himself with the majesty of creation,
The Lord girded Himself with strength
And He established the world securely
That it cannot be moved.
From the beginning of time is Thy throne firmly set,
Thou hast been from all eternity.

The rivers, O Lord,
The rivers lift their voices,
The rivers lift a mighty shout,
The mighty waters,
The raging waves of the sea,
They all proclaim:
Mighty is the Lord in His universe.
The testimonies of Thy presence are ever faithful,
The grandeur of Thy holiness fills Thy creation.
Thou reignest, O Lord, forevermore.

תפלת שחרית

To be said Saturday:

Psalm 92

היום שבת קדש, שבו היו ה'לויים אומרים

בבית המקדש:

מזמור שיר ליום השבת.

טוב להדות לַיהוָה, ולְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַנִּיד בַּבֶּקֶר חֲסִידְךָ, וְאַמּוֹנְתְךָ בַּלַּיְלוֹת.

עַל־עֶשׂוֹר וְעַל־נָבֶל, עָלִי הַנִּזֹּן בְּכִנּוֹר.

כִּי שִׁמְחֵתָנִי יְיָ בַּפִּעֵלְךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרֹנוּ.

מִהֶנְדְּלוּ מַעֲשֶׂיךָ יְיָ, מְאֹד עָמְקוּ מִחֲשַׁבְתֶּיךָ.

אִישׁ־בָּעֵר לֹא יָדַע, וּבִסִּיל לֹא־יָבִין אֶת־זֹאת.

בַּפֶּחַח רָשָׁעִים כְּמוֹ־עֹשֵׁב, וְנִצְצוּ כְּלַפֵּעַל־אֲנֹן,

לְהַשְׁמָדָם עֲדִי־עַד.

וְאַתָּה מְרוֹם לָעֲלָם יְיָ.

כִּי הִנֵּה אִיֶּבֶךָ יְיָ, כִּי־הִנֵּה אִיֶּבֶךָ יֹאבְדוּ,

יִתְפָּרְדוּ כְּלַפֵּעַל־אֲנֹן.

וְתָרַם כְּרֵאִים קִרְנִי, בַּלְחִי בְשִׁמּוֹן רַעְנֹן.

וּתְבַט עֵינֵי בְשׁוּרִי, בְּקָמִים עָלִי מְרַעִים, תִּשְׁמַעְנָה אָזְנִי.

צִדִּיק בְּתִמָּר יִפְרַח, בְּאֲרוֹ בְּלִבָּנוֹן יִשְׁגָּה.

שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת אֶלְחִינֵי יִפְרִיחוּ.

Reader עוד יגובון בשִׁבְחָה, דְּשִׁנִּים וְרַעְנָנִים יִהְיוּ.

לְהַנִּיד בִּי־יֵשֶׁר יְיָ, צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ.

MORNING SERVICE

To be said Saturday:

Psalm 92

On the holy Sabbath the Levites recited the following:

A PSALM, A SONG FOR THE SABBATH DAY

It is good to thank Thee, Lord,
In song to praise Thy name;
At dawn to tell Thy mercy,
Each night Thy faith proclaim.

From harp and lute and lyre
Will rise my hymn of praise;
I will acclaim Thy goodness,
The splendor of Thy ways.

Thy works have been my rapture,
Nobly Thy world is made;
Thy deeds have set me singing;
Deeply Thy plans are laid.

The fool will never fathom
The workings of Thy hand;
The laws of Thy creation
He cannot understand.

Evil may spread and flourish,
Sprout as the verdant grass;
Brief is its hour of triumph,
It blossomed but to pass.

Thy righteous seed will prosper,
Like the palm their growth will be;
They will rise tall and upright
As a stately cedar tree.

Firmly their roots are planted
In the Lord's holy shrine;
They will abound and blossom
Within His courts divine.

They will grow old still blooming,
Their powers never dim;
And tell that God is upright—
There is no flaw in Him.

תפלת שחרית

Psalm 27

During the High Holyday season, from the beginning of the Hebrew month Elul until after Shemini Atzeret, this Psalm is added to the Service in the morning (Shahrit) and evening (Maariv). It is the practice in many synagogues to follow this Psalm with the Mourner's Kaddish, to be found on page 80.

לְדָוִד. יְיָ אֱוֹרִי וְיִשְׁעִי, מִמֵּי אֵיָרָא; יְיָ מַעֲזֹז חַיִּי, מִמֵּי אֶפְחָד.
 בְּקָרֹב עָלַי מִרְעִים לֹאֲכֹל אֶת בְּשָׂרִי, צָרִי וְאִיבֵי לִי, הִמָּה
 בְּשָׂלוּ וְנִפְּלוּ. אִם תַּחֲנֶה עָלַי מַחֲנֶה, לֹא יִירָא לִבִּי; אִם תִּקְוִים
 עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בֹטֵחַ. אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ
 אֲבַקֵּשׁ: שְׁבֹתִי בְּבֵית יְיָ כֹּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ, וּלְבַקֵּר
 בְּהִיכָלוֹ. כִּי יִצְפְּנִי בְּסֻכָּה בַּיּוֹם רָעָה, יִסְתַּחֲנֵי בְּסֶתֶר אֹהֱלָיו;
 בְּצוּר יְרוּמָמָנִי. וַעֲתָה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי, וְאֶזְבְּחָהּ
 בְּאֹהֱלָיו זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֶזְמָרָה לִיְיָ. שְׁמַע יְיָ קוֹלִי
 אֶקְרָא, וְחַנּוּנִי וְעֲנִנִי. לֵךְ אָמַר לִבִּי, בִּקְשׁוּ פָנָי; אֶת פָּנֶיךָ, יְיָ,
 אֲבַקֵּשׁ. אַל תִּסְתַּח פָּנֶיךָ מִמֶּנִּי, אַל תֵּט בְּאַף עֲבֹדָהּ, עֲזָרְתִּי
 הִיָּיתִי; אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי, אֵלֶּהִי יִשְׁעִי. כִּי אָבִי וְאִמִּי
 עֲזָבוּנִי, וַיִּי יֹאסֶפְנִי. הוֹרֵנִי יְיָ דִרְכָּךָ, וְנִחַנִּי בְּאַרְח מִישׁוֹר, לִמְעַן
 שַׁרְרִי. אַל תִּתְּנִי בְּנַפְשִׁי צָרִי; כִּי קָמוּ בִי עֲדֵי שָׂקָר וַיִּפֹּת חָמָס.
 לֹאֲלֹא הֶאֱמַנְתִּי לִרְאוֹת בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים. Reader קְנֵה אֶל יְיָ,
 חֲזֹק וַיֵּאֱמֹץ לְכָךָ, וְקְנֵה אֶל יְיָ.

Jewish tradition was concerned that the penitential season shall not engender undue anxiety in people as to how they would fare under God's judgment. There arose therefore a tendency to emphasize that man, despite his deficiencies, need not fear judgment, since God is merciful and forgiving of iniquity. Psalm 27 is part of this literature of reassurance, calling man to trust in the Lord.

MORNING SERVICE

Psalm 27

During the High Holyday season, from the beginning of the Hebrew month Elul until after Shemini Azeret, this Psalm is added to the Service in the morning (Shahrit) and evening (Maariv). It is the practice in many synagogues to follow this Psalm with the Mourner's Kaddish, to be found on page 80.

A PSALM OF DAVID

The Lord is my light and my deliverance; whom shall I fear? The Lord is the stronghold of my life. Who can make me afraid? When evil men came to destroy me, yea, my adversaries and my foes, they stumbled and fell.

Though an army shall encamp against me, my heart will not be afraid. Though war should be waged against me, I shall still be confident.

One boon have I asked of the Lord. For this do I yearn—that I may dwell in the Lord's House always, to feel the pleasantness of the Lord by visiting in His sanctuary.

In a day of trouble, He will hide me in His abode; He will keep me in the shelter of His tent; He will lift me up upon a rock. And now shall my head be exalted above my enemies all about me; I will bring to His tabernacle offerings of jubilation; I will sing songs of joy to the Lord.

O Lord, hear my voice when I call. Be gracious unto me and answer me. My heart said to me: "Seek God." O Lord, I shall indeed seek Thee.

Hide not Thyself from me; incline not Thy anger toward me; Thou hast ever been my help. Do not abandon me, do not forsake me, O God of my deliverance. Yea, though my father and my mother leave me, the Lord will gather me under His protection.

O Lord, show me Thy ways. Lead me in an even path because of them who sneer at me. Do not place me at the mercy of my adversaries. False witnesses and men who scheme violence have risen against me.

Yea, I am confident that I shall witness the goodness of the Lord in the land of the living. Place your hope in the Lord. Be strong and let your heart take courage; yea, hope in the Lord.

שיר הכבוד

אנעים זמירות ושירים אארג, כי אליך נפשי תערג.
 נפשי חמדה בצל יך, לדעת כל רו סודך.
 מדי דברי בכבודך, הומה לבי אל דורידך.
 על בן אדבר בך נבדרות, ושמך אכבד בשירי ידידות.
 אספרה כבודך ולא ראיתיה, אדמה אכנה ולא ידעתיך.
 ביד נביאך בסוד עבדיך, דמית הדר כבוד הודך.
 נדלתך וגבורתך, בנו לתקף פעלתך.
 דמו אותך ולא כפי ישך, נישווה לפי מעשיך.
 המשיך בך חזיונות, הנך אחד בכל דמיונות.
 ניחזו בך זקנה ובחירות, ושער ראשך בשיבה ושחרות.
 זקנה ביום דין ובחירות ביום קרב, באיש מלחמות ידיו לז רב.
 חבש כובע ישועה בראשו, חושיעה לו ימינו וזרוע קדשו.
 טללי אורות ראשו נמלא, וקוצותיו רסיסי לילתה.
 יתפאר בי כי חפץ בי, והוא יהיה לי לעמדת צבי.
 כפתם טהור פז דמות ראשו, וחק על מצח כבוד שם קדשו.
 לחן ולכבוד צבי תפארה, אמתו לו עמרה עמרה.

In some communities it was customary to recite the *Hymn of Glory* at the weekday morning service. But the leading rabbinic authorities objected to it, holding it too lofty a hymn to be recited on weekdays. To guard against over-familiarity, Rabbi Mordecai Jaffe in his *Lebush*, section 133, recommended that it be limited to Sabbaths and festivals. The Gaon of Wilna sought to limit it to the festivals only. There is no uniformity of practice on the subject. Many congregations recite it on Sabbaths and festivals and many others do not. There is no current practice of reciting it on weekdays.

MORNING SERVICE

THE HYMN OF GLORY

Sweet melodies will I sing to Thee
And hymns compose,
For my soul yearns for Thee.
My soul yearns for Thy Presence,
To know the mystery of Thy Being.
When I but bring Thy praises to my lips
My love for Thee wells up within my heart;
Therefore will I extoll Thee
And honor Thy name with songs of adoration.
I will tell of Thy glory
Though I have not seen Thee;
I will speak of Thee in similies
Though I cannot know Thy essence.
Thou didst reveal a semblance of Thy splendor
In the mystic visions of Thy faithful servants, the prophets.
They envisioned Thy grandeur and Thy might
From the stupendous work of Thy creation.
They speak of Thee not as Thou art,
But by inference drawn from Thy handiwork.
They portrayed Thee in countless forms
That are all but imperfect fragments of Thy oneness.
They envisioned Thee as a sage and as a youth;
As a sage sitting in judgment
And as a youth in the day of battle.
As a warrior staking his strength in combat,
Wearing the helmet of victory on his head,
Defeating His foes by His right arm, by His holy might.
I will proclaim His renown,
For He has conferred His love on me.
And He will be to me a crown of splendor.
I see His head luminous as pure gold,
His holy name inscribed upon His forehead.
Adorned by His people with a crown
Of grace and glory, magnificence and beauty.

תפלת שחרית

מחלפות ראשו כבימי בחרות, קנצותיו תלמלים שחרות.
נוה הצדק צבי תפארתו, יעלה נא על ראש שמחתו.
סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.
עמוסים נשאים עטרת ענדם, מאשר יקרו בעיניו כבדם.
פארו עלי ופארי עלי, וקרוב אלי בקראי אליו.
צח ואדום ללבשו אדם, פורה בדרךכו בבואו מאדום.
קשר תפלין הראה לענו, תמונת יי לנגד עיניו.
רוצה בעמו עניים ופאר, יושב תהלות כם להתפאר.
ראש דברה אמת, קורא מראש דור ודור, עם דורשה דרוש.
שית המון שירי נא עליה, ורנתי תקרב אליה.
תהלתי תהי לראשה עטרת, ותפלתי תבון קטרת.
תיקר שירת רש בעיניה, בשיר יושר על קרבניה.
ברכתי תעלה לראש משביר, מחולל ומוליד צדיק בביר.
ובברכתי תנענע לי ראש, ואותה קח לה כבשמים ראש.
יערב נא שיחי עליה, כי נפשי תערג אליה.
לה, יי, הגדלה והגבורה והתפארת והנצח וההוד, כי כל
בשמים ובארץ. לה, יי, הממלכה והמתנשא לכל לראש. מי
ימלא גבורות יי, ישמיע כל תהלתו.

MORNING SERVICE

O may the Temple of righteousness,
His noble ornament,
Be remembered in His favor.
May He keep His beloved people in glory,
Crowned with the sovereign diadem of beauty.
His splendor is my renown, and mine is His,
And He is near to me when I call on Him.
He revealed the ways of His providence,
To His humble servant Moses,
Who glimpsed the fulness of His eternal mystery.
He loves His people,
His humble seed He glorifies,
He who is surrounded by man's praise
Takes delight in them.
The essence of Thy word is truth;
O Thou who hast called into being the generations,
Extend Thy care to a people that yearns for Thee.
Receive Thou the multitude of my hymns,
And may the song of my prayer come before Thee.
Let my prayer be like incense.
Let a poor man's song be to Thee
As the song once chanted at the altar of sacrifice.
May my prayer come before Thee,
The sustainer of the universe and its Creator,
The Just, the Mighty One.
Mayest Thou accept the silent promptings of my heart,
For all my being is astir with longing for Thy Presence.
Thine, O Lord, is the greatness and the power,
And the glory, the victory and the majesty.
All that is in the heaven and the earth is Thine;
Thine, O Lord is the kingdom, and Thou rulest over all.
What man can recount Thy mighty deeds?
Who can proclaim all Thy praises?

תפלת שחרית

Psalm 30

מִזְמוֹר שִׁיר תְּנַבֵּת הַבַּיִת לְדָוִד.
אֲרוּמָמָהּ, יְיָ, כִּי דִלִּיתָנִי, וְלֹא שָׁמַחַת אֵיבֵי לִי.
יְיָ אֱלֹהֵי, שָׁנְעָתִי אֱלֹהֵי וַתִּרְפְּאֵנִי.
יְיָ, הִעֲלִיתָ מִן שְׁאוֹל נַפְשִׁי, חַיִּיתָנִי מִיָּרְדֵי בּוֹר.
וַאֲמָרוּ לִי חֲסִידָיו, וַחֲדָדוּ לְזָכָר קִדְשׁוֹ.
כִּי רָנַע בְּאֶפֶס, חַיִּים בְּרִצּוֹנוֹ,
בְּעָרֵב יֵלֵין בְּכִי, וְלִבִּי קָרָא רָנָה.
וְאֲנִי אָמַרְתִּי בְשִׁלְוִי, בֶּל אָמוּט לְעוֹלָם.
יְיָ, בְּרִצּוֹנְךָ הִעֲמַדְתָּה לְהַרְרִי עוֹז,
הַסִּתַּרְתָּ פָנֶיךָ, הִיִּיתִי נִבְהָל.
אֱלֹהֵי יְיָ אֶקְרָא, וְאַל אֲדַנִּי אֶתְחַנּוּ.
מִה בָּצַע בְּדָמַי, בְּרִדְתִּי אֶל שָׁחַת,
הַיּוֹדֵךְ עָפָר, הַנִּיחַ אֶמְתָּךְ.
שָׁמַע יְיָ וַחֲנּוּנִי; יְיָ, הָיָה עֶזֶר לִי.
הִפְכָּתָּ מִסִּפְדִּי לְמַחֲוֹל לִי,
פִּתַּחְתָּ שִׁקִּי וַתִּאֲזָנֵנִי שְׂמִיחָה.
לִמְעַן יִזְמְרֶךָ כְּבוֹד, וְלֹא יִדָּם,
יְיָ אֱלֹהֵי, לְעוֹלָם אֲוֶרְךָ.

In some congregations it is the practice to follow the above Psalm with the Mourner's Kaddish, to be found on page 80.

MORNING SERVICE

Psalm 30

A SONG ON THE DEDICATION OF THE HOUSE,

A PSALM OF DAVID.

I will extol Thee, O Lord, for Thou hast raised me up. Thou didst not permit my enemies to rejoice over me.

O Lord, my God, I cried unto Thee and Thou didst heal me. Thou, O Lord, hast kept me from the grave and hast saved me from the pit.

Sing praises unto the Lord, O faithful, and give thanks to His holy name.

His anger endures but for a moment; His favor is for a lifetime. In the evening, we retire weeping, but in the morning, there is a song.

In my security, I thought that I could never be shaken; but it was only Thy favor, O Lord, which did establish my strength.

When Thy favor was withdrawn, I became dismayed. Then I cried unto Thee, O God; unto Thee, I brought my beseeching:

What gain is there in my death? What good will be served if I go down to the grave? Will I praise Thee when I am in the dust? Will I then proclaim Thy faithfulness?

O God, hear me and be gracious to me; O Lord, be a helper to me.

Thou hast indeed turned my mourning into a dance. Thou didst loosen my garments of sorrow and hast girded me with joy.

So that I may sing to Thee, and not be silent, O Lord, my God. I shall sing Thy praises forever.

In some congregations it is the practice to follow the above Psalm with the Mourner's Kaddish, to be found on page 80.

פסוקי דזמרא

ברוך שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה
 בְּרָאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמַקְנִים, בָּרוּךְ מְרַחֵם
 עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב
 לִירֵאָיו, בָּרוּךְ חַי לְעַד וְקִיָּם לְנֶצַח, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ
 שְׁמוֹ. בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הָאֵל, הָאֵב
 הָרַחֲמָנוּ, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
 וְעַבְדָּיו. וּבִשְׂרִיר דָּוִד עַבְדְּךָ נְהַלֵּלְךָ, יְיָ אֱלֹהֵינוּ; בְּשִׁבְחוֹת
 וּבְזִמְרוֹת נְגַלֵּלְךָ, וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וְנַזְכִּיר שְׁמְךָ וְנַמְלִיכְךָ,
 מְלֶכֶנוּ, אֱלֹהֵינוּ. Reader יְחִיד, חַי הָעוֹלָמִים, מְלֶכֶד, מְשַׁבַּח
 וּמְפָאֵר עָדִי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה, יְיָ, מְלֶכֶד מְהַלֵּל
 בַּתְּשֻׁבּוֹת.

I Chronicles 16:8-36.

הוֹדוּ לַיְיָ, קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ,
 זַמְרוּ לוֹ, שִׁיחוּ בְכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קְדֹשׁ; יִשְׁמַח
 לֵב מִבִּקְשֵׁי יְיָ. דַּרְשׁוּ יְיָ וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד. זָכְרוּ נִפְלְאוֹתָיו

The group of prayers beginning with *Boruh Sheomar* and concluding with the Kaddish on page 45 on weekdays and on page 128 on the Sabbath, is known as *Pesuke de-Zimra* or Passages of Song. They consist principally of passage from various sections of the Bible in praise of God as the Author of nature, the Lord of Justice, the Giver of the Torah, and the Guardian of Israel. This too, is introductory in nature, and serves as a prelude to the *Borhu* with which the service really begins.

מזמור שיר חנוכת הבית is the prelude to פסוקי דזמרא, and not דבור שומר. The latter Psalm was added to the service under Cabbalistic influence in the 17th Century. Since the previous section concludes with the introduction to

MORNING SERVICE

PASSAGES OF SONG

Praised be He, whose word created the universe, praised be He.

Praised be He, who created all things in the beginning.

Praised be He, who fulfills His promises.

Praised be He, who carries out His decrees.

Praised be He, who is merciful toward the earth.

Praised be He, who is merciful toward His creatures.

Praised be He, who rewards those that revere Him.

Praised be He, who lives forever and exists to all eternity.

Praised be He, who redeems and rescues, praised be His name.

Praised be Thou, O Lord, our God, King of the universe. O God, O merciful Father, Thy people ever praise Thee; Thy faithful servants ever glorify Thee. With the songs of Thy servant David will we praise Thee, O Lord, our God. With hymns and psalms will we acclaim Thy greatness and praise Thy name. We shall acknowledge Thy sovereignty, declaring that Thou alone givest life to the universe. Thou art the King whose great name is to be glorified to all eternity.

Praised be Thou, O Lord, Thou King, who art ever to be adored with psalms of praise.

I *Chronicles* 16:8-36.

O give thanks unto the Lord, call upon His name; make known His works among the nations. Sing unto Him, chant praises unto Him; speak of all His marvelous deeds. Glory in His holiness. All you who seek the Lord, let your hearts rejoice.

Sifra, a book which deals with the rites of sacrifices, this Psalm was inserted to express the hope for the renewal of the Temple. To set the Psalm apart from the *Pesuke de-Zimra*, it is usually followed by the recitation of the *Kaddish*. The Gaon of Wilna objected to the recitation of this Psalm. The prayer which closes the *Pesuke de-Zimra* section is *ישמחה*. The principle underlying this section of the service is embodied in the declaration of the Talmud, *Berakot* 32a: "Let a man always set forth the praise of the Holy One, praised be He, and then pray to Him."

אֲשֶׁר עָשָׂה, מִפְתָּיו וּמִשְׁפָּטֵי פִיהוּ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּגִי
יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ
לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאַלְף דּוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם,
וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית
עוֹלָם. לֹא מָר, לָךְ אֲתָנוּ אָרֶץ בְּנֵעוּ, חֶבֶל נִחַלְתָּכֶם. בְּהִיוֹתְכֶם
מִתִּי מִסָּפֶר, כְּמַעֲט וְגָרִים בָּהּ. וַיַּחַלְכּוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה
אֶל עַם אֲחֵר. לֹא הִנִּיחַ לְאִישׁ לְעַשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מַלְכִּים.
אֵל תִּנְעֹנוּ בְּמִשְׁחִי, וּבִגְבִיאי אֵל תִּרְעֹנוּ. שִׁירוּ לַיְיָ כָּל הָאָרֶץ,
בְּשִׁירוֹ מִיּוֹם אֶל יוֹם יְשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו. בִּי גִדּוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל
אֱלֹהִים. בִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ שָׁמַיִם עָשָׂה. הוֹד
וְהִדָּר לְפָנָיו, עַז וְחִדְרוֹהַ בְּמִקְוָמוֹ. הָבוּ לַיְיָ מִשְׁפָּחוֹת עַמִּים, הָבוּ
לַיְיָ כְּבוֹד וָעֹז. הָבוּ לַיְיָ כְּבוֹד שָׁמוֹ, שְׁאוּ מִנְחָה וּבָאוּ לְפָנָיו,
הַשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת קֶדֶשׁ. חִילּוֹ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תַּבּוֹן
תִּבַּל בַּל תִּמּוֹט. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ
מְלֹךְ. יִרְעֵם הַיָּם וּמִלְּאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ. אֲזַי יִרְנְנוּ
עַצֵּי הַיַּעַר, מִלְּפָנָיו יְיָ, בִּי בָּא לְשִׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיְיָ בִּי

The recitation of the miscellany of verses from I *Chronicles* 16:8-38 and various additional verses from *Psalms* is based on a statement in the Talmudic tractate *Soferim* 17:10. The *Siddur Saadia Gaon* omits it. *Amram Gaon* includes it in his *Siddur* but limits it to the morning service of the Sabbath. The *Tur Orah Hayim*, section 51, refers to its recitation as a local custom of some communities. Rabbi Moses ben Makir in his *Seder ha-Yom* holds that it would be desirable to recite it daily but in order not to burden the people who hurry to their daily work, it was to be limited for the Sabbath liturgy. Its daily recitation is recommended by Abraham ibn Yarḥi, in *Sefer ha-Manhig*, chapter 2.

MORNING SERVICE

Turn unto the Lord; lean upon His strength. Seek His Presence continually. Remember His marvelous work, the wonders of His protection and His rule.

We are the children of Israel, His faithful servants, the descendants of Jacob whom He privileged with His love. He is the Lord our God; His judgments extend throughout the earth.

May you ever be mindful of His covenant, the promise which He ordained to our ancestors for a thousand generations: "Unto you will I give the land of Canaan, as the portion of your inheritance." They were then few in numbers and only sojourners in the land, wanderers among the nations.

He allowed no man to do them injury; He rebuked kings for their sake: "Touch not Mine anointed, and do My prophets no harm." Sing unto the Lord all the earth; proclaim His deliverance from day to day.

Recount His glory among the nations, His wondrous works among the peoples. For great is the Lord and highly to be praised. He is to be revered above all things to which men bow down in reverence. The gods of the heathens are things of naught, but the Lord created the heavens. Majesty and grandeur are before Him. In His presence there is strength and joy.

O you families of the nations, acclaim the Lord. Acclaim the Lord for His glory and His strength. Give unto the Lord the glory due unto His name. Come to Him with an offering. Bow down to the Lord in the splendor of His holiness.

Stand in awe before Him all you inhabitants of the earth. He established the world with firmness that it cannot be moved. Let the heavens be glad and the earth rejoice, and let them acknowledge among the nations: The Lord reigns.

Let the sea and all the teeming life within it roar its praise to God. Let the field and all that is in it exult in His glory. Let the trees of the forest sing before the Lord, for He has come to judge the earth.

טוב, כי לעולם חסדו. ואמרו, הושיענו אלהי ישענו, וקבצנו
והצילנו מן הגוים, לתודות לשם קדשך, להשתבח בתהלתך.
ברוך יי אלהי ישראל מן העולם ועד העולם; ויאמרו כל
העם אמן ותהלל ליי.

רוממו יי אלהינו, והשתחוו להרם רגליו, קדוש הוא.
רוממו יי אלהינו, והשתחוו להר קדשו, כי קדוש יי אלהינו.
והוא רחום, יבפר עון ולא ישחית, והרבה להשיב אפן,
ולא יעיר כל חמתו. אתה, יי, לא תכלא רחמיה ממני, חסדך
ונאמתך תמיד יצרוני. וזכר רחמיה יי, וחסדיך, כי מעולם
הקמה. תנו עז לאלהים, על ישראל נאותו, ועזו בשחקים. נורא
אלהים ממקדשיך; אל ישראל, הוא נוהן עז ותעצמות לעם;
ברוך אלהים. אל נקמות, יי, אל נקמות, הופיע. הנשא, שפט
הארץ, השב גמול על גאים. ליי הושיעה, על עמך ברבך.
סלה. יי צבאות עמנו, משגב לנו אלהי יעקב סלה. יי צבאות,
אשרי אדם בטח בך. יי, הושיעה; המלך יעננו ביום קראנו.
הושיעה את עמך, וברך את נחלתך, ורעם ונשאים עד
העולם. נפשנו חבטה ליי, עזרנו ומנגנו הוא. כי בו ישמח
לבנו, כי בשם קדשו בטחנו. יהי חסדך יי עלינו, באשר יחלנו
לך. הראנו יי חסדך, וישעך תתן לנו. קומה עזרתה לנו,
ופדנו למען חסדך. אנכי יי אלהיך המעלה מארץ מצרים,

MORNING SERVICE

Praise the Lord for He is good; His mercy endures forever. Say unto Him: Help us, O God of our deliverance, and gather us and deliver us from the nations that oppress us. Then will we praise Thy holy name, and Thy praise will be our glory.

When the call is sounded: "Praised be the Lord God of Israel through all eternity," let the people respond with an Amen and with praises unto the Lord. Exalt the Lord our God and bow down before His throne, for He is holy. Exalt the Lord our God and worship before His holy mountain, for He is holy.

Our God is merciful and He pardons iniquity. He will not destroy. Indeed, He will abundantly pardon, and He will not bring the fulness of His judgment to bear against us. O Lord, Thou wilt not withdraw Thy mercies from us. Thy lovingkindness and Thy truth will ever sustain us. Remember Thy mercies and Thy kindnesses, O Lord, for they are everlasting.

Let us acclaim the power of the Lord. His majesty is revealed in Israel, and His might is proclaimed across the heavens. God is awesome in His sanctuary. The God of Israel gives strength to His people. Praised be the Lord.

O Lord, God of retribution, Thou God of retribution, do Thou appear. Rise up, Thou Judge of the earth; bring the arrogant to judgment. In God is our deliverance; may His blessings be upon His people. The Lord of hosts is with us. The God of Jacob will be our protection. O Thou Lord of hosts, happy is the man who trusts in Thee.

O Lord, help us. Thou, O King, answer us when we call unto Thee. Help Thy people; bless Thine inheritance; do Thou sustain them forevermore.

We have placed our trust in the Lord; He will help us and grant us deliverance. We will rejoice, because we trusted in His holy name.

Let Thy mercy, O Lord, be upon us, even as we hoped in Thee. Show us Thy kindness, and grant us Thy help. Come Thou forth and be our helper and rescue us, because Thou art compassionate.

תפלת שחרית

הִרְחַב-כִּיף וְאַמְלָאָהוּ. אֲשֶׁר־י הָעַם שֶׁבָּכָה לוֹ, אֲשֶׁר־י הָעַם שִׁי;
אֱלֹהֵינוּ. Reader וְאֲנִי בְּחֶסֶדְךָ בְּטַחְתִּי; יְגַל לְבִי בִישׁוּעַתְךָ;
אֲשִׁירָה לַיְי, בִּי גָמַל עָלַי.

Psalm 100

The following Psalm is omitted on the Sabbath and the Festivals, the day before Yom Kippur, the day before Pesah, and Hol ha-Moed Pesah.

מִזְמוֹר לַתּוֹדָה; הָרִיעֵנוּ לַיְי כָּל הָאָרֶץ.
עֲבְדוּ אֶת יְי בְּשִׂמְחָה, בָּאוּ לִפְנֵי בְרִנָּה.
יָדְעוּ בִי יְי הוּא אֱלֹהִים;
הוּא עֲשָׂנוּ וְלוֹ אֲנַחְנוּ, עֲמוֹ וְצֹאן מִרְעִיתוֹ.
בָּאוּ שְׁעָרָיו בַּתּוֹדָה, חֲצֵרוֹתָיו בַּתְהִלָּה;
הוֹדוּ לוֹ, בְּרָבוֹ שְׁמוֹ.
Reader כִּי טוֹב יְי, לָעוֹלָם חֶסֶדְךָ,
וְעַד דֹּר וָדָר אֲמוֹנָתוֹ.

Psalm 19

The Psalms on pages 25-35, beginning with Psalm 19 and concluding with Psalm 93, are said only on the Sabbath, on the Festivals and on Hashana Rabba. On weekdays the service is continued on page 35.

לְמִנְצָחַת, מִזְמוֹר לַדָּוִד. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱל, וּמַעֲשֵׂה
יָדָיו מְגִיד הֶרְקִיעַ. יוֹם לַיּוֹם יִבִּיעַ אָמַר, וְלַיְלָה לַלַּיְלָה יַחְוָה
דָּעַת. אֵין אָמַר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם. בְּכָל הָאָרֶץ
יֵצֵא קוֹם, וּבִקְצֵה תִבֵּל מְלִיָּהֶם; לַשָּׁמַשׁ שֵׁם אֱהֵל בָּהֶם. וְהוּא
בְּחֶתֶן יֵצֵא מִחֻפָּתוֹ, יָשִׁישׁ בְּגִבּוֹר לָרוּץ אֶרֶץ. מִקְצֵה הַשָּׁמַיִם

MORNING SERVICE

I am the Lord your God who brought you out of the land of Egypt. Declare to Me your need, and I will fulfill it. Happy is the people that is thus blessed. Happy is the people whose God is the Lord.

In Thy kindness have I placed my trust. My heart will rejoice in Thy deliverance. I will sing to the Lord for He has dealt bountifully with me.

Psalm 100

The following Psalm is omitted on the Sabbath and the Festivals, the day before Yom Kippur, the day before Pesah, and Hol ha-Moed Pesah.

A PSALM OF THANKSGIVING.

Let all the earth shout unto the Lord in jubilation.
Serve the Lord with gladness; approach Him with singing.
Know that the Lord is God; He made us, and we are His.
We are His people, and the flock He guards zealously.
Let us come into His gates with thanksgiving and into His courts
with praise.
Give thanks to Him, praise His name.
For the Lord is good; His mercy is everlasting.
His faithfulness endures from generation to generation.

Psalm 19

The Psalms on pages 25-35, beginning with Psalm 19 and concluding with Psalm 93, are said only on the Sabbath, on the Festivals and on Hashana Rabba. On weekdays the service is continued on page 35.

FOR THE LEADER, A PSALM OF DAVID.

The heavens declare the glory of God; the skies proclaim His handiwork. Day after day reveals His splendor; night after night recounts His greatness.

There is no speech, there are no words, their voices cannot be heard. Yet does their eloquence resound through the whole world, and their testimony reaches to the ends of the earth.

In the heavens has He set a tent for the sun which goes forth like a bridegroom leaving his chamber, like a strong man running with joy.

תפלת שחרית

מוצאו, וחקופתו על קצותם, ואין נסתר מחמתו. תורת יי
 תמימה, משיבת נפש; עדות יי נאמנה, מחכימת פתי. פקודי
 יי ישרים, משמחי לב; מצות יי ברה, מאירת עינים. יראת יי
 טהורה, עומדת לעד; משפטי יי אמת, צדקו יחדו. הנחמדים
 מזהב ומפז רב, ומתוקים מדבש ונקת צופים. גם עבדך נזהר
 בהם, בשמרם עקב רב. שגיאות מי יבין; מנסתרות נקני. גם
 מזדים חשך עבדך, אל ימשלו בי; אז איתם, ונקיתי מפשע
 רב. Reader יהיו לרצון אמרי פי והגיון לבי לפניה, יי, צורי
 וגואלי.

Psalm 34

לדוד, בשנותו את טעמו לפני אבימלך, ויגרשוהו בילד.
 אברכה את יי בכל עת; תמיד תהלכתו בפי.
 בי תההלל נפשי; ישמעו ענים וישמחו.
 נדלו לי אתי, וגרוממה שמו יחדו.
 דרשתי את יי וענני, ומכל מגורותי הצילני.
 הביטו אליו ונהקרו, ופניהם אל יחפרו.
 זה עני קרא יי שמע, ומכל צרותיו הושיעו.
 חנה מלאך יי סביב ליראיו ויחלצם.
 טעמו וראו כי טוב יי; אשרי הנבר יחסה בו.

Abimeleh was a general name borne by all Philistine kings, like the name Pharaoh which was borne by all Egyptian kings. The king's personal name was Aḥish who ruled in the city of Gat. The details of the incident alluded to in the introductory sentence to Psalm 34 are recorded in I Samuel 21:14.

MORNING SERVICE

Its rising is at the edge of the heavens, and it moves round them to its rest. None can hide from its radiance.

The Law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is pure, enduring forever; the ordinances of the Lord are true; they are righteous altogether. They are more precious than gold, yea, than fine gold. They are sweeter than honey, than the drops that fall from the honeycomb.

Thy servant yearns to observe them, for great is the reward of those who keep them. Yet, what man can see his own errors?

O Lord, purge me of my hidden faults, and keep me back from wilful sins, that they may not have dominion over me. Then shall I be pure before Thee; then shall I be free of many failings.

May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.

Psalm 34

A PSALM OF DAVID

When he pretended madness before his enemy Abimeleh, who drove him away, and he departed safely.

I will praise the Lord at all times. My mouth shall continually acclaim Him; my soul glories in the Lord. Let the afflicted hear this and rejoice. Come, magnify the Lord with me, and together let us exalt His name.

I sought the Lord and He answered me; He delivered me from all my fears. Those who look to Him are jubilant; their faces shall never be downcast.

Here a poor man cried, and the Lord heard him; He saved him from all his troubles. The protecting angel of the Lord is close to those who revere Him and He delivers them.

תפלת שחרית

יִרְאוּ אֶת יְיָ, קִדְּשׁוּ, כִּי אֵין מַחְסוֹר לִירְאָיו.
 בְּפִירִים רָשׁוּ וְרָעִבוּ, וְדָרְשׁוּ יְיָ לֹא יַחְסְרוּ כֹל טוֹב.
 לָכוּ בָנִים, שִׁמְעוּ לִי, יִרְאֵת יְיָ אֲלַמְּדֶכֶם.
 מִי הָאִישׁ הַחֹפֵץ חַיִּים, אֲהֵב יָמִים לִרְאוֹת טוֹב.
 נִצַּר לְשׁוֹנֶה מָרַע, וּשְׁפָתָיו מִדְּבַר מֶרְמָה.
 סוּר מָרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שָׁלוֹם וְרַדְּפֵהוּ.
 עֵינֵי יְיָ אֵל צַדִּיקִים, וְאֲזִינוּ אֶל שׁוֹעֲתָם.
 פָּנֵי יְיָ בַּעֲשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זָכָרָם.
 צַעֲקוּ וַיִּי שִׁמְעֵ, וּמִכָּל צָרוֹתֶם הִצִּילֶם.
 קְרוֹב יְיָ לְנֹשְׁבֵי לֵב, וְאֵת דֹּבְאֵי רֹחַ יוֹשִׁיעַ.
 רַבּוֹת רָעוֹת צַדִּיק, וּמִכָּל־יִצִּילָנּוּ יְיָ.
 שׁוֹמֵר כֹּל עֲצֻמוֹתָיו, אַחַת מֵהֶנָּה לֹא נִשְׁבָּרָה.
 תַּמּוֹתֶת רָשָׁע רָעָה, וְשִׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
 Reader פוֹדֶה יְיָ נִפְשׁ עַבְדּוֹ, וְלֹא יֶאֱשָׁמוּ כֹל הַחֲסִים בּוֹ.

Psalm 90

תִּפְלָה לְמֹשֶׁה, אִישׁ הָאֱלֹהִים. אֲדֹנִי, מַעֲוֹן אֶתָּה הָיִיתָ לָנוּ
 בְּדֹר וָדֹר. בְּטַרְם הָרִים יִלְדוּ, וּתְחִלָּל אֶרֶץ וְתִבְלָה, וּמַעֲוֹלָם
 עַד עוֹלָם אֶתָּה אֵל. תָּשֵׁב אֲנֹשׁ עַד דֹּבָא, וּתְאֹמַר שׁוּבוּ בָנֵי
 אָדָם. כִּי אֶלֶף שָׁנִים בַּעֲיֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאֶשְׁמוּרָה
 בְּלֵילָהּ. זֶרְמָתָם, שְׁנֵה יְהִיוּ; בִּבְקָר בְּחֻצֵּי יַחְלָף. בִּבְקָר יִצִּיץ

MORNING SERVICE

Consider and see that the Lord is good. Happy is the man who takes refuge in Him. Revere the Lord, you His faithful ones, for those who revere Him suffer no want. They who deny Him shall be humbled and they shall be in want, but those that seek the Lord shall not lack any good.

Come, you children, listen to me. I shall teach you reverence for the Lord. Who is the man that desires life, and seeks many days wherein to find happiness? Guard your tongue from evil and your lips from speaking falsehood; depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are toward the righteous and His ears attend to their cry. The face of the Lord is against the evildoers, to cut off their remembrance from the earth.

The humble cried and the Lord heard them, and He delivered them from all their troubles. The Lord is near to the brokenhearted, and saves those who are of a contrite spirit.

Many are the misfortunes of the righteous one, but the Lord delivers him out of them all. He protects all his limbs; not one of them is broken.

The wicked shall be slain by his own evil, and those who abhor the righteous shall be condemned.

The Lord redeems the soul of His servants, and those who trust in Him shall not be forsaken.

Psalm 90

A PRAYER OF MOSES THE MAN OF GOD.

O Lord, Thou hast been our dwelling place in all generations.

Before the mountain were brought forth, yea, before Thou didst form the earth and the world, from everlasting to everlasting, Thou art God.

Thou humblest men and sayest: Return to Me, O children of mankind.

A thousand years in Thy sight are but as yesterday when it is past, or as a watch in the night. Thou dost sweep men away;

וְחָלָה, לָעָרֵב יְמוּלֵל וַיִּבֶשׁ. כִּי כָלִינוּ בְּאַפָּה, וּבְחִמָּתְךָ נִבְהָלָנוּ.
שֶׁת עֲוֹנֹתֵינוּ לִנְגִידָה, עֲלָמָנוּ לְמֵאֹר פְּנִיָּה. כִּי כָל יָמֵינוּ פָּנוּ
בְּעִבְרָתְךָ, כָּלִינוּ שְׁנֵינוּ כִּמּוֹ הֶנְהָ. יָמֵי שְׁנוֹתֵינוּ בָּהֶם שְׂבָעִים
שָׁנָה, וְאִם בְּנִבּוּרֹת שְׁמוֹנִים שָׁנָה, וְרִהַבְּם עָמַל וְאָוֹן, כִּי הֵן חֵישׁ
וְנִעְפָּה. מִי יוֹדֵעַ עַז אַפָּה, וּכְיִרְאָתְךָ עִבְרָתְךָ. לְמִנּוֹת יָמֵינוּ בֶן
הַדּוֹעַ, וְנָבֵא לְבָב חֲכָמָה. שׁוּבָה יְיָ, עַד מָתִי, וְהִנַּחֲם עַל
עִבְרִיָּה. שְׂבָעֵנוּ בְּבָקָר חֲסִידָה, וּנְרַנֶּנָּה וְנִשְׁמָחָה בְּכָל יָמֵינוּ.
שְׁמַחְנוּ בִּימֹת עֲנִיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה. Reader יִרְאָה אֵל
עִבְרִיָּה פְּעִלָּה, וְהִדְרִךְ עַל בְּנֵיהֶם. וַיְהִי נָעַם אֲדָנִי אֶל־הֵינוּ
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה.

Psalm 91

יָשֵׁב בְּסִתְרֵי עֲלִיּוֹן, בְּצֵל שִׁדֵּי יִתְלֹנֶן.
אָמַר לִי מַחְסִי וּמִצִּידֹתַי, אֱלֹהֵי אֲבֹתַי בּוֹ.
כִּי הוּא יִצִּילֵךְ מִפֶּתַח יָקוֹשׁ, מִדְּבַר הַוּוֹת.
בְּאִבְרָתוֹ יִסֹּד לָךְ, וְתַחַת־כַּנְפָּיו תִּחְסֶה;
צָנָה וְסִחְרָה אִמָּתוֹ.
לֹא־תִירָא מִפֶּחַד־לֵיָּלָה, מִחִץ יַעֲוֹף יוֹמָם.
מִדְּבַר בְּאִפָּל יִהְיֶה, מִקֶּשֶׁט יָשׁוּר צְהָרִים.

Psalm 90 is grim in tone, stressing man's frailty and sinfulness, while Psalm 91 abounds in the optimism born of the certainty in God's protecting care. Psalm 91 has been called in the Talmud "the Psalm of Afflictions" (Shevuot 15b.) It is so called because the Psalmist lists here every manner of affliction from which God delivers those who trust in Him.

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they are like a dream. They are like grass that is renewed each morning. It flourishes and grows in the morning; in the evening it fades and withers.

By Thy anger we are consumed; by Thy wrath we are hurried away. Our iniquities lie exposed before Thee; our hidden faults are known to Thee. Under Thy displeasure our days are all undone; our years come to an end like a fleeting whisper.

The days of our years are seventy, or, if we be granted special vigor, eighty. Yet is their boast only toil and sorrow, for they are soon gone and speed away.

Who can tell the gravity of Thy displeasure? Thy displeasure is in proportion to the reverence due unto Thee.

So teach us to number our days that we may attain a heart of wisdom.

Return, O Lord. How long wilt Thou be angry with us? O let there be a renewal of Thy graciousness toward Thy servants. Satisfy us in the morning with Thy kindness, and we shall sing and rejoice all our days.

Make us glad according to the days wherein Thou hast afflicted us, according to the years wherein we have known trouble.

May Thy work be revealed to Thy servants, and Thy glory to their children

May Thy pleasantness, O Lord our God, be upon us. Do Thou establish for us the work of our hands. Yea, the work of our hands, establish Thou it.

Psalm 91

He who dwells in the shelter of the Most High will find protection in the Almighty.

I will say of the Lord: Thou art my Refuge, my Fortress, my God in whom I trust.

He will deliver you from the snare of the hidden foe and from the deadly pestilence. He will shield you with His arms, and under His wings you will find protection.

His truth is a shield and an armor. You will not fear the terror of the night, nor the arrow that flies by day, nor the pestil-

תפלת שחרית

יִפְלֹ מַצְדֵּךְ אֱלֹהִי, וּרְבֹכָה מִימִינֶךָ; אֱלֹהִיךָ לֹא יָנַשׁ.
רַק בְּעֵינֶיךָ תְּבִיט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה.
כִּי־אָתָּה יְיָ מַחֲסִי, עֲלִיּוֹן שְׁמֹת מְעוֹנָה.
לֹא־תֵאָנֶה אֱלֹהִיךָ רָעָה, וְנִנְעֵ לֹא־יִקְרַב בְּאֹהֲלֶךָ.
כִּי מִלְּאֲכָוִי יִצְוֶה־לְךָ, לְשֹׁמְרֶךָ בְּכָל־דֶּרֶכֶיךָ.
עַל־כַּפָּיִם יִשְׁאֹוּנֶךָ, פֶּן־תִּגָּף בְּאֶבֶן רִגְלֶךָ.
עַל־שֹׁחַל וְפֶתֶן תִּדְרֹךְ, תִּרְמַס כַּפִּיר וְתַנּוּן.
כִּי בִי חָשַׁק וְאֶפְלָטָהוּ; אֲשַׁנְּבְּהוּ כִי־יֵדַע שְׁמִי.
יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוּ אֲנֹכִי בְּצָרָה, אֲחַלֶּצֶהוּ וְאֶכַּבְּדֶהוּ.
Reader אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

Psalm 135

הִלְלוּ־יָהּ. הִלְלוּ אֶת שֵׁם יְיָ, הִלְלוּ עַבְדֵי יְיָ.
שְׁעוֹמְדִים בְּבֵית יְיָ, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ.
הִלְלוּ־יָהּ כִּי טוֹב יְיָ; וְזָמְרוּ לְשִׁמּוֹ כִּי נָעִים.
כִּי־יַעֲקֹב בָּחַר לֹו יָהּ, יִשְׂרָאֵל לְסִגְלָתוֹ.
כִּי אֲנִי יָדַעְתִּי כִּי גָדוֹל יְיָ, וְאֶדְרִיכֵנוּ מִכָּל אֱלֹהִים.
כֹּל אֲשֶׁר חָפֵץ יְיָ עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ,
בַּיָּמִים וּבְלַ־תְּהוֹמוֹת.
מַעֲלָה נְשֹׂאִים מִקְצֵה הָאָרֶץ,

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ence that strikes in the darkness, nor the destruction that ravages at noonday.

A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you. You will cast only a glance, and lo, you will see the end of evil men.

Because you have made the Lord your Refuge and the Most High your dwelling place, no evil shall befall you—no plague shall approach your tent. He shall appoint His angels to guard over you, to preserve you in all your ways. Yea, they shall carry you in their arms lest you hurt your foot against a stone. You shall tread upon the hosts of arrogance. You shall crush the evil adversary.

“Because he yearns for Me, I will deliver him. I will protect him because he knows My name. When he calls Me, I will answer him, I will be with him in trouble. I will rescue him and bring him to honor. I will satisfy him with long life, and show him My deliverance.”

Psalm 135

Praise the Lord.

O you servants of the Lord,
Who stand in the House of the Lord,
In the courts of the House of our God,
Praise the name of the Lord.

Praise the Lord

For the Lord is good,
Sing in His honor,
For it is pleasant to praise Him.

The Lord chose Jacob,
The Lord made Israel His beloved.
I know that God is great,
That our Lord is supreme
Above all things that men worship as gods.

The Lord carries out His wishes
In heaven and on earth,
In the seas, and in the lowest depths.

בָּרְקִים לְמִטָּר עָשָׂה; מוֹצֵא רוּחַ מְאֻזְרוֹתָיו.
 שֶׁהָבָה בְּכוֹרֵי מִצְרָיִם, מֵאֲדָם עַד בְּהֵמָה.
 שְׁלַח אוֹתוֹת וּמִפְתִּים, בְּתוֹכֵכֵי מִצְרָיִם,
 בַּפְּרָעָה וּבְכָל עֲבָדָיו.
 שֶׁהָבָה גּוֹיִם רַבִּים, וְהָרַג מְלָכִים עֲצוּמִים.
 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, וְלָעוֹג מֶלֶךְ הַבָּשָׁן,
 וְלָכַד מִמֶּלְכוֹת כְּנָעַן.
 וְנָתַן אֲרָצָם נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.
 יְיָ שִׁמְךָ לְעוֹלָם, יְיָ זְכִירָה לְדֹר־דָּר.
 כִּי יָדִין יְיָ עַמּוֹ, וְעַל־עֲבָדָיו יִתְנַחֵם.
 עֲצָבֵי הַגּוֹיִם כִּסֶּף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
 פַּה־לָּהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם וְלֹא יֵרְאוּ.
 אֲזִנִּים לָהֶם וְלֹא יִאָּזְנוּ, אֶף אֵין־יִשְׁרֹות בְּפִיהֶם.
 כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטֶחַ כְּהֶם.
 Reader בֵּית יִשְׂרָאֵל, בָּרְכוּ אֶת יְיָ;
 בֵּית אֶהֱרֹן, בָּרְכוּ אֶת יְיָ.
 בֵּית הַלֵּוִי, בָּרְכוּ אֶת יְיָ;
 יִרְאֵי יְיָ, בָּרְכוּ אֶת יְיָ.
 בָּרוּךְ יְיָ מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלָּיִם; הִלְלוּהָ.

MORNING SERVICE

He causes mists to arise
In the farthest places of the earth.
He causes lightning to accompany the rain;
He causes the wind to blow out of His storehouses.

He smote the first-born in Egypt,
Of man and of beast.
He performed signs and wonders in Egypt,
Against Pharaoh and all his faithful subjects.

He subdued many nations;
He smote mighty kings,
Sihon, king of the Amorites,
Og, king of Bashan,
And all the kingdoms of Canaan.
Their land He assigned as a heritage
To His people Israel.

Thou, O Lord, wilt reign forever,
Thou wilt reign through all the generations;
The Lord will be a judge for His people,
He will be compassionate toward His faithful servants.

The idols of the heathen are only silver and gold,
They are the works of man;
They have a mouth, but speak not,
They have eyes, but see not.
They have ears, but hear not.
They have a nose, but there is no breath in them.
They that fashion them, they that put their trust in them,
Will be like them.

Let the house of Israel praise the Lord,
Let the house of Aaron praise the Lord,
Let the house of Levi praise the Lord,
Let all the faithful of the Lord praise the Lord.

Let the praise of the Lord come forth from Zion,
Let us praise the Lord
Who has revealed His Presence in Jerusalem.
Praise the Lord.

הודו לַיְי כִּי טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ.
הודו לַאלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדּוֹ.
הודו לַאֲדֹנֵי הָאָדָנִים	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת וְנִדְלוֹת לְבָדּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבּוּנָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה אוֹרִים וְנִדְלִים	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמַכָּה מִצָּרִים בְּבִכּוּרֵיהֶם	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	כִּי לְעוֹלָם חֲסִדּוֹ.
בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה	כִּי לְעוֹלָם חֲסִדּוֹ.
לְגִזֹּר יָם סוּף לְגִזְרִים	כִּי לְעוֹלָם חֲסִדּוֹ.
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיַּעַר פֶּרֶעַה וַחֲמִלּוֹ בַּיָּם סוּף	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמוֹלִיד עַמּוֹ בְּמִדְבָּר	כִּי לְעוֹלָם חֲסִדּוֹ.

Psalm 136 is designated in the Talmud as "the great Hallel," (Berakot 4b, Pesahim 118a). It is so called because it abounds in God's praises. Abudraham notes that it consists of 26 verses in praise of God, the numerical equivalent of the divine name יהוה. The Talmud explains that this Psalm expounds God's greatest work: Abiding in the farthest realms of the universe, He yet provides nourishment for each creature.

MORNING SERVICE

Psalm 136

O give thanks to the Lord, for He is good,
His mercy endures forever.

O give thanks to God, the supremely exalted,
His mercy endures forever.

O give thanks to the supreme Lord,
His mercy endures forever.

Thank Him, who alone performs great wonders,
His mercy endures forever.

Thank Him who formed the heavens with understanding,
His mercy endures forever.

Thank Him who spread the earth above the waters,
His mercy endures forever.

Thank Him who formed the heavenly bodies,
His mercy endures forever.

The sun to rule by day,
His mercy endures forever.

The moon and the stars to rule by night,
His mercy endures forever.

He smote the Egyptians through their first-born,
His mercy endures forever.

He liberated Israel from their midst,
His mercy endures forever.

With a strong hand and an outstretched arm,
His mercy endures forever.

He divided the Red Sea,
His mercy endures forever.

He caused Israel to pass through it,
His mercy endures forever.

He cast Pharaoh and his hosts in the Red Sea,
His mercy endures forever.

He led His people through the wilderness,
His mercy endures forever.

תפלת שחרית

לְמַכָּה מְלָכִים נִדְלָיִם	בִּי לְעוֹלָם חֲסִדוֹ.
וַיִּהְיֶה מְלָכִים אֲדִירִים	בִּי לְעוֹלָם חֲסִדוֹ.
לְסִיחֹן מֶלֶךְ הָאֱמֹרִי	בִּי לְעוֹלָם חֲסִדוֹ.
וּלְעֹג מֶלֶךְ הַבָּשָׁן	בִּי לְעוֹלָם חֲסִדוֹ.
וַיָּתֵן אֶרֶצָם לְנַחֲלָה	בִּי לְעוֹלָם חֲסִדוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	בִּי לְעוֹלָם חֲסִדוֹ.
שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ	בִּי לְעוֹלָם חֲסִדוֹ.
וַיַּפְּרָקֵנוּ מִצָּרֵינוּ	בִּי לְעוֹלָם חֲסִדוֹ.
נָתַן לָחֶם לְכָל בָּשָׂר	בִּי לְעוֹלָם חֲסִדוֹ.
הוֹדִי לְאֵל הַשָּׁמַיִם	בִּי לְעוֹלָם חֲסִדוֹ.

Psalm 33

רִנְנוּ צַדִּיקִים בַּיהוָה, לְיִשְׂרָאֵל נְאֻם תְּהִלָּתוֹ.
 הוֹדִי לַיהוָה בְּכִנּוֹר, בְּנֶבֶל עֲשׂוֹר וּבְמִרוֹ לֹא.
 שִׁירוּ לֹא שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתִרְעָה.
 כִּי־יִשְׂרָאֵל דִּבֶּר יְיָ, וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה.
 אֲהַב צִדְקָה וּמִשְׁפָּט, חֲסִד יְיָ מְלֹאָה הָאָרֶץ.
 בְּדִבֶּר יְיָ שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ יְיָ כָּל־צִבְאָם.
 כִּי־ס בָּיַד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת.

The Psalmist summons us to praise God with "a new song." The songs hallowed by tradition are important, but—since God's mercies are new each day, we must also welcome new expressions of piety by which to show our love for Him.

MORNING SERVICE

He subdued renowned kings,
His mercy endures forever.
He struck down mighty kings,
His mercy endures forever.
Sihon, king of the Amorites,
His mercy endures forever.
And Og, king of Bashan,
His mercy endures forever.
And gave their land for a heritage,
His mercy endures forever.
A heritage for His servant Israel,
His mercy endures forever.
He remembered us in our troubles,
His mercy endures forever.
He rescued us from our enemies,
His mercy endures forever.
He gives sustenance to all creatures,
His mercy endures forever.
O give thanks to the God of Heaven,
His mercy endures forever.

Psalms 33

Sing joyously to the Lord, O you righteous,
It is fitting for the upright to praise Him.
Give thanks to the Lord with the harp,
Sing to Him with a lute of ten strings,
Sing to Him a new song,
Play skillfully to Him a song of jubilation.
For the word of the Lord is just,
And He is faithful in all His work,
He loves mercy and justice,
The earth is full of the kindnesses of the Lord.
The heavens were made by the word of the Lord,
And their hosts by His command.
He gathers the waters of the sea as in a bucket,
He gathers the deep waters in His store-houses.

תפלת שחרית

יִירָאוּ מִי כָּל הָאָרֶץ, מִמֶּנּוּ יִגִּירוּ כָּל־יֹשְׁבֵי תִבְלָה.
כִּי הוּא אָמַר בְּיָהּ, הוּא צִוָּה וַיַּעֲמֹד.
יְיָ הַפִּיר עֲצַת גִּוִּים, הִנֵּיא מַחְשְׁבוֹת עַמִּים.
עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לֹדֶר וָדָר.
אֲשֶׁר־יִהְיֶה אֲשֶׁר יְיָ אֱלֹהֵיו, הָעַם בָּחַר לְנַחֲלָה לֹו.
מִשְׁמָיִם הִבִּיט יְיָ, רָאָה אֶת כָּל בְּנֵי הָאָדָם.
מִמִּבּוֹן שְׁבָתוֹ הִשְׁגִּיתָ, אֵל כָּל יֹשְׁבֵי הָאָרֶץ.
הִיצֹר יָחַד לָבָם, הַמִּבִּין אֵל כָּל מַעֲשֵׂיהֶם.
אִין הַמִּלֵּךְ נוֹשָׁע בְּרֶב־חַיִל, גִּבּוֹר לֹא יִנָּצַל בְּרֶב־כֹּחַ.
שֹׁקֵר הַסּוֹס לְתִשׁוּעָה, וּבֶרֶב חֵילוֹ לֹא יִמָּלֵט.
הִנֵּה עֵין יְיָ אֵל יִרְאִיו, לְמִינְחִים לְחִסְדּוֹ.
לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעָב.
נִפְשָׁנוּ חִכָּתָה לְיְיָ, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
Reader כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קֹדֶשׁ בְּטַחָנוּ.
יְהִי־חֲסִידֶךָ יְיָ עֲלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

Psalm 92

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
טוֹב לְחַדּוֹת לְיְיָ, וּלְזִמֹּר לְשִׁמְךָ עֲלֵינוּ.
לְהַנִּיד בַּבֶּקֶר חֲסִידֶךָ, וְאַמוֹנָתְךָ בַּלֵּילוֹת.

MORNING SERVICE

Let all the earth fear the Lord,
Let all the inhabitants of the world stand in awe of Him.
For He spoke and the world came into being;
He commanded, and it was established.

The Lord has frustrated the designs of nations,
He has turned to naught the counsels of peoples;
Only the counsel of the Lord abides forever,
His plans endure throughout all the generations.
Happy is the people whose God is the Lord,
Happy is the people He has chosen for His service.

God looks down from the heavens above,
He beholds all the children of men.
Everywhere through space He watches
The inhabitants of the earth.
He fashioned the hearts of men,
And He knows all their doings.

A king is not saved by great armies,
A mighty man is not delivered by his might.
Vain is the horse for safety,
Its swiftness can offer no escape.

God protects those that revere Him;
He delivers those who trust in His kindness.
He rescues them from the peril of death,
He sustains them in life, in a time of famine.

We have set our hope in the Lord,
He is our help, our shield;
In Him will we rejoice,
For we have trusted in His holiness.
O may Thy kindness, O Lord, be upon us,
Even as we have trusted in Thee.

Psalm 92

A PSALM, A SONG FOR THE SABBATH DAY.

It is good to thank Thee, Lord,
In song to praise Thy name;
At dawn to tell Thy mercy,
Each night Thy faith proclaim.

עָלֵי עֲשׂוֹר וְעָלֵי נָבֵל, עָלֵי הַגִּיזוֹן בְּכִנּוֹר.
 כִּי שִׁמְחֵתָנִי יְיָ בַּפַּעֲלָה, בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנָה.
 מִהַ נִּדְרֹו מַעֲשֶׂיךָ, יְיָ; מֵאֵד עֲמָקוֹ מִחֲשֹׁבֶתֶיךָ.
 אִישׁ בָּעֵר לֹא יָדַע, וּבִסִּיר לֹא יָבִין אֶת זֹאת.
 בְּפֶרֶחַ רִשְׁעִים כִּמּוֹ עֹשֵׁב, וַיִּצְצוּ כָל פְּעָלֵי אֱוֹן.
 לְהַשְׁמָדָם עָרִי עַד.
 וְאַתָּה מָרוֹם לְעַלְמִים, יְיָ.
 כִּי הִנֵּה אֵיבֶיךָ, יְיָ, כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
 יִתְפָּרְדּוּ כָל פְּעָלֵי אֱוֹן.
 וְתָרַם בְּרָאִים קִרְנִי, בִּלְתִּי בְשֶׁמֶן רַעְוֹן.
 וַתִּבְטַט עֵינֵי בְשׂוּרֵי, בְּקָמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אָזְנִי.
 צִדִּיק בַּתְּמָר יִפְרַח, בְּאֶרְצוֹ בְּלִבְנוֹן יִשְׁגָּה.
 שְׁתוּלִים בְּבֵית יְיָ, בְּתִצְרוֹת אֶלְהִינוּ וּבְפָרִיחוּ.
 Reader עוֹד יְנוּבּוֹן בְּשִׁיבָה, דִּשְׁנִים וְרַעְנָנִים יִהְיוּ.
 לְהַגִּיד כִּי יֵשֶׁר יְיָ; צוּרֵי וְלֹא עוֹלָתָה בּוֹ.

Rashi interprets the term *Sabbath* in the title of this Psalm as a reference to the world to come, which in Jewish tradition is sometimes pictured as one long unbroken Sabbath. The kind of perfection this Psalm describes is not yet a fact; it is to be achieved in the Messianic consummation which will usher in the world to come. The 92nd Psalm was recited by the Levites at the offering of the *Tamid* sacrifice on the Sabbath. In the Midrash *Bereshit Rabbah*, chapter 22, this Psalm is ascribed to Adam, who recited it after he learnt the efficacy of repentance. The *Targum* puts this very ascription into its translation of the opening verse: A song of praise which the first man pronounced on the Sabbath Day.

MORNING SERVICE

From harp and lute and lyre
Will rise my hymn of praise;
I will acclaim Thy goodness,
The splendor of Thy ways.

Thy works have been my rapture,
Nobly Thy world is made;
Thy deeds have set me singing;
Deeply Thy plans are laid.

The fool will never fathom
The workings of Thy hand;
The laws of Thy creation
He cannot understand.

Evil may spread and flourish,
Sprout as the verdant grass;
Brief is its hour of triumph,
It blossomed but to pass.

Thou art forever sovereign,
Thou bringest evil low;
Thou wilt sustain my honor,
Routing the wicked foe.

Thy righteous seed will prosper,
Like the palm their growth will be;
They will rise tall and upright
As a stately cedar tree.

Firmly their roots are planted
In the Lord's holy shrine;
They will abound and blossom
Within His courts divine.

They will grow old still blooming,
Their powers never dim;
And tell that God is upright—
There is no flaw in Him.

תפלת שחרית

Psalm 93

יְיָ מַלְךְ, גִּאוּת לְבָשׁ;
לְבָשׁ יְיָ, עֹז הַתְּאֵזָר;
אֵף תִּכּוֹן תִּבְלָ, בֶּל תִּמּוּט.
נִכּוֹן בְּסֶאֱד מֵאֵז, מִעוֹלָם אָתָּה.
נִשְׂאוּ נְהָרוֹת, יְיָ, נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּבָרָם.
מִקְלֹוֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,
אֲדִיר בְּמָרוֹם יְיָ.

Reader עֲדִיתִךְ נֶאֱמְנוּ מְאֹד,

לְבִיתִךְ נֶאֱוָה קִדְשׁ,
יְיָ, לְאֶרֶץ יְמִים.

On week-days continue here:

יְהִי כְבוֹד יְיָ לְעוֹלָם; יִשְׁמַח יְיָ בְּמַעֲשָׂיו. יְהִי שֵׁם יְיָ מְבָרָךְ,
מִעַתָּה וְעַד עוֹלָם. מִמְּזִרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יְיָ. רָם
עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יְיָ, שִׁמְךָ לְעוֹלָם; יְיָ, זִכְרֶךָ
לְדֹר וָדֹר. יְיָ בַּשָּׁמַיִם הִכִּין בְּסֵאוֹ, וּמִלְכוּתוֹ בְּכָל מִשְׁלָה.
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְיָ מַלְךְ. יְיָ מַלְךְ,
יְיָ מַלְךְ, יְיָ יְמַלֵּךְ לְעוֹלָם וָעֶד. יְיָ מַלְךְ עוֹלָם וָעֶד, אֲבָדוּ גּוֹיִם
מֵאֶרְצוֹ. יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנֵּיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת

MORNING SERVICE

Psalm 93

The Lord is King,
He adorned Himself with the majesty of creation,
The Lord girded Himself with strength,
And He established the world securely
That it cannot be moved.
From the beginning of time is Thy throne firmly set,
Thou hast been from all eternity,
The rivers, O Lord,
The rivers lift their voice,
The rivers lift a mighty shout,
The mighty waters,
The raging waves of the sea,
They all proclaim:
Mighty is the Lord in His universe.
The testimonies of Thy presence are ever faithful,
The grandeur of Thy holiness fills Thy creation.
Thou reignest, O Lord, forevermore.

On week-days continue here:

Let the world ever declare the glory of God, that the Lord may find delight in the excellence of the things which He has made.

May the Lord's name be praised from now and to all eternity. From the rising of the sun to the going down thereof the Lord's name is to be praised.

The Lord is supreme above the nations. His glory is revealed above the heavens.

The Lord's throne is established throughout the heavens, and His sovereignty holds sway throughout creation.

Let the heavens be glad and let the earth rejoice. Declare among the nations: "The Lord is King." The Lord's sovereignty was from the beginning; it holds sway in the living present; and it will endure forever and ever.

The Lord is King forevermore. He has caused nations to vanish from His earth. The Lord has annulled the counsel of peoples. He has frustrated the design of nations.

מִחֲשָׁבוֹת בְּלִב־אִישׁ, וַעֲצַת יְיָ הִיא תְּקוּם. עֲצַת יְיָ לְעַלְמָם
תַּעֲמֹד, מִחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה
וַיַּעֲמֹד. כִּי בָחַר יְיָ בְּצִיּוֹן, אֹהֶל לְמוֹשָׁב לוֹ. כִּי יַעֲלֶב בָּחַר לוֹ
יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטַּשׁ יְיָ עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.
Reader וְהוּא רַחוּם, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב
אִפְסוֹ, וְלֹא יַעֲזֹב כָּל חַמְתּוֹ. יְיָ, הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ.

אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁרִי הָעַם שְׂכֻכָּה לוֹ; אֲשֶׁרִי הָעַם שִׁינִי אֶלְהִיו.

Psalm 145

תְּהִלָּה לְדָוִד

אֲרוֹמָמְךָ, אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שְׁמֹךְ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֶלְךָ שְׁמֹךְ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵלָל מְאֹד, וְלֹגֵדְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֶיךָ יִגְדְּלוּ.
הָרַר כְּבוֹד הוֹדְךָ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזֹזוּ נִזְרֹאוֹתֶיךָ יֵאמְרוּ, וְגִדְלֶתְךָ אֲסַפְּרָנָה.

Psalm 145 was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minḥah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension. Because God's attributes were taken as goals for human emulation, *Psalm 145* has had important consequences in Jewish ethical thought. As God's mercy is over all His works, it was generalized in Jewish ethics, so must ours seek to encompass all His works.

MORNING SERVICE

Many are the counsels of man's heart, but only the Lord's purpose remains. The counsel of the Lord endures forever. His plans endure throughout the generations.

He spoke and the world came into being. He commanded, and it was established.

The Lord did choose Zion; He desired it for a habitation of His divine Presence. The Lord did choose Jacob. He selected Israel as His own treasure.

The Lord will not cast away His people. He will not abandon His inheritance.

May He in His mercy forgive our iniquity and not destroy. And may He turn away His indignation and not allow His wrath to be stirred against us.

Save us, O Lord. O King, answer us on the day we turn unto Thee.

Happy are they that dwell in Thy house;
They will ever praise Thee.
Happy is the people that is thus blessed;
Happy is the people whose God is the Lord.

Psalm 145

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,
And I will praise Thy name forever and ever.

Every day will I praise Thee,
And I will extol Thy name forever and ever.

Great is the Lord, and highly to be praised;
His greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous acts;
And I will recount Thy greatness.

תפלת שחרית

זָכַר רַב טוֹבָהּ יִבְיָעוּ, וְצִדְקָתָהּ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֲרָךְ אַפִּים וְגִדְל־חֶסֶד.
 טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּהָ יְיָ כָּל מַעֲשֵׂיהָ, וְחִסְדֶּיהָ יִבְרָכֶיהָ.
 כְּבוֹד מַלְכוּתָהּ יֵאמְרוּ, וְגִבּוֹרָתָהּ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרָתוֹ, וְכְבוֹד הָדָר מַלְכוּתוֹ.
 מַלְכוּתָהּ מַלְכוּת כָּל עֲלָמִים, וּמַמְשִׁלְתָּהּ בְּכָל דּוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.
 עֵינֵי כָל אֲלֹהֵי יִשְׂרָאֵל, וְאֵתָה נּוֹתֵן לָהֶם אֶת אֲבָכֶם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַרְדֵּךְ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צֹדִיק יְיָ בְּכָל דִּרְכָּיו, וְחֹסִיד בְּכָל מַעֲשָׂיו.
 קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֻהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֱהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.
 תִּהְלֶלֶת יְיָ יִדְבַּר־פִּי; וּיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאֶנְחֲנוּ נִבְרָךְ יְיָ מִעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ.

Modern science has enlarged our conception of God's grandeur, in having revealed to us more of the vastness and perfection of God's creation. It has also revealed to us more of God's goodness, for it has shown the universal concern throughout creation with the preservation of each organism and its endowment with remarkable powers of meeting crises in its existence, and of growth toward self-fulfillment.

MORNING SERVICE

They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.

The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall extol Thee, O Lord,
And Thy faithful ones shall praise Thee.

They shall declare the glory of Thy kingdom,
And talk of Thy might;

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom,
And Thy dominion will endure throughout all generations.

The Lord upholds all who fall,
And raises up all who are bowed down.

The eyes of all look hopefully to Thee,
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is near unto all who call upon Him,
To all who call upon Him in truth.

He will fulfill the desire of those that revere Him;
He will also hear their cry, and will save them.

The Lord preserves all those that love Him;
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;
Let all men praise His holy name forever and ever.

We will praise the Lord from this time forth and forever.
Praise the Lord.

תפלת שחרית

Psalm 146

הַלְלוּהָ; הַלְלֵי נַפְשִׁי אֶת יי.
אֲהַלְלֶהָ יי בְּחַיִּי, אֲזַמְּרָה לְאַלְהֵי בְעוֹדִי.
אֵל תִּבְטָחוּ בַּנְּדִיבִים,
בְּבֶן-אָדָם שָׁאִין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ יָשֵׁב לְאַדְמָתוֹ,
בַּיּוֹם הַהוּא אֲבָדוּ עֲשָׂתֵנָתוֹ.
אֲשָׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ,
שִׁבְרוּ עַל יי אֱלֹהָיו.
עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם,
וְאֶת כָּל אֲשֶׁר בָּם;
הַשֹּׁמֵר אֶמֶת לְעוֹלָם.
עֲשֵׂה מִשְׁפָּט לְעַשְׂוֻקִים,
נָתַן לָחֶם לָרְעֵבִים;
יי מַתִּיר אֲסוּרִים.
יי פֹּקֵת עֲוֹנוֹת,
יי זָקָף בְּפוֹבִים, יי אֲהַב צַדִּיקִים.
יי שֹׁמֵר אֶת גִּרִּים;
יָחוּם וְאַלְמָנָה יַעֲזֹר,
וְדָרָךְ רְשָׁעִים יַעֲזוּת.
Reader יִמְלֹךְ יי לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר; הַלְלוּהָ.

MORNING SERVICE

Psalm 146

Praise the Lord.

Praise the Lord, O my soul.

I shall praise the Lord while I have life,

I shall sing to the Lord while I have being.

Do not place your trust in princes,

In a mere mortal who cannot bring deliverance.

When his breath is gone, he returns to the dust.

That very day marks the end of his thoughts.

Blessed is he who has made the God of Jacob his Helper,

Who has set his hopes upon the Lord God,

The Creator of heaven and earth,

Of the sea and all that is therein.

The Lord is the eternal Guardian of truth;

He performs justice for the oppressed;

He feeds the hungry.

The Lord releases those who are bound,

The Lord opens the eyes of the blind.

The Lord raises up those who are bowed down.

The Lord loves the righteous,

The Lord protects the strangers,

He upholds the orphan and the widow,

But the way of the wicked He brings to frustration.

May the reign of the Lord endure forever,

Your God, O Zion, throughout the generations.

Praise the Lord.

הִלָּלֶיהָ; כִּי טוֹב זִמְרָה אֶל־הֵינוּ,
 כִּי נָעִים, נֶאֱנֶה תְהִלָּתָה.
 בּוֹנֵה יְרוּשָׁלַיִם יי; נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.
 הָרוּפֵא לְשִׁבּוּרֵי לֵב, וּמַחֲבֵשׁ לְעֵצָבוֹתָם.
 מוֹנֶה מִסְפָּר לְבוֹכָבִים, לְכָל־שְׁמוֹת יִקְרָא.
 נִדּוּל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר.
 מַעֲוֹרֵד עָנָוִים יי, מַשְׁפִּיל רָשָׁעִים עַד־אָרֶץ.
 עָנּוּ לַיי בְּתוֹדָה, זָמְרוּ לֵאלֹהֵינוּ בְּבִנּוֹר.
 הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמַּכִּין לָאָרֶץ מָטָר,
 הַמַּצְמִיחַ הָרִים תְּצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה,
 לְבָנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ.
 לֹא בְּגִבּוֹרַת הַסּוֹס יִחְפֹּץ, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה.
 רוֹצֶה יי אֶת יִרְאָיו, אֶת הַמֵּי־חַלִּים לְחַסְדּוֹ.
 שִׁבְּחֵי יְרוּשָׁלַיִם, אֶת יי; הִלָּלֵי אֱלֹהֵיךָ, צִיּוֹן.
 כִּי חֲזַק בְּרִיחֵי שְׁעָרֶיךָ, בְּרֹד בְּנִיךָ בְּקֶרְבֶּךָ.
 הָשֵׁם נְבוֹלֵךְ שָׁלוֹם, תִּלָּב חַטִּים יִשְׁבִּיעֶךָ.
 הַשִּׁלַּח אֲמָרְתוֹ אָרֶץ, עַד מְהֵרָה יְרוּיֹץ דְּבָרוֹ.
 הִנֵּחַן שָׁלֵג כַּצֶּמֶר; כְּפֹר כַּאֲפֹר יִפְזֹר.
 מִשְׁלֵיךְ קֶרְחוֹ כְּפִתִּים; לְפָנֵי קֶרְתוֹ מִי יַעֲמֹד.

MORNING SERVICE

Psalm 147

Praise the Lord,
For it is good to sing praise to our God;
It is pleasant, it is fitting to render Him homage.

The Lord is the Restorer of Jerusalem,
He gathers together the dispersed of Israel.
He heals the broken hearted,
And binds up their wounds.
He knows the numberless stars,
He has endowed each with its own being.
Great is our Lord, and abounding in might,
His understanding is infinite.

The Lord strengthens the humble,
But the wicked He lowers to the ground.

Sing unto the Lord with thanksgiving;
Play before our God upon the harp.

He covers the heavens with clouds,
Preparing rain for the earth.
He causes the grass to sprout upon the mountains;
He prepares food for the beast,
And for the young ravens when they cry unto Him.

He takes no pleasure in the strength of the horse;
His delight is not in the strength of a man.
The Lord delights in those who revere Him,
In those who long for His mercy.

O Jerusalem, praise the Lord;
Praise your God, O Zion;
For He made strong the bars of your gates,
He blessed your children within you,
He has made your borders peaceful,
He has satisfied you with the finest wheat.

He issues His command to the earth;
His word moves swiftly on its course;
He sends down snow white as wool;
He scatters hoar frost thick as ashes;
He hurls pieces of ice like crumbs.

תפלת שחרית

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם; יָשֵׁב רוּחוֹ, יִזְלוּ מַיִם.
מִיַּד דְּבָרָיו לִי־עֵקֶב, חָקִיו וּמִשְׁפָּטָיו לִי־שְׂרָאֵל.
Reader לֹא עָשָׂה בֶן לְכֹל גּוֹי,
וּמִשְׁפָּטִים בָּל יַדְעוּם: הִלְלוּיָהּ.

Psalm 148

הִלְלוּיָהּ; הִלְלוּ אֶת יי מִן הַשָּׁמַיִם,
הִלְלוּהוּ בַּמְרוֹמִים. הִלְלוּהוּ כָּל מַלְאָכָיו,
הִלְלוּהוּ כָּל צְבָאָיו. הִלְלוּהוּ שֶׁמֶשׁ וַיָּרֵחַ,
הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר.
הִלְלוּהוּ שָׁמַי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.
יִהְלְלוּ אֶת שֵׁם יי, כִּי הוּא צִוָּה וּנְבִרָאוֹ.
וַיַּעֲמִידֵם לָעֵד לְעוֹלָם, חֶק־נֶתֶן וְלֹא יַעֲבוֹר.
הִלְלוּ אֶת יי מִן הָאָרֶץ, תַּנִּינִים וְכָל תְּהוֹמוֹת.
אֵשׁ וּבָרָד, שֶׁלֵּג וְקִיטּוֹר, רוּחַ סְעָרָה עֹשֶׂה דְּבָרוֹ.
תְּהָרִים וְכָל גְּבָעוֹת, עֵץ פָּרִי וְכָל אֲרָזִים.
הַחֲיָה וְכָל בְּהֵמָה, רֶמֶשׁ וְצִפּוֹר כָּנָף.
מִלְּבִי אֲרֶץ וְכָל לְאֻמִּים, שָׂרִים וְכָל שֹׁפְטֵי אֲרֶץ.
בַּחֲוָרִים וְגַם בְּתוֹלָוֹת, זִקְנִים עִם נְעָרִים.
יִהְלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ;
הוֹדוּ עַל אֲרֶץ וּשְׁמַיִם.
Reader וַיָּרֵם קֶרֶן לְעַמּוֹ, תְּהַלֵּל לְכֹל חֲסִידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ; הִלְלוּיָהּ.

MORNING SERVICE

Before His cold the waters are congealed;
He issues His word and melts them.
He causes the wind to blow, and the waters flow.
He declares His commandments to Jacob,
His statutes and judgments to Israel.
He has not dealt so with other nations,
He did not inform them of His commands.
Praise the Lord.

Psalm 148

Praise the Lord.
Praise the Lord in the heavens,
Praise Him in the heights,
Praise Him all you angels.
Praise Him all the hosts of His creation.
Praise Him, sun and moon,
Praise Him all you shining stars,
Praise Him, you highest heavens and
You waters above the heavens.
Let every creature praise the Lord,
For He commanded and they came into being;
He established them to endure always,
He set bounds to them which they cannot transgress.
Praise the Lord throughout the earth,
Sea-monsters and all that dwell in the depths,
Fire and hail, snow and mists,
The furious winds fulfilling His command,
The mountains and all the hills,
Fruitbearing trees and the stately cedars,
Beasts, cattle, creeping things and winged fowl,
Kings of the earth, and all the nations,
Princes and judges of the earth,
Young men and young maidens, old men and children,
Let them all praise the Lord.
For He alone is supremely exalted.
His glory is revealed on earth and in the heavens.
He exalted His people.
He glorified His faithful ones, the children of Israel,
Who ever seek His Presence.
Praise the Lord.

תפלת שחרית

Psalm 149

הִלְלוּ יְהוָה; שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
תִּהְלְלוּ בְּקִהְל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעָשׂוֹ, בְּגִי צִיּוֹן יִגִּילוּ בְּמִלְכָּם.
יִהְלְלוּ שְׁמוֹ בְּמַחֲזֵל, בְּתֹף וּבְנֹר יִזְמְרוּ לוֹ.
כִּי רֹאָה יְיָ בַּעֲמוֹ, יִפְאֵר עַנּוּיִם בִּישׁוּעָה.
יַעֲזֹז חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מַשְׁכְּבוֹתָם.
רוֹמְמוֹת אֵל בְּגִרוֹנָם, וְחִתָּב פִּיפִיּוֹת בִּינָם.
לַעֲשׂוֹת נִקְמָה בְּגוֹיִם, תּוֹכַחַת בְּלֹאמִים.
Reader לֹאסֹר מִלְכֵיהֶם בְּזָקִים, וְנִכְבְּדֵיהֶם בְּכִבְלֵי בְרָזָל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב;
הָדָר הוּא לְכָל חֲסִידָיו; הִלְלוּ יְהוָה.

Psalm 150

הִלְלוּ יְהוָה; הִלְלוּ אֵל בְּקֹדֶשׁ, הִלְלוּהוּ בְּרִקִיעַ עֶזוֹ.
הִלְלוּהוּ בְּגִבּוֹרֵתָיו, הִלְלוּהוּ בְּרַב גִּדְלוֹ.
הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וּבְנֹר.
הִלְלוּהוּ בְּתֹף וּמַחֲזֵל, הִלְלוּהוּ בְּמִנִּים וְעֹגֵב.
הִלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
Reader כֹּל הַנְּשָׁמָה תִּהְלֵל יְהוָה; הִלְלוּ יְהוָה.
כֹּל הַנְּשָׁמָה תִּהְלֵל יְהוָה; הִלְלוּ יְהוָה.

MORNING SERVICE

Psalm 149

Praise the Lord.

Sing unto the Lord a new song,
Let His praise resound in the assembly of the faithful;
Let Israel delight in his Creator,
Let the sons of Zion rejoice in their King.
Let them praise His name with a dance.
Let them sing to Him with the drum and with the harp.
For the Lord has shown favor to His people,
He has glorified the humble with deliverance.

Let the faithful exult gloriously,
Let them rejoice upon their beds.
Let the praise of the Lord be upon their lips,
And a two-edged sword in their hands,
To bring justice upon wicked peoples
And reproof upon tyrant nations;
To bind their rulers in chains
And their princes in fetters of iron,
To execute among them the prescribed judgment.
All His faithful glory in Him.
Praise the Lord.

Psalm 150

Praise the Lord.

Praise the Lord in His sanctuary.
Praise Him for His might in the heavens,
Praise Him for His deeds of valor,
Praise Him for His abundant greatness.
Praise Him with the sound of the shofar,
Praise Him with the harp and the lyre,
Praise Him with the drum and the dance,
Praise Him with strings and the flute,
Praise Him with resounding cymbals,
Praise Him with the jubilant blast of cymbals.
Let every being that has breath praise the Lord.
Praise the Lord.

תפלת שחרית

Psalm 89:53; 135:21; 72: 18, 19.

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן.

בְּרוּךְ יְיָ מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלָּיִם; הִלְלוּהָ.

בְּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ.

Reader וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם;

וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

I Chronicles 29:10–13.

וַיְבָרֶךְ דָּוִד אֶת יְיָ לְעֵינֵי כָל הַקָּהָל, וַיֹּאמֶר דָּוִד: בְּרוּךְ

אַתָּה יְיָ, אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לֵךְ יְיָ

הַנִּדְלָה וְהַגְבוּרָה וְהַתְּפָאֳרָה וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם

וּבָאָרֶץ; לֵךְ יְיָ הַמְּמַלְכָּה, וְהַמְתַּנַּשֵּׂא לְכָל לְרָאשׁ. וְהַעֲשֵׂר

וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִיָּדְךָ כֹּחַ וְגְבוּרָה,

וּבִיָּדְךָ לְגִדֵּל וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנִחנוּ לָךְ,

וְמַהֲלֵלִים לְשֵׁם תְּפָאֳרֶתְךָ.

Nehemiah 9:6–11.

אַתָּה הוּא יְיָ לְבָדְךָ, אַתָּה עֹשֶׂת אֶת הַשָּׁמַיִם, שָׁמַי הַשָּׁמַיִם

וְכָל צָבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, חַיִּים וְכָל אֲשֶׁר בֵּהֶם,

וְאַתָּה מַחְיָה אֶת כָּלֶם, וּצָבָא הַשָּׁמַיִם לֵךְ מִשְׁתַּחֲוִים. Reader אַתָּה

הוּא יְיָ הָאֱלֹהִים, אֲשֶׁר בְּחִרְתָּ בְּאַבְרָם וְהוֹצָאתוֹ מֵאוּרִכְשִׁים

וְשָׁמַת שְׁמוֹ אַבְרָהָם. וּמִצָּאתָ אֶת לָבָב וַיֵּאמֶן לְפָנֶיךָ.

MORNING SERVICE

Psalm 89:53; 135:21; 72: 18, 19.

Praised be the Lord forever.

Let the praise of the Lord come forth from Zion,

Let us praise the Lord who revealed His Presence
in Jerusalem.

Praised be the Lord, the God of Israel;

He alone performs wondrous deeds;

May all the earth be uplifted by His glory. Amen.

I Chronicles 29:10-13.

And David praised the Lord in the presence of all the people, saying:

Be Thou ever praised, O Lord, God of our father Jacob, forever
and ever.

Thine, O Lord, is the greatness and the power and the glory
and the victory and the majesty. All that is in the heaven and
the earth is Thine. Thine is the kingdom, O Lord, and Thou
rulest over all.

Riches and honor come from Thee. Thou art supreme over all
things. Strength and courage are in Thy hand, and it is in Thy
power to make great and to endow with strength whomever Thou
choosest.

Therefore do we thank Thee, O our God, and praise Thy glorious
name.

Nehemiah 9:6-11.

Thou alone art God. Thou createst the heavens and all their
hosts, the earth and all the creatures that inhabit it, the seas with
the teeming life that is in them. All creatures Thou sustainest
with life. All the hosts of the heavens acknowledge Thy sovereignty.

Thou, O God, didst choose Abram and Thou didst bring him
out of Ur of the Chaldees, and change his name to Abraham, and
Thou didst find him faithful in Thy service.

תפלת שחרית

וְכָרוֹת עֲמוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ הַבְּנוּעִי, הַחֲתִי, הָאֲמָרִי,
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגִּזְרִי, לָתֵת לְזֶרְעוֹ; וַתָּקֶם אֶת דְּבָרֶיךָ, כִּי
צָדִיק אָתָּה. וַתֵּרָא אֶת עָנִי אֲבוֹתֵינוּ בְּמִצְרַיִם, וְאֵת זַעֲקָתָם
שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפִרְעֹה וּבְכָל עֲבָדָיו
וּבְכָל עַם אֶרֶצוֹ, כִּי יֵדַעְתָּ כִּי הִזִּירוּ עֲלֵיהֶם; וַתַּעַשׂ לָךְ שֵׁם
בְּהִיוֹם הַזֶּה. Reader וְהֵיכָן בָּקַעְתָּ לַפְּנִיָּהֶם, וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם
בִּיבָשָׁה; וְאֵת רַחֲפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כִּמּוֹ אֶבֶן בְּמָיִם עֲזִיִּים.

Exodus 14:30–15:18.

וַיִּשְׁעַי יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵת עַל שַׁפַּת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת יְיָ, וַיֹּאמְרֵינוּ
כִּי וּבְמֹשֶׁה עֲבָדוֹ.

אֲזַי יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ, וַיֹּאמְרוּ
לֵאמֹר:

אֲשִׁירָה לַיְיָ כִּי גָאֹה גָאֹה, סוּס וְרֶכֶב רָמָה בָּיָם.

עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה;

זֶה אֱלֹהֵי וְאֵלֵינוּ, אֱלֹהֵי אֲבֵי וְאֶלְמִנָּהוּ.

יְיָ אִישׁ מִלְחָמָה, יְיָ שִׁמּוֹ.

מִרְכַּבַּת פִּרְעֹה וַחֲיִילוֹ יִרָה בָיָם,

וּמִבְחַר שָׁלָשׁוֹ טָבְעוּ בָיָם סוּף.

תַּהֲמֹת יִבְסִימוּ; יִרְדּוּ בַּמַּצּוֹלֹת כִּמּוֹ אֶבֶן.

יְמִינֶךָ יְיָ נֶאֱדָרִי בְּכֹחַ, יְמִינֶךָ יְיָ תִרְעֵץ אוֹיְבִי.

MORNING SERVICE

And Thou didst make a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites and the Girgisites unto his descendants. And Thou didst fulfill Thy promise, for Thou art righteous.

Thou didst see the affliction of our ancestors in Egypt. Thou didst hear their cry of distress by the Red Sea. And Thou didst perform signs and wonders against Pharaoh and his servants and all the peoples in his land, for Thou didst behold their cruelty toward our fathers. By delivering our ancestors from Egypt Thou didst establish Thy renown as Deliverer for all time.

Thou didst divide the sea before them, and they passed through it as on dry land. But their pursuers Thou didst cast into the depths, as a stone thrown into the mighty waters.

Exodus 14:30-15:18.

The Lord saved Israel that day from the hand of the Egyptians. When Israel saw the Egyptians had perished at the sea-shore, and beheld the great power which the Lord had shown against the Egyptians, the people stood in awe of the Lord. They believed in the Lord, and in His servant Moses.

Moses and the children of Israel then sang this song to the Lord:

I will sing unto the Lord, for He is greatly exalted.

The horse with his rider He cast into the sea.

God is my strength and my song.

He has been my deliverance.

He is my God and I will glorify Him;

My father's God and I will extol Him.

The Lord fought against my adversaries,

He is a God of mercy.

The chariots of Pharaoh and his hosts He cast into the sea;

The best of his horsemen drowned in the Red Sea;

The deep waters covered them,

They went down to the depths like a stone.

Thou art adorned in power, O God;

Thy power has broken the enemy.

תפלת שחרית

וברב גאונך תהרס קמיה; תשלח חרנך, יאבלמו בקש.
 וברוח אפיה גערמו מים, נצבו כמו גר נזלים,
 קפאו תהמת בלבבם.
 אמר אויב: ארדף אשיג, אחלק שקל,
 תמלאמו נפשי, אריק חרבי, תורישמו ידי.
 נשפת ברוחה, בסמו ים; צללו בעופרת במים אדירים.
 מי במכה באלם יי, מי במכה נאדר בקדש,
 נזרא תהלות, עשה פלא.
 נטית ימינה, תבלעמו ארץ.
 נחית בחסדך עם-זו נאלת; נהלת בעזה אל גוה קדשך.
 שמעו עמים, ירגזון; חיל אחז ישבי פלשת.
 אז נבהלו אלופי אדום,
 אילי מואב יאחזמו רעד; נמנו כל ישבי כנען.
 תפל עליהם אימתה ופחד; בגדל זרועך ידמו באבן;
 עד יעבר עמך יי, עד יעבר עם-זו קניית.
 תבאמו ותטעמו בחר נחלתך, מבין לשבתך פעלת; יי;
 מקדש, אדני, בוננו ידיך. יי ימלך לעלם ועד.
 יי ימלך לעלם ועד.

The sentence *ה' ימלך לעלם ועד* is repeated to indicate that here ends the Song of Moses. In certain rites the quotation of the Song of Moses includes an additional sentence, *Exodus 15:19*: *כי בא מוס פרעה*.

MORNING SERVICE

Thy grandeur put an end to Thy adversaries,
Thine anger consumed them as stubble.

The force of Thy wind raised up the waters;
The turbulent waters stood still as a mound;
The deep waters were congealed in the very midst of the sea.
The foe had said: "I will pursue; I will overtake; I will
divide the booty; I will have my revenge; I will draw
my sword and humble them."

But the wind blew and the sea covered them.
Like lead they sank into the mighty waters.

Who can compare to Thee in power, O God?
Who can compare to Thee in holiness?
Thou dost ever perform wondrous deeds.
None can recount Thy praises.
Thou didst but assert Thy power, and the earth covered
them.

Thou hast led in tender mercy the people Thou hast re-
deemed from bondage,
Thou hast led them by Thy might to the land of Thy
holy Presence.

The peoples heard and trembled,
Philistia was seized by pangs of fear,
The chiefs of Edom were dismayed,
The warriors of Moab were in anguish,
The inhabitants of Canaan were in panic.

O may fear and dread hold them,
Mayest Thou by Thy might cause them to be still as a stone,
Until Thy people has passed,
Until the people Thou hast redeemed has gone on its way.

Thou wilt surely bring them into the promised land,
Thou wilt surely plant them on the mountain Thou hast
given them as an inheritance.

There hast Thou fashioned a place for Thy divine Presence
to dwell in,
The holy sanctuary which Thou, O Lord, hast made.

The Lord will reign forever and ever;
The Lord will reign forever and ever.

תפלת שחרית

Psalm 2:29, Obadiah 1:21, Zechariah 14:9.

The story of Pharaoh's downfall inspires the faith in the final defeat of the evil forces still ravaging the world, the vindication of Israel, and the establishment of God's kingdom of universal justice throughout the world.

בי לַיְי הַמְּלוֹכָה, וּמוֹשֵׁל בְּנוֹיָם. Reader וְעַלּוּ מוֹשִׁיעִים בְּהֵרָא
צִיּוֹן לְשֹׁפֵט אֶת הָרָעָה, וְהִי־תָה לַיְי הַמְּלוֹכָה. וְהָיָה יְיָ לְמֶלֶךְ
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

On the Sabbath and Festivals, continue on page 126.

תפלת שחרית לחור

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מַלְכֵנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ,
בְּשָׂמִים וּבְאָרֶץ. בִּי לֹךְ נָא, יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֲזָרָה וּמִשְׁכָּלָה, נִצְחָה וְגִבּוֹרָה, תְּהִלָּה
וְתִפְאֳרָה, קְדוּשָׁה וּמַלְכוּת, Reader בְּרָכוֹת וְהוֹדָאוֹת, מַעֲתָה
וְעַד עוֹלָם. בָּרוּךְ אַתָּה, יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבּוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל,
חַי הַעוֹלָמִים.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא בְּעֵלְמָא דִּי בָרָא כִרְעוּתָה;
וְיִמְלִיךְ מַלְכוּתָה בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְם וּלְעַלְמֵי עַלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקִדְשָׁא, בָּרִיךְ הוּא, לְעַלְמָא (לְעַלְמָא)
מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

MORNING SERVICE

Psalm 22:29, Obadiah 1:21, Zechariah 14:9.

The story of Pharaoh's downfall inspires the faith in the final defeat of the evil forces still ravaging the world, the vindication of Israel, and the establishment of God's kingdom of universal justice throughout the world.

God is the Lord of all creation. He rules over the nations. And liberators will appear on Mount Zion to bring judgment upon the hosts of heathendom on Mount Esau. God's kingdom of justice will then at last be established in the world. And the Lord will be acknowledged as King over all the earth. On that day will the Lord be One and His name One.

On the Sabbath and Festivals, continue on page 126.

WEEKDAY MORNING SERVICE

Praised be Thy name forever, O our King. Thou art our God, our King, great and holy, in heaven and on earth. Unto Thee, O Lord our God and God of our fathers, it is fitting to offer songs of praise, acclaiming Thy might and sovereignty, Thy eternity, Thy greatness, Thy glory and Thy holiness. Blessings and praises belong unto Thee, now and forevermore. Praised be Thou, O Lord, exalted God and King. Thou art the Author of wonders who accepts our hymns of praise. Thou our King, our God, art the life of the universe.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

תפלת שחרית לחול

Reader:

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Congregation:

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם, וּבוֹרֵא אֶת הַכֶּלֶל.

הַמֵּאִיר לָאָרֶץ וְלִדְרוֹם עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מִחֲדָשׁ
בְּכָל יוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשָׂיְךָ, יְיָ; בָּלָם
בְּחִכְמָה עֲשִׂיתָ; מִלֵּאָה הָאָרֶץ קִנְיָךְ. הַמֶּלֶךְ הַמְרוֹמֵם לְבָדּוֹ
מֵאֵז, הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲגוּן, צוֹר מְשֻׁנָּבּוּ, מִן
יִשְׁעֵנוּ, מְשַׁנֵּב בְּעַדְנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדְעָה, הַכִּין וּפָעַל זִהְרֵי חַמָּה, טוֹב יָצַר
כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֵז, פְּנוֹת צְבָאֵי קְדוּשִׁים,
רוֹמְמֵי שָׂדֵי, תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וְקִדְשָׁתוֹ. תַּתְּבָרֵךְ, יְיָ
אֱלֹהֵינוּ, עַל שִׁבְחַת מַעֲשֶׂה יְדִידְךָ, וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ;
יְפָאֲרוּךְ סֵלָה.

תַּתְּבָרֵךְ צוּרֵנוּ, מִלִּבְנוֹ וּגְזֵאלֵנוּ, בּוֹרֵא קְדוּשִׁים; יִשְׁתַּבַּח
שִׁמְךָ לְעַד מִלִּבְנוֹ, יוֹצֵר מְשֻׁרְתִּים, וְאֲשֶׁר מְשֻׁרְתָּיו בָּלָם
עוֹמְדִים בְּרוֹם עוֹלָם, וּמְשֻׁמִּיעִים בִּירְאָה, יָחַד בְּקוֹל, וְדְבָרֵי

Borhu is the call to worship, which, strictly speaking, starts with the *Shema* and its attendant benedictions. The *Shema* is preceded by two benedictions, one praising God for creating the natural order which began with the creation

WEEKDAY MORNING SERVICE

Reader:

Praise the Lord to whom all praise is due.

Congregation:

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe, who createst light as well as darkness, who hast endowed life with the ceaseless urge for harmony; Thou art the Creator of all things.

Mercifully dost Thou cause light to shine upon the earth and those who live on it. And in Thy goodness dost Thou renew the work of creation each day, continually.

How vast are Thy works, O Lord; in wisdom hast Thou made them all. The earth abounds with Thy creations.

O King, Thou alone art ever exalted and ever glorified. O God Eternal, in Thine abundant mercies be Thou compassionate with us.

Thou art the source of our strength, the rock of our defenses; the shield in whom we find deliverance.

Praised be God for the infinite wisdom with which He created the radiance of the sun. It is a noble creation, a glory to His name. The stars all about the heavens proclaim His might.

The ensemble of His heavenly hosts each exalt the Almighty, and continually declare the glory of God and His holiness.

Be Thou praised, O Lord our God, for the excellence of Thy handiwork, above all for the stars radiant with light, which Thou didst create. From all shall praise ever rise unto Thee.

Be Thou praised our Protector, our King, our Redeemer, Creator of angelic beings. May Thy name be praised forever, O our King, who hast fashioned unseen forces as Thy divine messengers to propel all life in accordance with Thy will. From

of light, and the other praising Him for His gift of the spiritual light, the Torah. The *Shema* itself affirms God's existence, and His unity, as well as man's obligation to love Him with the fullness of his being.

אַל־הִים חַיִּים וּמַלְאָךְ עוֹלָם. בְּכֶם אֱהוּבִים, בְּכֶם בְּרוּרִים, בְּכֶם
גְּבוּרִים, וּבְכֶם עֲשִׂים בְּאִמָּה וּבִירָאָה רָצוֹן קוֹנֵם. Reader וּבְכֶם
פּוֹתְחִים אֶת פִּיָּהֶם בְּקִרְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמַעֲרִיצִים, וּמְקַדִּישִׁים
וּמְמַלִּיכִים—

אֶת שֵׁם הָאֵל הַמַּלְאָךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
וּבְכֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מְזֶה, וְנוֹתְנִים
רְשׁוֹת זֶה לָזֶה Reader לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחַת רוּחַ, בְּשִׁפְחָה
בְּרוּרָה וּבְנִעִימָה קִדְשָׁה, בְּכֶם בְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת;

מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

וְהַאֲפִינִים וְחַיּוֹת הַקֶּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לָעֲמַת
שָׁרָפִים. Reader לָעֲמַתָּם מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

לֵאל בְּרוּךְ נְעִימוֹת יִתְּנוּ; לַמַּלְאָךְ, אֵל חַי וְקַיִם, זְמֵרוֹת
יֹאמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמְיעוּ; כִּי הוּא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה
תְּחִלּוֹת, בְּעַל מַלְחָמוֹת, זוֹרֵעַ צַדִּיקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא
רְפוּאוֹת, נוֹרָא תְּהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמִּתְחַדֵּשׁ בְּטוֹבוֹ בְּכָל
יוֹם תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית, בְּאִמּוֹר: לָעֹשֶׂה אוֹרִים גְּדֹלִים, כִּי
לְעוֹלָם חֲסִדוֹ. Reader אוֹר תְּחִלָּה עַל צִיּוֹן תָּאִיר, וְנִזְכָּה בְּלָנוּ
מִהֶרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

WEEKDAY MORNING SERVICE

the farthest reaches of the universe, they proclaim in awe the commands of the living God, the everlasting King. In complete harmony, with missions clearly defined, with power irresistible, zealous and faithful, they all perform the will of their Creator.

In holiness and purity, they all raise their voices in songs of praise, extolling the name of God, the great and mighty Sovereign, the awesome and holy King. They sing a hymn of allegiance to the divine Power, each bidding the other to be first in acclaiming their Creator.

With soft and clear tones, they chant in unison a sacred melody declaring:

Holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory.

And in response is heard a mighty refrain from hosts of celestial beings:

Praised be the glory of the Lord throughout the universe.

Let all chant sweet melodies to God Almighty, praised be He. Let all render hymns of praise to the everlasting King. For He alone performs mighty deeds and ever continues the work of creation. He inspires battle against evil; He sows righteousness and causes deliverance to sprout forth in ever greater glory; He creates healing for all our hurts. Yea, it is beyond man to praise Him. For He is the Lord of wonders. In His goodness He renews every day the work of creation. As it is written (Psalm 136:7): "Praise Him who continues to create heavenly bodies, for His mercy is ever present." O may a new light shine upon Zion and may we all be privileged soon to behold its splendor. Praised be Thou, O Lord our God, Creator of the heavenly bodies.

Maimonides derided the popular conception of angels, which viewed them as corporeal beings. His own view which he supported by Scriptural references was "that all forces that reside in a body are angels, much more the forces that are active in the universe" (*Guide to the Perplexed*, II 6).

אֶהְבֶּה רַבָּה אֶהֱבֶנּוּ, יְיָ אֱלֹהֵינוּ; חֲמִלָה גְדוֹלָה וִיתָרָה
חֲמִלָתָ עָלֵינוּ. אָבִינוּ מִלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ,
וַתִּלְמַדְם חֻקֵי חַיִּים, בֶּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ הָאֵל הַרְחֵמוּ,
הַמְרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ
לְדַמּוּד וּלְדַמּוּד, לְשִׁמּוּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד
תּוֹרַתְךָ, בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיִּתֵּן לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם
וָעֶד. כִּי בָשָׂם קִדְשֶׁךָ הַגָּדוֹל וְהַנּוֹרָא בְטַחְנוּ, נִגִּילָה וְנִשְׂמַחָה
בִּישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרָבַע בַּנְּפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ, וּבָנוּ
בְּחִירָתָ מִכָּל עַם וְלָשׁוֹן, וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיִתְדֶךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּעֲמוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

When praying without a Minyan, begin with:

(אֵל מִלֶּךְ נֶאֱמָן)

Deuteronomy 6:4–9.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בָּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַתְךָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ תְהִדְבָּרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם, עַל
לֵבְבְךָ. וְשָׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ
בְּדֶרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ, וְקִשְׁרַתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטִטְפַת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

WEEKDAY MORNING SERVICE

With an everlasting love hast Thou loved us, O Lord our God.
Tenderness and compassion hast Thou shown us

Our Father, our King extend unto us the merit of our ancestors
who trusted in Thee and whom Thou didst instruct in the laws of
life. And in Thy graciousness, do Thou also teach Thy laws unto us.

Merciful Father, show us Thy tender guidance, and inspire our
hearts with understanding and discernment that we may attend
to the words of the Torah, to learn them and to teach them, to
watch over them and to practise them in love.

Do Thou enlighten our eyes in Thy Torah and cause our
hearts to be attached to Thy commandments and to be wholly
united in love and in reverence for Thee

Then will our lives be free of shame. Trusting in Thy great,
awesome, and holy name, may we rejoice and find happiness in
thy help.

Gather Thou the homeless of our people from the four corners
of the earth and lead them in dignity and peace to our Holy Land.
For Thou God art He who causes deliverance.

Thou hast chosen us from among all peoples and tongues to be
close to Thy great name, to praise Thee in truth, and in love to
proclaim Thy unity.

Praised be Thou, O Lord, who in Thy love hast summoned
Israel to Thy service.

When praying without a Minyan, begin with:

(God is a faithful King.)

Deuteronomy 6:4-9.

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all
your soul, and with all your might. And you shall take to heart
these words which I command you this day. You shall teach them
diligently to your children, and you shall meditate on them when
you are at home, and when you are on a journey, when you retire
for the night and when you rise in the morning. And you shall
tie a reminder of them upon your hand and between your eyes.
And you shall write them on the doorposts in your home and on
the gates of your cities.

תפלת שחרית לחול

Deuteronomy 11:13–21.

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם, לֹא־הִבֵּה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִקְלוֹשׁ; וְאִסְפֹּת דֶּגְלֶה, וְתִירֶשֶׁת וַיִּצְהַרְהָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ; וְאִכְלֹת וּשְׂבָעֶתָ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתֹּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲזַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ; וְאִבַּדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֹתֶם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם, וּבְלִכְתְּכֶם בְּדֶרֶךְ, וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם. וְכַתַּבְתֶּם עַל מְזוּזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם לְחַת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Numbers 15:37–41.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל צִיצִית הַכֹּנֶף פִּתִּיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַחֲזַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זֵנוּם אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֹאֱלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֹאֱלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

WEEKDAY MORNING SERVICE

Deuteronomy 11:13-21.

And if you will obey my commandments which I command you this day, to love the Lord your God, and to serve Him with fulness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in spring, and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor, and be satisfied.

Beware lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield her produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities. Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

Numbers 15:37-41.

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

אֶמֶת וְיָצִיב, וְנִכּוֹן וְקִים, וְיֵשֶׁר וְנֶאֱמָן, וְאֶהוּב וְחָבִיב, וְנֶחֱמָד
וְנִעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמִקְבָּל, וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת, אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צוּר יַעֲקֹב מִגֵּן
יִשְׁעֵנוּ. Reader לָדֹר וָדֹר הוּא קִים, וְשֵׁמוֹ קִים, וְכִסְאוֹ נִכּוֹן,
וּמִלְכוּתוֹ וְאֱמוּנָתוֹ לְעֶד קִיָּמָת. וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים
וְנֶחֱמָדִים, לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקִים לְעוֹלָם
וָעֶד, אֶמֶת וְאֱמוּנָה, חֵק וְלֹא יַעֲבֹר. Reader אֶמֶת, שְׁאֵתָהּ הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מְלִךְ אֲבוֹתֵינוּ, גִּבּוֹרֵנוּ גִבּוֹר
אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעֵתָנוּ, פּוֹדֵנוּ וּמַצִּילָנוּ; מֵעוֹלָם שְׁמֶךָ,
אֵין אֱלֹהִים זוֹלָתָךְ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבָנֶיךָ
אֲחֵרֶיךָ בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ, וּמוֹשְׁפָטֶיךָ
וְצִדְקָתֶךָ עַד אַפְסֵי אֲרֶץ. אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמַצּוֹתֶיךָ,
וְתוֹרָתֶךָ וּדְבָרֶךָ יָשִׁים עַל לְבוֹ. אֶמֶת, אֶתָּה הוּא אֲדוֹן לְעַמְּךָ,
וּמְלִיךְ גִּבּוֹר לָרִיב רִיבָם. אֶמֶת, אֶתָּה הוּא רֹאשׁוֹן וְאֶתָּה הוּא
אֲחֵרוֹן, וּמִבְּלָעַדֶּיךָ אֵין לָנוּ מְלִיךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמַּצְרִים
גִּבּוֹרֵנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֶיךָ
הִרְגָתָ, וּבְכוֹרֶךָ גִּבּוֹרֶךָ, וְיָם סוּף בִּקְעָתָ, וְזָדִים טִבְעָתָ, וְיָדִידִים
הִעֲבַרְתָּ, וַיִּכְסּוּ מַיִם צָרִיכָם, אֶחָד מֵהֶם לֹא נֹתַר. עַל זֹאת
שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יָדִידִים זְמִירוֹת, שִׁירוֹת
וְתִשְׁבָּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמִלְכֶךָ, אֵל חַי וְקִים. רָם וְנִשָּׂא,

WEEKDAY MORNING SERVICE

True and enduring is Thy word, upright and faithful, beloved and precious.

We affirm that the God of the universe is our King; the Rock of Jacob our protecting shield. His being endures throughout all generations, and His sovereignty is firmly established.

And His words will live on, faithful and precious, unto us as unto our fathers. They will live on unto all the generations of Thy faithful, the children of Israel, forever.

To the last generation as to the first, they will remain a dearly cherished and abiding truth, an unchanging law.

Thou, O God and God of our fathers, art the stronghold of our deliverance, our Savior. Thou art eternal. Besides Thee there is no God.

Thou hast been the help of our fathers from of old, a Protector and a Deliverer to their children in every generation.

Thou dost reign in the farthest reaches of the universe. Thy judgment and Thy righteousness extend to the very ends of the earth. Happy is the man who heeds Thy commandments, and takes the words of Thy law to his heart.

True it is that Thou art the Lord of Thy people, and a mighty King to champion their cause. Thou art the God of the first things and of the last things. Besides Thee we have no king, redeemer, or helper.

From Egypt Thou didst redeem us, O Lord our God, and from the house of bondage Thou didst deliver us. All their first born Thou didst cause to perish, but Thy first born Israel Thou didst rescue. Thou didst divide the Red Sea; the wicked drowned, but Thy faithful passed through.

They acclaimed Thee with hymns of praise and thanksgiving. They extolled the ever living, Almighty King. O God, exalted, majestic and awesome, Thou dost ever humble the proud and raise up the lowly.

תפלת שחרית לחול

גִּדּוֹל וְנוֹרָא, מְשַׁפִּיל גָּאִים וּמַגְבִּיהַ שְׁפָלִים, מוֹצִיא אֲסִירִים
וּפּוֹדֶה עֲנֻיִם, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שְׁנָעָם אֵלָיו.
תְּהַלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבָרֵךְ.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ בָכֶם:
מִי כְמוֹכָה בָּאֱלֹם, יְיָ; מִי כְמוֹכָה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִלָּתוֹ,
עֹשֶׂה פֶלְאָ.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלָּים לְשִׁמְךָ עַל שְׁפַת תְּנִים; יַחַד
בָּכֶם חֲדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְנָאֲמָה יְהוּדָה
וְיִשְׂרָאֵל. Reader גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ
אַתָּה, יְיָ, נְאֻל יִשְׂרָאֵל.

THE AMIDAH

The Amidah is recited standing in silent devotion:

אֲדֹנֵי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל תְּגִדּוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

During the Ten Days of Penitence add:

(וְזָכְרָנוּ לְחַיִּים, מְלֹךְ חַפֵּץ בַּחַיִּים,

וּבְחַבְּנוּ בְּסִפְּרַת הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים).

WEEKDAY MORNING SERVICE

Thou freest those who are in captivity and deliverest the oppressed. Thou helpest the needy, and answerest Thy people when they cry unto Thee. Praises unto Thee, exalted Lord, ever praised be Thou.

Moses and the children of Israel acclaimed Thee joyously in song: Who can compare to Thee in power, O God? Who can compare to Thee in holiness? Thou dost ever perform wondrous deeds. None can recount all Thy praises.

The redeemed sang a new song unto Thee by the shores of the Red Sea. The entire multitude joined in a chorus of praise, acclaiming Thy sovereignty: The Lord will reign unto all eternity.

O Thou Stronghold of Israel, arise to the help of Israel, and fulfill unto us the promise of Thy redemption. Our Redeemer is the Lord of hosts. He is the Holy One of Israel.

Praised be Thou, O Lord, Redeemer of Israel.

THE AMIDAH

The Amidah is recited standing in silent devotion:

O Lord, open Thou my lips and I will declare Thy praises.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and, because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

During the Ten Days of Penitence add:

(Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.)

The final edition of the *Amidah* occurred under the supervision of Rabban Gamaliel II, after the destruction of the second Temple. But some elements of it have been ascribed to the Men of the Great Assembly, about the fourth century B. C. E.

תפלת שחרית לחול

מִלֶּדֶד עֲזֹזַר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבֹרָתָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי; מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Shemini Atzeret and Pesah add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מִבְּלֶכֶל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיִּשְׂרָאֵל
עָפָר. מִי בְּמוֹד, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מִלֶּדֶד מִמִּית
וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Penitence add:

(מִי בְּמוֹד, אֵב הַרַחֲמִים, זוֹכֵר יְצוּרֵי לִחַיִּים בְּרַחֲמִים.)
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחֲיֶה הַמֵּתִים.

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

נִקְדַּשׁ אֵת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמֹךְ יִשְׁרָאֵל אוֹתוֹ בְּשֵׁמי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
לְעַמְּתָם בְּרוּךְ יֹאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
וּבְדִבְרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר:
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וְדָר; הִלְלוּיָהּ.

The Amidah is often referred to as *Shemoneh Esreh*, Eighteen, because it originally consisted of eighteen benedictions. As finally edited under Rabban Gamaliel II, it consists of nineteen benedictions, the last benediction to be added *ולמלשינים*, being a denunciation of "informers" and sectarians, then a grave problem to the Jewish community. The first three and last three benedictions are in praise of God, the middle thirteen are *petitionary* in character.

WEEKDAY MORNING SERVICE

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Between Shemini Atzeret and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

During the Ten Days of Penitence add:

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is heard: Praised be the Lord throughout the universe.

And it is written in the words of Thy consecrated servant David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.

תפלת שחרית לחול

לְדֹר וְדֹר נִייד נִדְלָה, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ
נִדְוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

**During the Ten Days of Penitence, conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקִדְוָשִׁים בְּכָל יוֹם יְהִלָּלוּךָ סֵלָה.
* בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

**During the Ten Days of Penitence, conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמַלְמִיד לְאִנּוּשׁ בִּינָה. חֲנּוּנוּ מֵאַתָּה
דַּעַת, בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַדַּעַת.
הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָנוּ מִלִּבְנוּ לְעִבּוּדְךָ;
וְהַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יְיָ, הַרוֹצֵה
בְּתִשּׁוּבָה.

סֵלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֲל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ, כִּי
מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, חֲנוּן הַמִּרְבֶּה לְסִלָּח.
רֵאה נָא בְּעֵינֵינוּ וּרְיִבָה רִיבָנוּ, וּנְאֻלָּנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חֲזַק אַתָּה. בְּרוּךְ אַתָּה, יְיָ, גּוֹאֵל יִשְׂרָאֵל.

On fast days the Reader adds the following:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בִצְרָה נִדְוֹלָה
אֲנַחְנוּ. אֵל תִּפְּנֹן אֵל רַשְׁעֵנוּ, וְאֵל תִּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל

WEEKDAY MORNING SERVICE

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. *Praised be Thou, O Lord, Thou holy God.

**During the Ten Days of Penitence, conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.* Praised be Thou, O Lord, Thou holy God.

**During the Ten Days of Penitence, conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

Thou dost confer upon man the gift of knowledge, and Thou dost teach him understanding. O be generous unto us and grant us knowledge, understanding and discernment. Praised be Thou, O Lord, who bestowest knowledge upon mortal man.

O our Father, bring us back to Thy Torah, and do Thou, O our King, draw us near to Thy service. Lead us back unto Thee in a whole-hearted return. Praised be Thou, O Lord, who desirest man's return.

Our Father, forgive us, for we have sinned. Our King, pardon us, for we have transgressed. For Thou dost forgive and pardon. Praised be Thou, O merciful God, who dost abundantly pardon.

O consider our affliction and do Thou champion our cause. Redeem us speedily for Thy name's sake, for Thou art a mighty Redeemer. Praised be Thou, O Lord, Redeemer of Israel.

On fast days the Reader adds the following:

(Answer us, O Lord, answer us on this day of our fasting, for we are in great distress. Regard not our wrong-doing and hide not

תפלת שחרית לחול

תתַעַלֶם מִתַּחֲנוּנֵנוּ. הִיָּה נָא קְרוֹב לְשׁוּעָתָנוּ, יְהי נָא חֲסִדְךָ
לְנַחֲמָנוּ; טָרָם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, בְּדָבָר שְׂנֵאֱמַר: וְהִיָּה טָרָם
יִקְרָאוּ, וְאֵנִי אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאֵנִי אֲשַׁמֶּעַ. כִּי אַתָּה,
יְי, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה.
בְּרוּךְ אַתָּה, יְי, הָעוֹנֶה בְּעֵת צָרָה.)

רַפְּאֵנוּ יְי וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה, כִּי תַחֲלֶתְנוּ אַתָּה;
וְהַעֲלֵה רַבּוֹאָה שְׁלֵמָה לְכָל מִבּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן
וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה, יְי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
בְּרַךְ עַלְיֵנוּ, יְי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתָה לְטוֹבָה,

From Pesah to December 4th say:

וְחֵן בְּרָכָה

From December 4th to Pesah say:

וְחֵן טַל וּמָטָר לְבְרָכָה

עַל פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנוּ מִטוֹבָךָ, וּבְרַךְ שְׁנָתָנוּ בַּשָּׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה, יְי, מְבָרֵךְ הַשָּׁנִים.
תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ נִלְיוּתֵינוּ,
וּקְבִצָּנוּ יַחַד מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יְי, מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

וְחֵן טַל וּמָטָר is recited from December 4th to Pesah when the fruitfulness of the earth in the Holy Land depends on seasonal dew and rain.

WEEKDAY MORNING SERVICE

Thyself from us and from our entreaties. Be near to our cry, and may Thy kindness console us. Even before we call do Thou answer us. As it is written (Isaiah 65:24): "And it shall be that before they call I will answer; while they are yet speaking, I will heed." For Thou, O Lord, dost answer us in time of trouble. Thou art our Rescuer and Redeemer in all times of distress and sorrow. Praised be Thou, O Lord, who heedest our call in times of trouble.)

O Lord, do Thou heal us, and we shall indeed be healed. Extend to us Thy help and we shall be saved. For in Thee is all our glory. O grant us a full healing for all our ailments, for Thou, our divine King, art a faithful and merciful Healer. Praised be Thou, O Lord, who healest the sick among Thy people Israel.

O Lord our God, bless the seasons of this year with all manner of produce for our wellbeing. Bless the earth

From Pesah to December 4th say:

with fruitfulness

From December 4th to Pesah say:

with timely dew and rain

and satisfy us with Thine abundance. May this year be for us a year of prosperity. Praised be Thou, O Lord, who renewest the yearly bounty of the earth.

Sound the great shofar to herald our freedom. Lift a banner to gather our exiles and do Thou reunite our people scattered in the four corners of the earth. Praised be Thou, O Lord, who dost restore the dispersed of Thy people Israel.

רפאנו begins with a sentence from *Jeremiah* 17:14, but the liturgist changed it from the singular to the plural form. Because the point of reference in the *Amidah* is the community of Israel standing before God in prayer, it refers to God as healing the sick "among Thy people Israel." In the אשר יצר prayer on page 4, God is referred to as the Healer "of every creature." The *Siddur Dover Shalom* suggests that the reference to Israel is meant to include the special afflictions to which the Jewish people have been exposed.

תפלת שחרית לחול

השיבה שופטניו בבראשונה, ויועצניו בבתחלה; והסר
ממני יגון ואנחה; ומלוד עלינו, אתה יי לבדה, בחסד
וברחמים, וצדקנו במשפט. * ברוך אתה, יי, מלך אוהב
צדקה ומשפט.

**During the Ten Days of Penitence, substitute the following conclusion:*

(ברוך אתה, יי, המלך המשפט.)

ולמלשינים אל תהי תקוה, וכל הרשעה כרנע תאבד,
וכל איביה מהרה יכרת; והזדים מהרה תעקר ותשבר,
ותמגר ותכניע במהרה בימינו, ברוך אתה, יי, שובר איבים
ומכניע זדים.

על הצדיקים ועל החסידים, ועל זקני עמך בית ישראל
ועל פליטת סופריהם, ועל גרי הצדק ועלינו, יהמו נא
רחמיה, יי אלהינו; ותן שבר טוב לכל הבוטחים בשמך
באמת, ושם חלקנו עמכם, ולעולם לא נבוש, כי בך בטחנו.
ברוך אתה, יי, משען ומבטח לצדיקים.

ולירושלים עירך ברחמים תשוב, ותשכון בתוכה באשר
דברת; ובנה אותה בקרוב בימינו בגן עולם; וכסא דוד
מהרה לתוכה תבין. ברוך אתה, יי, בונה ירושלים.

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום
בישועתך, כי לישועתך קנינו כל היום. ברוך אתה, יי,
מצמיח קרן ישועה.

WEEKDAY MORNING SERVICE

Restore our judges as of old and our counsellors as in ancient days. Remove from us grief and oppression. O Lord, do Thou alone rule over us, in lovingkindness and tender mercy, and vindicate us in judgment. *Praised be Thou, O Lord, King, who lovest mercy and justice.

**During the Ten Days of Penitence, substitute the following conclusion:*

(Praised be Thou, O Lord, King of Judgment).

Frustrate the hope of slanderers, and let evil perish speedily. May those who resist Thee be speedily vanquished. Mayest Thou uproot, crush, and subdue the dominion of arrogance speedily, in our time. Praised be Thou, O Lord, who dost break the adversary and humble the arrogant.

May Thy tender mercies, O Lord, be directed toward all the righteous and the pious, toward our elders and our scholars, toward those who embrace our faith in sincerity of purpose—yea, toward all of us. Bestow Thy well-being upon all who truly trust in Thee, and grant our portion among them. O may we never be put to shame, for in Thee is our trust. Praised be Thou, O Lord, who art a stay and support for the righteous.

Do Thou in Thy mercy return to Thy city, Jerusalem, and do Thou dwell therein as Thou didst promise. Cause Jerusalem to be restored for an enduring life, and establish therein the ancient glory of David. Praised be Thou, O Lord, Restorer of Jerusalem.

Manifest to us speedily the dawn of the Messianic deliverance and cause it to flourish by the grace of Thy salvation. Thy redemption we await every day. Praised be Thou, O Lord, who causest deliverance to arise.

The two benedictions, *ולירושלים* and *למלשינים*, begin with the connective *ו* according to the *Otzar ha-Tefillot*, to suggest that they are each dependent on the benediction preceding them. The end of the role of slanderers depends on the establishment of righteous judges and the removal of oppressive government. The renewal of God's presence in Jerusalem is dependent on the resurgence of the righteous within the community.

תפלת שחרית לחול

שָׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה;
וּמִלִּפְנֵי מַלְכֵנוּ רִיקָם אֵל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תְּפִלָּה.
רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם; וְהָשִׁב אֶת
הָעֲבֹדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל עַמְּךָ.

On Rosh Hodesh and Hol ha-Moed the following is added:

(אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

חַג הַסֻּכּוֹת

On Pesah:

חַג הַמִּצּוֹת

On Rosh Hodesh:

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדָבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֲיִנֵּינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם
(אַתָּה).

וְתַחֲזִיקֵנוּ עֲיִנֵּינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים, בָּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

WEEKDAY MORNING SERVICE

O Lord our God, heed our cry, and be merciful unto us. In loving favor do Thou accept our plea, for Thou, O God, dost heed prayer and entreaty. May we not be turned away unanswered from Thy Presence, O our King. Thou dost mercifully heed the prayers of Thy people Israel. Praised be Thou, O Lord, who hearest our prayers.

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

On Rosh Hodesh and Hol ha-Moed the following is added:

(Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of

On Rosh Hodesh:

On Pesah:

On Sukkot:

Rosh Hodesh

the feast of Matzot

the feast of Sukkot

Extend to us this day Thy blessings of life and well-being. In Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.)

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest Thy divine Presence to return to Zion.

רצה is a prayer for the restoration of the Temple in Jerusalem, and for the acceptance of Israel's "offerings" and supplications (אש ישראל ותפלתם). The offerings, according to the commentators, applies to the service of prayer which has become the equivalent of the ancient sacrifices. Another interpretation applies this to the souls of the righteous, which are a perfect offering to God. The word אש means literally the fires, or the sacrifices which were burnt on the altar.

תפלת שחרית לחול

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָנוּ
יִשְׁעֵנוּ אֵתָה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיגְדֶךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסְיָךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ שְׁבָכָל
עֵת, עָרַב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִנְיֵנוּ לָךְ.
מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּנוֹ וְתַקִּימָנוּ,
וְתַאֲסוּךְ גְּלוּתֵנוּ לְחֲצָרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָנוּ
יִשְׁעֵנוּ אֵתָה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיגְדֶךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסְיָךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ שְׁבָכָל
עֵת, עָרַב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִנְיֵנוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.
בַּיָּמִי מִתְּתִיחֵנוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשָׁמוּנִי וּבְנָיו, בְּשִׁעְמֻדָּה
מַלְכוּת יוֹן הָרִשְׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁבִּיחֵם תּוֹרְתְךָ,
וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ. וְאֵתָה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בַּעַת צָרָתָם, רַבֵּית אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם;
מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטִמְאִים בְּיַד
טְהוֹרִים. וְרִשְׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרְתְךָ.

WEEKDAY MORNING SERVICE

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

On Hanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah.

תפלת שחרית לחול

וְלֵךְ עֲשֵׂיתָ שֵׁם גָּדוֹל, יְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹד יִשְׂרָאֵל עֲשֵׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן בְּחַיִּים הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךְ לְדָבִיר
בֵּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִירוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶּיךָ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנָּסִים וְעַל הַפְּרָקוֹן, וְעַל הַחֲבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוּתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.
בַּיָּמִי מְרִדְכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן
הָרָשָׁע. בִּקְשָׁה לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנְּעֵר
וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בְּנָיו עַל הָעֵץ.)

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוֹמֶם שְׁמֹךְ, מִלְּכָנוּ, תְּמִיד לְעוֹלָם
וָעֶד.

During the Ten Days of Penitence add:

(וּבְחֹזֶק לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיֶה אֶת שְׁמֹךְ בְּאַמַּת, הָאֵל,
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֵךְ נֶאֱחָה
לְהוֹדוֹת.

WEEKDAY MORNING SERVICE

Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy house. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Hanukkah, in thankfulness and praise to Thy great name.)

On Purim add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of Mordecai and Esther in Shushan, the capital city of Persia, there arose against our forefathers the wicked Haman. He sought to destroy the children of Israel, young and old, infants, and women, all in one day, on the thirteenth of the twelfth month, the month of Adar, and their possessions to be left for plunder. But Thou in Thy great mercy didst frustrate his design, and didst undo his plot. The evil he planned Thou didst visit on his own head, as he and his sons met their doom on the gallows they had prepared for Mordecai.)

For all these mercies shall Thy name be praised and exalted forever, O our King.

During the Ten Days of Penitence add:

(O inscribe all the children of Thy covenant for a good life).

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

כּלֵם וְעַל has sometimes been interpreted as "beyond all these." This declaration would then assert that God's name is truly to be exalted even beyond all the previously uttered praises which were the theme of the preceding benedictions in the *Amidah*.

תפלת שחרית לחול

To be recited by the Reader when he repeats the Amidah:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּנָה מִפִּי אֱהָרֹן וּבִנָּיו,
כֹּהֲנִים עִם קְדוּשָׁה, כְּאָמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמּוֹךְ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר פְּנִיךָ;
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ. * בְּרוּךְ אַתָּה,
יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

**During the Ten Days of Penitence continue thus:*

(בְּסֻפֵּר חַיִּים, בְּרְכָה וְשָׁלוֹם וּפְרִיָסָה טוֹבָה, נִזְכָּר וְנוֹכְחַב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יי, עוֹשֶׂה הַשָּׁלוֹם.)

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בַּעֲפָר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשָׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִתְלַצוּ
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יי, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

WEEKDAY MORNING SERVICE

To be recited by the Reader when he repeats the Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant, Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. *Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

**During the Ten Days of Penitence continue thus:*

(O Lord inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

תפלת שחרית לחול

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ ואלהי אבותינו, שִׁיבֵנו
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשִׁיבֵנו
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעָרְבֵנוּ
יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹ

On Rosh Haodesn, Hachanukah, and Hol ha-Moed continue with Hallel on page 149.

AVINU MALKENU

To be recited between Rosh Hashanah and Yom Kippur and on fast days, morning and afternoon, except on Friday afternoon, and on the day before Yom Kippur.

אָבִינוּ מֶלֶכְנוּ, חָטֵאנוּ לְפָנֶיךָ.
אָבִינוּ מֶלֶכְנוּ, אֵין לָנוּ מִלֶּדֶךָ אֱלֹא אַתָּה.
אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מֶלֶכְנוּ, *חַדָּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

**On fast days say:*

(בִּרְדָּךְ עָלֵינוּ שָׁנָה טוֹבָה.)
אָבִינוּ מֶלֶכְנוּ, בִּטֵּל מַעֲלָינוּ כָּל גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מֶלֶכְנוּ, בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מֶלֶכְנוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מֶלֶכְנוּ, כִּלָּה כָּל צָר וּמַשְׁטֵין מַעֲלָינוּ.
אָבִינוּ מֶלֶכְנוּ, סָתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמִקְטָרְגֵינוּ.
אָבִינוּ מֶלֶכְנוּ, כִּלָּה דָּבָר וְחָרָב וְרָעָב, וְשָׁבִי וּמִשְׁחִית
וְעוֹן וְשָׂמַד, מִבְּנֵי בְרִיתְךָ.
אָבִינוּ מֶלֶכְנוּ, מְנַע מִגּוֹפָה מִנְחַלְתְּךָ.
אָבִינוּ מֶלֶכְנוּ, סָלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.

WEEKDAY MORNING SERVICE

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary in splendor and in awe, as in ancient days. Amen.

On Rosh Hodesh, Hanukkah, and Hol ha-Moed continue with Hallel on page 149.

AVINU MALKENU

To be recited between Rosh Hashanah and Yom Kippur and on fast days, morning and afternoon, except on Friday afternoon, and on the day before Yom Kippur.

Our Father, our King, we have sinned before Thee.

Our Father, our King, we have no King except Thee.

Our Father, our King, deal kindly with us for Thy name's sake.

Our Father, our King,* renew unto us a happy New Year.

**On fast days say:*

(Bestow unto us a good year)

Our Father, our King, annul all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, free us of every oppressor and adversary.

Our Father, our King, silence our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from the people of Thy covenant.

Our Father, our King, keep the plague from Thy people.

Our Father, our King, forgive and pardon all our iniquities.

אבינו מלכנו The Talmud cites Rabbi Akiba as praying in the words of this prayer. Amram Gaon records the practice of reciting this prayer during the ten days of Penitence. It is omitted on the Sabbath because its accent on man's deficiency might disturb the serenity of the Sabbath Day.

תפלת שחרית לחול

אָבִינוּ מִלְכֵּנוּ, מִחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.
 אָבִינוּ מִלְכֵּנוּ, מִחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חַיִּיבֹתֵינוּ.
 אָבִינוּ מִלְכֵּנוּ, הַחֲזִירֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ.
 אָבִינוּ מִלְכֵּנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלֵי עַמֶּךָ.
 אָבִינוּ מִלְכֵּנוּ, קִרַּע לְעַ גִּזְרֵי דִינֵנוּ.
 אָבִינוּ מִלְכֵּנוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
 אָבִינוּ מִלְכֵּנוּ, *כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 אָבִינוּ מִלְכֵּנוּ, *כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה יִשׁוּעָה.
 אָבִינוּ מִלְכֵּנוּ, *כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וּבִלְכָּלָה.
 אָבִינוּ מִלְכֵּנוּ, *כְּתִבְנוּ בְּסֵפֶר זְכוּת.
 אָבִינוּ מִלְכֵּנוּ, *כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

*On fast days omit כתבנו בספר and substitute ... ל:

אָבִינוּ מִלְכֵּנוּ, הַצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
 אָבִינוּ מִלְכֵּנוּ, הָרֶם קָרָן יִשְׂרָאֵל עַמֶּךָ.
 אָבִינוּ מִלְכֵּנוּ, הָרֶם קָרָן מְשִׁיחֶךָ.
 אָבִינוּ מִלְכֵּנוּ, מִלֵּא יִדְּנוּ מִבְּרֻכּוֹתֶיךָ.
 אָבִינוּ מִלְכֵּנוּ, מִלֵּא אֲסָמִינוּ שְׁבַע.
 אָבִינוּ מִלְכֵּנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְכֵּנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
 אָבִינוּ מִלְכֵּנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתֵנוּ.
 אָבִינוּ מִלְכֵּנוּ, נָא אַל תִּשְׁיָבֵנוּ רִיקָם מִלְּפָנֶיךָ.

WEEKDAY MORNING SERVICE

Our Father, our King, blot out and remove our transgressions and our trespasses from before Thee.

Our Father, our King, in Thy abundant mercy cancel all the records of our transgressions.

Our Father, our King, bring us back to Thee in whole-hearted repentance.

Our Father, our King, send a complete healing to the sick among Thy people.

Our Father, our King, annul the evil decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, *inscribe us in the book of a happy life.

Our Father, our King, *inscribe us in the book of redemption and deliverance.

Our Father, our King, *inscribe us in the book of sustenance and abundance.

Our Father, our King, *inscribe us in the book of merit.

Our Father, our King, *inscribe us in the book of pardon and forgiveness.

**On fast days omit "inscribe us in the book of" and substitute
"remember us for":*

Our Father, our King, cause our deliverance soon to flourish.

Our Father, our King, raise the strength of Thy people Israel.

Our Father, our King, raise the strength of Thy anointed one.

Our Father, our King, fill our hands with Thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, be Thou receptive to our prayer.

Our Father, our King, dismiss us not empty-handed from Thy Presence.

אָבִינוּ מִלְכֵנוּ, זְכוֹר כִּי עָפָר אָנֹכְנוּ.

אָבִינוּ מִלְכֵנוּ, תִּהְיֶה הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים
וְעַת רְצוֹן מִלְפָּנֶיךָ.

אָבִינוּ מִלְכֵנוּ, חֲמוּל עַלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחוּדֶךָ.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ.

אָבִינוּ מִלְכֵנוּ, נָקוּם נִקְמַת דָּם עֲבָרֶיךָ הַשְּׁפוּדִים.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנֵנוּ.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבִינוּ מִלְכֵנוּ, עֲשֵׂה לָמַעַן שְׁמֹךְ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא
שֶׁנִּקְרָא עַלֵינוּ.

אָבִינוּ מִלְכֵנוּ, חַנּוּנִי וְעֲנֵנִי, כִּי אֵין בְּנוֹ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

WEEKDAY MORNING SERVICE

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy
and a time of grace with Thee.

Our Father, our King, have compassion on us, and on our
children.

Our Father, our King, act for the sake of those who were
slain for Thy holy name.

Our Father, our King, act for the sake of those who were
slaughtered for proclaiming Thy unity.

Our Father, our King, act for the sake of those who went
through fire and water for the sanctification of Thy name.

Our Father, our King, avenge the blood of Thy servants
shed by tyrants.

Our Father, our King, do it for Thy sake, if not for ours.

Our Father, our King, do it for Thy sake and save us.

Our Father, our King, do it for the sake of Thy abundant
mercy.

Our Father, our King, do it for the sake of Thy great,
mighty and revered name, by which we are called.

Our Father, our King, be gracious to us and answer us. We
can claim nothing by virtue of our deeds. Deal Thou
mercifully and graciously with us, and deliver us.

תחנון

A collection of additions to the service, of later origin than the Amidah or the Shema, which plead for divine grace and forgiveness. These prayers, page 63 till the Kaddish on page 70, are omitted on Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th day of Av, the day before Rosh Hashanah, from the day before Yom Kippur until the second day after Sukkot, Hanukkah, the 15th of Shevat, the 14th and 15th day of Adar and Adar Sheni, in the house of a mourner during the week of mourning, and on the occasion of a Brit Milah. When Tahanun is recited, on Monday and Thursday begin here; on other days begin Vayomer David on page 67.

והוא רחום, יכפר עון ולא ישחית; והרבה להשיב אפן,
ולא יעיר כל חמתו. אתה, יי, לא תכלא רחמיה ממנו; חסדיך
ואמתך תמיד יצרונו. הושיענו, יי אלהינו, וקבצנו מן הגוים
להודות לשם קדשך, להשתבח בתהלתך. אם עונות תשמר-
יה, אדני, מי יעמד. כי עמך הסליחה, למען תגרא. לא
כחטאינו תעשה לנו, ולא כעונותינו תגמול עלינו. אם עונינו
ענו בנו, יי, עשה למען שמך. זכר רחמיה, יי, וחסדיך, כי
מעולם הקמה. יעננו יי ביום צרה, ישלכנו שם אלהי יעקב. יי,
הושיעה; המלך יעננו ביום קראנו. אבינו מלכנו, חננו וננו,
כי אין בנו מעשים; צדקה עשה עמנו למען שמך. אדונינו
אלהינו, שמע קול תחנונינו, וזכר לנו את ברית אבותינו,
והושיענו למען שמך. ועתה אדני אלהינו, אשר הוצאת את
עמך מארץ מצרים ביד חזקה ותעש לה שם ביום הזה,
חטאנו רשענו. אדני, בכל צדקותיה ישב-נא אפך וחמתך

Most of the penitential prayers are woven together out of Biblical verses, especially from the Book of Psalms. But the liturgist allowed himself the liberty of modifying those verses to suit his literary needs. In the second verse of the first *Tahanun* paragraph, for example, he draws on *Psalm* 40:32, but he changes the singular to a plural form.

WEEKDAY MORNING SERVICE

TAHANUN—PRAYERS OF PENITENCE

A collection of additions to the service, of later origin than the Amidah or the Shema, which plead for divine grace and forgiveness. These prayers, page 63 till the Kaddish on page 70, are omitted on Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th day of Av, the day before Rosh Hashanah, from the day before Yom Kippur until the second day after Sukkot, Hanukkah, the 15th of Shevat, the 14th and 15th day of Adar and Adar Sheni, in the house of a mourner during the week of mourning, and on the occasion of a Brit Milah. When Tahanun is recited, on Monday and Thursday begin here; on other days begin Vayomer David on page 67.

Our God is gracious and He pardons iniquity. He will not destroy us. Yea, He will abundantly pardon, and He will not bring the fullness of His judgment to bear against us.

O Lord, Thou wilt not withhold Thy mercies from us. Thy lovingkindness and Thy truth ever sustain us. Help us, O Lord our God, and restore us from the nations that afflict us. Then will our praise rise to Thy holy name. Thy deliverance will be our glory.

If Thou count against us all our iniquities, who, O Lord, could stand securely before Thee? Yea, with Thee is forgiveness, and therefore art Thou revered.

Deal not with us according to our trespasses. Judge us not according to our iniquities. If our sins testify against us, be Thou, O Lord, gracious unto us and forgive us. Bestow mercy upon us, for Thy mercies are everlasting.

The Lord will heed our call in a time of trouble. The God of Jacob will be our protection. O Lord, do Thou save us. O our King, mayest Thou hearken to our plea when we turn unto Thee.

O our Father, our King, help us in Thy graciousness, for we can make no claims because of our meritorious deeds. Deal mercifully with us, for Thou art merciful. O our Lord, our God, heed our supplication. Invoke in our favor the covenant Thou didst make with our ancestors who were faithful unto Thee. In Thy graciousness, grant us Thy help.

O Lord our God, we the people whom Thou didst redeem from the bondage of Egypt with a mighty hand, thereby manifesting Thy greatness—we have sinned, we have done evil.

מעירך ירושלים, הר קדשך; כי בחטאינו ובעונות אבותינו, ירושלים ועמך לחרפה לכל סביבותינו. ועתה שמע, אלהינו, אל תפלת עבדך ואל תחנונו, והאר פניך על מקדשך השמים, למען אדני.

הטה אלהי אונך ושמע; פקח עיניך וראה שומותינו, והעיר אשר נקרא שמך עליה; כי לא על צדקותינו אנחנו מפילים תחנונו לפניך, כי על רחמיה הרבים. אדני, שמע; אדני, סלחה; אדני, הקשיבה ועשה, אל תאחר, למענך אלהי, כי שמך נקרא על עירך ועל עמך. אבינו, האב הרחמן, הראנו אות לטובה וקבץ נפוצותינו מארבע בנפות הארץ; וברו וידעו כל הגוים כי אתה יי אלהינו. ועתה יי, אבינו אתה; אנחנו החמר ואתה יוצרנו, ומעשה ידך בלנו. הושיענו למען שמך, צורנו, מלכנו וגואלנו. חוסה יי על עמך, ואל תתן נחלתך לחרפה למשל-בם גוים; למה יאמרו בעמים איה אלהיהם. ידענו כי חטאנו, ואין מי יעמד בעדנו; שמך הנדול יעמד-לנו בעת צרה. ידענו כי אין לנו מעשים; צדקה עשה עמנו למען שמך. ברחם אב על בנים, בן תרחם יי עלינו, והושיענו למען שמך. חמול על עמך, רחם על נחלתך, חוסה נא כלב רחמיה, חננו ועננו, כי לך יי הצדקה עשה נפלאות בכל עת.

We implore God's help because of His name, in a two-fold sense. God is acknowledged in the world to the extent that men see manifestations of His providence. God's name also stands for His characteristic attributes of mercy and love, and we direct our plea to Him because we know that He is gracious and merciful.

WEEKDAY MORNING SERVICE

In accordance with Thy abounding mercy, may Thy judgment be withdrawn from Thy city, Jerusalem, Thy holy mountain. Our sins and the sins of our ancestors have brought shame upon Jerusalem, and upon Thy people, and we have become an object of derision to all about us.

O our God, hear our prayer and our supplication, and may the radiance of Thy mercy shine upon Thy sanctuary that now lies desolate, for Thine own sake, O God.

O my God, incline Thine ear to our plea. Lift up Thine eyes and behold our waste places, the city that was once glorified by Thy name. We dare bring before Thee our supplication, not because of our righteousness, but because of Thine abounding mercies.

O Lord, hear us; O Lord, forgive us; O Lord, behold our plight and deliver without delay, for Thine own sake. For Thou didst grace Thy city and Thy people with Thine own name.

Our Father, merciful Father, show us a token of Thy benevolence, and gather our dispersed people from the four corners of the earth. Let all the nations recognize and know that Thou, O Lord, art our God.

O Lord, Thou art our Father. We are but clay and Thou dost mold us into the form of Thy choosing. We are all Thy handiwork. Save us for Thy name's sake. Thou art our Rock, our King, our Redeemer. O Lord, spare Thy people. Let not Thine inheritance be an object of derision among the nations of the world. Why should the nations say: "Where is their God?"

We know, O Lord, that we have been sinful, and there is no one to defend us. Let Thy great name—Thy bounteous graciousness—come to our defense in a time of trouble. We know that we lack in virtuous deeds. Deal leniently with us for Thy name's sake.

As a father shows compassion toward his children, so be Thou compassionate with us, and help us, for Thy name's sake. Deal kindly with Thy people; show mercy toward Thine inheritance; spare us in accordance with Thy abounding mercies. Be gracious unto us and answer us, for with Thee, O Lord, is loving-kindness. Thou performest wondrous deeds at all times.

הַבִּטְּנָא, רַחֲמֵנָא עַל עַמָּךְ מִהֲרָה לְמַעַן שְׁמָךְ. בְּרַחֲמֶיךָ
הַרְבִּים, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם וְהוֹשִׁיעָה צִאֵן מִרְעִיתְךָ, וְאֵל
יִמְשְׁלֵנוּ כְּצֶדֶק, כִּי לָךְ עֵינֵינוּ תִּלְוִיּוֹת. הוֹשִׁיעֵנוּ לְמַעַן שְׁמָךְ.
רַחֵם עָלֵינוּ לְמַעַן בְּרִיתְךָ, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה, כִּי לָךְ יְיָ
הַיְּשׁוּעָה, בְּךָ תִּוְחַלְתָּנוּ, אֱלֹהִים סִלְיִחוֹת. אָנָּה, סִלַּח נָא, אֵל טוֹב
וְסִלָּח, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.

אָנָּה, מְלֹךְ חַנוּן וְרַחוּם, זְכוֹר וְהַבֵּט לְבְרִית בֵּין הַבְּתָרִים,
וְתִרְאָה לְפָנֶיךָ עֲקֵדַת יָחִיד לְמַעַן יִשְׂרָאֵל. אָבִינוּ מֶלֶכְנוּ, חֲנּוּנוּ
וְעֲנֵנוּ, כִּי שְׁמֶךָ הַגָּדוֹל נִקְרָא עָלֵינוּ; עֲשֵׂה נִפְלְאוֹת בְּכָל עֵת,
עֲשֵׂה עִמָּנוּ בְּחֶסֶדְךָ; חַנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה, כִּי
לָךְ יְיָ הַיְּשׁוּעָה. אָבִינוּ מֶלֶכְנוּ, מַחֲסֵנוּ, אֵל תַּעֲשׂ עִמָּנוּ בְּרָע
מִעֲלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ, וְחֶסֶדְךָ, וּכְרַב טוֹבָךָ הוֹשִׁיעֵנוּ,
וְחַמֵּלֵנוּ עָלֵינוּ, כִּי אֵין לָנוּ אֱלֹהִים אַחֵר מִבְּלַעֲדֶיךָ. צוּרֵנוּ, אֵל
תַּעֲזֹבֵנוּ; יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמָּנוּ; כִּי נִפְשָׁנוּ קִצְרָה מִחֲרַב
וּמִשָּׁבִי, וּמִדָּבָר וּמִמַּגֶּפֶה, וּמִכָּל צָרָה וְיָגוֹן. הַצִּילֵנוּ, כִּי לָךְ
קוֹיֵנוּ, וְאֵל תִּבְלִימָנוּ, יְיָ אֱלֹהֵינוּ; וְהָאֵר פָּנֶיךָ בָּנוּ, וְזָכַר־לָנוּ אֶת
בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמָךְ. רְאֵה בְּצָרוֹתֵינוּ, וּשְׁמַע
קוֹל תַּפִּלָּתְנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפִּלַּת כָּל פֶּה.

אֵל רַחוּם וְחַנוּן, רַחֵם עָלֵינוּ וְעַל כָּל מַעֲשִׂיךָ, כִּי אֵין בְּמוֹדֶךָ,
יְיָ אֱלֹהֵינוּ. אָנָּה, שָׂא נָא פְּשָׁעֵינוּ, אָבִינוּ מֶלֶכְנוּ, צוּרֵנוּ וְגֹאֲלֵנוּ,

It is characteristic of Jewish prayer that man's troubles are ascribed to his own failings, rather than to the play of evil circumstances. The *Tahanun* prayers declare this explicitly: "Our sins and the sins of our ancestors have brought shame upon Jerusalem and upon Thy people." This intuition led to continued self-criticism and the demand for penitence.

WEEKDAY MORNING SERVICE

O Lord, behold and speedily show mercy to Thy people, for Thy name's sake. In Thine abundant kindness be compassionate and spare Thy flock. Suffer us not to be a prey to destruction, for our eyes are turned to Thee alone. Save us for Thy name's sake.

Be compassionate toward us because of Thy covenant with our ancestors. Behold and heed our plea in a time of trouble, for deliverance is Thine. Our hope is in Thee, O God of forgiveness. O forgive us, Thou benevolent and forgiving God, for Thou, O divine King, art gracious and compassionate.

O merciful and gracious King, remember the covenant with Abraham, and invoke in our behalf the merit of Isaac who offered himself to be bound as a sacrifice unto Thee.

Our Father, our King, be gracious unto us and heed our plea for we are called by Thy great name.

Thou who performest wonders at all times, deal with us in accordance with Thy mercies.

Thou gracious and merciful Being, look favorably upon us and answer us in times of trouble, for deliverance is Thine, O Lord.

O our Father, our Refuge, do not deal with us in accordance with the evil of our deeds. Remember Thy mercies and Thy kindnesses. And in accordance with Thine abounding goodness deliver us and show us Thy compassion. For we have no one to lean on but Thee, O Thou Rock of our lives.

Do not abandon us, O Lord our God. Be not far away. Sword and captivity, pestilence and plague, and every manner of trouble and grief have depressed our spirits. Save us, for we have hoped in Thee, and do not allow us to suffer humiliation, O Lord our God.

Cause Thy countenance to radiate its favor upon us. Remember in our behalf the covenant Thou didst make with our ancestors, and deliver us for Thy name's sake.

Consider our afflictions and heed the voice of our supplication. For Thou dost heed the supplication of every creature.

O merciful and gracious God, be compassionate toward us and toward all Thy creatures. For Thy mercies are beyond compare.

אל חי וקיים, החסין בבה, חסיד וטוב על כל מעשיו, כי
אתה הוא יי אלהינו. אל ארך אפים ומלא רחמים, עשה עמנו
כרב רחמים, והושיענו למען שמך. שמע מלכנו תפלתנו,
ומיד אויבנו הצילנו; שמע מלכנו תפלתנו, ומכל צרה ויגון
הצילנו. אבינו מלכנו אתה, ושמך עלינו נקרא, אל תניחנו.
אל תעזבנו אבינו, ואל תטשנו בוראנו, ואל תשכחנו יוצרנו,
כי אל מלך חנון ורחום אתה.

אין כבוד חנון ורחום, יי אלהינו; אין כבוד אל ארך אפים
ורב חסד ואמת. הושיענו ברחמים הרבים; מרעש ומרנו
הצילנו. זכור לעבדיך, לאברהם ליצחק וליעקב; אל תפן
אל קשינו ואל רשענו ואל חטאתנו. שוב מחרון אפך, והנחם
על הרעה לעמך, והסר ממנו מכת המות, כי רחום אתה;
כי בן דרכך, עשה חסד חנם בכל יור ודור. חוסה יי על
עמך, והצילנו מזעמך; והסר ממנו מכת המגפה ונגזר קשה,
כי אתה שומר ישראל. לך אדני הצדקה, ולנו בשת הפנים.
מה נתאונן, מה נאמר, מה נדבר, ומה נצטרק. נחפשה דרכינו
ונחקרה ונשובה אליך, כי ימינה פשוטה לקבל שבים. אנא,
יי, הושיעה נא; אנא, יי, הצליחה נא. אנא, יי, עננו ביום

The *Tahanun* prayers frequently address God as a Father. A child strives to honor his parent, but his conduct alone can never earn all the good which the parent confers upon him. The parent confers that good graciously, out of a free flowing love for his child. We turn to God similarly by invoking His graciousness and His mercy, and not by reference to our record of virtuous deeds.

WEEKDAY MORNING SERVICE

O our Father, our King, our Fortress, our Deliverer, Thou ever living God who art robed in power, forgive our failings. For Thy graciousness and Thy goodness extends to all Thy works. Thou alone art our Lord, our God.

Thou, O God, art slow to anger and abounding in mercy. Deal with us according to Thy many kindnesses and deliver us for Thy name's sake. Heed our prayer, O our King, and rescue us from the hand of our enemies.

Hear our prayer, O our King, and deliver us from every distress and every grief.

Thou art our Father, our King, and we are known by Thy name; do not abandon us.

Do not forsake us, O our Father. Do not abandon us, O our Creator. Do not forget us, O our Father, for Thou art a gracious and merciful King.

There is none like unto Thee, O Lord God, gracious and merciful. There is none like unto Thee, slow to anger, and abounding in mercy and in truth. O save us in Thy mercy. Deliver us from tumult and from violence.

Remember in our favor the faithfulness of our ancestors, Abraham, Isaac and Jacob. Do not consider our stubbornness, our perverseness and our sinfulness.

Leave Thy fierce anger, and annul the decrees of evil against Thy people. Remove from us every deadly affliction, for Thou art merciful. Is not this Thy accustomed way—to perform freely acts of graciousness in every generation?

Spare Thy people, O Lord, and deliver us from destruction. Remove from us pestilence and persecution, for Thou art the Guardian of Israel.

Thou, O Lord, art wholly righteous, but we are embarrassed because of our wrong-doings. How dare we complain of our portion? What can we say in our defense? How can we justify our actions? Let us search our ways and probe them diligently, and then let us return to Thee, O Lord. For Thy hand is ever ready to receive those who return to Thee in penitence. O Lord, do Thou deliver us.

קראנו. לך יי חבינו, לך יי קוינו, לך יי גיחל, אל תחשה ותענו, כי נאמו גוים אבדה תקנותם. כל בך וכל קומה לך לבר תשתחוה.

הפותח יד בתשובה לקבל פושעים וחטאים, נבילה נפשנו מרב עצבוננו, אל תשכחנו נצח; קומה וחשיענו, כי חסינו בך. אבינו מלכנו, אם אין בנו צדקה ומעשים טובים, זכר לנו את ברית אבותינו ועדותנו בכל יום יי אחד. הביטה בענינו, כי רבו מכאובינו וצרות לבבנו. חוסה יי עלינו בארץ שבנו, ואל תשפוך חרונך עלינו, כי אנחנו עמה בני ברייתך. אל, הביטה, דל בבורנו בגוים; ושקצונו בטמאת הנדה. עד מתי עוד בשבי, ותפארתך ביד צר. עוררה גבורתך וקנאותך על אויביך; הם יבושו ויחתו מגבורתם, ואל ימעטו לפניך תלאותינו. מהר יקדמונו רחמיך ביום צרתנו; ואם לא למענו, למענה פער, ואל תשחית זכר שאריתנו. Reader וחן אם המיחדים שמך פעמים בכל יום תמיד באהבה, ואומרים: שמע ישראל, יי אלהינו, יי אחד.

VAYOMER DAVID

ויאמר דוד אל גד: צר לי מאד; נפלה נא ביד יי, כי רבים רחמי, וביד אדם אל אפלה. רחום וחנון, חטאתי לפניך; יי מלא רחמים, רחם עלי וקבל תחנוני.

The conversation between David and Gad is recorded in II Samuel 24:14.

WEEKDAY MORNING SERVICE

O Lord, do Thou prosper us. O Lord, do Thou hear us on the day when we call unto Thee. Upon Thee, O Lord, have we waited. Upon Thee, O Lord, have we set our hopes. In Thee, O Lord, will we ever place our trust. O be not silent, but heed our plea. For the nations have said: Their hope is lost.

O let every knee bend to Thee. Yea, before Thy majesty alone let all that are proud prostrate themselves in adoration.

Thou, O God, art ever ready to receive sinners who return to Thee in penitence. We, in anguish, are overcome with remorse because of our wrong-doings. O do not forget us forevermore, but save us, for we have depended on Thee.

O our Father, our King, if there be an insufficiency of righteous deeds to testify for us, then consider the covenant with our ancestors, and our own faith in proclaiming daily that Thou art One.

Consider our affliction. Many are our hurts and our griefs. Protect us, O Lord, in lands where oppression reigns and do not suffer us to be consumed by wrath and violence, for we are Thy people, the children of Thy covenant.

Consider, O Lord, the humiliation we suffered at the hands of hostile nations. They caused us to suffer degradation, to become a thing of loathing. How long wilt Thou allow the people of Thy pride to be in captivity, in the hands of oppressors?

O do Thou assert Thy power and let retribution come upon the enemy. Let shame come upon them. Bring to naught the sway of their power. May the sufferings we have endured not appear trivial before Thee.

O let Thy mercies embrace us in the day of trouble. And if we be not altogether worthy of it, then do it for Thine own sake. But let not the remnant of our people perish.

Be gracious to a people that twice daily proclaims Thy unity in love, saying: Hear, O Israel, the Lord is our God, the Lord is One.

VAYOMER DAVID

And David said to the prophet Gad: I am sorely afflicted. Let me place myself into the power of God, for His mercies are manifold, but let me not fall into the hand of man.

O Thou who art merciful and gracious, I have sinned before Thee, be merciful toward me, and heed my supplication.

תפלת שחרית לחול

Psalm 6

יְיָ אֱלֹהֵי בָאִפְקָה תוֹכִיחֵנִי, וְאַל בְּחַמְתְּךָ תִּסְרָנִי. חָנּוּנִי, יְיָ, כִּי אִמְלֹל אֲנִי; רַחֵמֵנִי, יְיָ, כִּי נִבְהָלִי עֲצָמַי. וּנְפֹשִׁי נִבְהָלָה מְאֹד; וְאַתָּה יְיָ, עַד מָתִי. שׁוּבָה, יְיָ, חֲלָצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן חֲסִדֶּךָ. כִּי אֵין בַּמָּוֶת זְכָרְךָ; בְּשָׂאוֹל מִי יוֹדֶה לָּךְ. יַגִּיעֵתִי בְּאַנְחָתִי, אֲשַׁחֲה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עֲרָשִׁי אֲמַסֶּה. עָשָׂשָׁה מִכְבֶּס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סוּרוּ מִמֶּנִּי, כָּל פֹּעֲלֵי אָוֹן, כִּי שָׁמַע יְיָ קוֹל בְּכִי. שָׁמַע יְיָ תַחֲנּוּתִי; יְיָ תַפְלִיתִי יִקַּח. יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אֹיְבָי; יֵשְׁבוּ וַיִּבְשׁוּ רַגְעַ.

The following hymn until שמר ישראל on page 69 is said only on Monday and Thursday:

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ. הִבֵּט מִשְׁמַיִם וּרְאָה, כִּי הִינֵנִי לָעַג וְנִקְלָם בְּגוֹיִם, נַחֲשָׁבִנִי בְּצֹאן לְטִבַּח יוֹבֵל, לְחֶרֶג וּלְאַבֵּד וּלְמַכּוֹת וּלְחִרְפָּה. וּבְכָל זֹאת שְׁמֹךְ לֹא שָׁכַחְנוּ; נָא אֱלֹהֵי תַשְׁבְּחָנוּ. יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ. זָרִים אוֹמְרִים אֵין תוֹחֶלֶת וְתִקְוָה; חֵן אִם לְשִׁמְךָ מִקְוָה. טְהוֹר, יִשׁוּעָתֵנו קְרִבָה; יַגִּעֵנוּ וְלֹא הוֹנַח לָנוּ. רַחֲמֶיךָ יִבְכְּשׁוּ אֶת בַּעֲסֶךָ מֵעַלְיָנוּ.

The Psalmist does not deny that he may have merited punishment, but he pleads against a stern judgment, invoking the mercy of God. The use of this Psalm in the service illustrates the liberty which the liturgist took with his Biblical quotations. He quoted all but the first verse of the Psalm which gives the customary instruction to the choir master.

WEEKDAY MORNING SERVICE

Psalm 6

O Lord, rebuke me not in Thine anger; chastise me not in Thy displeasure. Be gracious unto me, for I am sorely tried. Heal me, O God, for my whole being is beset with trouble. My soul is in deep anguish. And Thou, O Lord, how long before Thou wilt help?

Return unto me in Thy favor, O Lord, and rescue me. Deliver me because Thou art merciful.

In death there is no remembering Thee. In the grave, who can give Thee thanks?

I am weary because of my groaning. Every night in my bed, I shed copious tears. Yea, my couch is drenched with my tears.

Mine eye has grown dim because of my grief. It has grown old because of mine adversaries.

Depart from me all you workers of iniquity, for the Lord has heeded the voice of my weeping. The Lord has heeded my plea. The Lord will grant my supplication.

Shame and confusion will seize mine enemies. They will withdraw as sudden humiliation will come upon them.

*The following hymn until שומר ישראל on page 69 is said only on
Monday and Thursday:*

O Lord God of Israel, put an end to fierce anger and annul the affliction of Thy people.

Behold, we have suffered degradation and have become a thing of derision among the nations. Like sheep marked for slaughter, so have we been dealt with. We have been marked for slaughter, for destruction, for hurt, and for humiliation.

Nevertheless, we did not forsake Thy name. O do not abandon us. O Lord God of Israel, put an end to fierce anger, and annul the affliction of Thy people.

Strangers have said that we are beyond hope and beyond restoration. O be gracious to a people that clings to its trust in Thee. O Thou God, pure in Thy divinity, bring near our deliverance. We are wearied, and we have not known any respite. O let Thy mercies annul the judgments pronounced against us.

אָנא, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סְגָלָה אֲשֶׁר בְּחִרְתָּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.
חִוְסָה יי עֲלֵינוּ בְּרַחֲמֶיךָ, וְאַל תַּחַנְנוּ בְּיַדֵּי אֲבֹרִים; לָמָּה
יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד, וְאַל
תִּתְאַחַר.

אָנא, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סְגָלָה אֲשֶׁר בְּחִרְתָּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.
קוֹלְנוּ תִשְׁמַע וְתַחֵן, וְאַל תִּטְשֵׁנוּ בְּיַד אוֹיְבֵינוּ לְמַחֲוֹת אֶת
שְׁמִנּוּ. זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ: כְּבוֹכְבֵּי הַשָּׁמַיִם אֲרֵבָה
אֶת זֶרַעְכֶם; וְעַתָּה נִשְׁאַרְנוּ מְעַט מִהֶרְבֶּה.

וּבְכֹל זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחְנוּ. יי אֱלֹהֵי
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.
עֲזָרְנוּ, אֱלֹהֵי יִשְׂרָאֵל, עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילְנוּ וּכְפֹר
עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.
שׁוּמֵר יִשְׂרָאֵל, שְׁמוֹר שְׁאֲרִית יִשְׂרָאֵל, וְאַל יֵאבֹד יִשְׂרָאֵל,
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוּמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֲרִית עִם אֶחָד, וְאַל יֵאבֹד גּוֹי
אֶחָד, הַמִּיַּחֲדִים שְׁמֶךָ, יי אֱלֹהֵינוּ, יי אֶחָד.

שׁוּמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׁאֲרִית עִם קְדוֹשׁ, וְאַל יֵאבֹד גּוֹי
קְדוֹשׁ, הַמְשַׁלְּשִׁים בְּשִׁלְשׁ קְדָשׁוֹת לְקְדוֹשׁ.

WEEKDAY MORNING SERVICE

O Lord, put an end to anger, and deal mercifully with the people Thou hast chosen in love.

O Lord God of Israel, put an end to fierce anger and annul the affliction of Thy people.

In Thy mercy, do Thou deal kindly with us, O God, and let us not fall into the hand of tyrants. Why should the nations say: Where is their God? For Thine own sake, bestow kindness upon us, and delay it not.

O Lord, put an end to anger, and deal mercifully with the people Thou hast chosen in love.

O Lord God of Israel, put an end to fierce anger and annul the affliction of Thy people.

Heed our call and be gracious. Do not abandon us into the hand of our enemies to make an end of us. Remember the promise Thou didst make to our ancestors: Like the stars in the heavens will I multiply your children. And now we have been left but a few out of the many. Nevertheless, we did not forsake Thy name. O do not abandon us.

Help us, O Thou God of our deliverance, for the honor of Thy name. Save us, and pardon our iniquities for Thou art merciful.

O Lord, God of Israel, put an end to fierce anger and annul the affliction of Thy people.

O Guardian of Israel,
Guard the remnant of Israel,
And let not destruction befall Israel,
Who proclaim daily: Hear, O Israel.

O Guardian of the one people,
Guard the remnant of the one people,
And let not destruction befall the one people
Who proclaim Thy unity: The Lord is our God, the Lord is One.

O Guardian of a holy people,
Guard the remnant of a holy people,
And let not destruction befall a holy people
Who proclaim the threefold affirmation of Thy holiness.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצָּה וְהִתְפַּיֵּס
לְדוֹר עָנִי, כִּי אֵין עוֹזֵר. אָבִינוּ מְלָכֵנוּ, חֲנֻנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ
מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאַנְחֵנוּ לֹא נִדַּע מַה נַּעֲשֶׂה, כִּי עָלֵינוּ עֵינֵינוּ. זָכֹר רַחֲמֶיךָ יְיָ,
וְחֶסֶדְךָ, כִּי מַעֲוֹלִם הִמָּה. יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִתְּלָנוּ
לָךְ. אַל תִּזְכָּר-לָנוּ עֲוֹנוֹת רַאשֵׁינוּ; מִהֵר יִקְדְּמוּנוּ רַחֲמֶיךָ, כִּי
בָלֹנוּ מְאֹד. חֲנֻנוּ יְיָ חֲנֻנוּ, כִּי רַב שָׁבַעְנוּ בּוֹז. בְּרָנֹז רַחֵם תִּזְכּוֹר.
כִּי הוּא יִדַּע יִצְרָנוּ, זָכוֹר כִּי עָפָר אֲנֵחֵנוּ. Reader עֲזָרְנוּ, אֱלֹהֵי
יִשְׁעֵנוּ, עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילָנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ
לְמַעַן שְׁמֶךָ.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶה רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, וְשִׁבְחָתָא וְנִחְמָתָא, וְאָמִירוֹן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

WEEKDAY MORNING SERVICE

O God who in Thy mercy renewest Thy favor upon erring man and dost heed his plea to forgive his trespasses, may Thy friendship be renewed for our distressed generation. For there is none else to help.

Our Father, our King, be gracious with us and answer us. We can make no claims by virtue of our merits. Deal graciously and mercifully with us, and deliver us.

We know not what else to do. Our hope is directed to Thee alone. Do Thou, O Lord, invoke Thy mercies and kindnesses, for they are everlasting. May Thy graciousness, O Lord, be upon us, even as we have ever hoped in Thee. Do not count against us the follies of our past. May Thy mercy soon bring us deliverance, for we have been sorely tried. Be gracious unto us, O Lord, be Thou gracious unto us, for we have been overwhelmed with humiliation. In a time of trouble, invoke Thou mercy. Thou knowest our weakness, for we are but dust.

Help us, O Thou God of our deliverance, for the honor of Thine own name. Save us, and pardon our iniquities, for Thou art merciful.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

תפלת שחרית לחול

The paragraph below is said only on Mondays and Thursdays, except on Rosh Hodesh, the day before Pesah, Tishah be-Av, Hanukkah, the 14th and 15th of Adar, and the second Adar, during a leap year.

אל אֵרֶךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת, אֵל בְּאֶפְדָּה תוֹכִיחֵנוּ. חוֹסֶה
יְיָ עַל עַמּוֹה, וְהוֹשִׁיעֵנו מִכָּל רָע. חַטָּאנוּ לָךְ, אָדוֹן; סִלַּח נָא
כָּרַב רַחֲמֶיךָ, אֵל.

TORAH SERVICE

The Torah is read on Mondays, Thursdays, Rosh Hodesh, Hol ha-Moed, Hanukkah, Purim, and on fast days.

As the Ark is opened:

וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֲבִיבֶיךָ, וַיִּגָּסוּ
מִשְׁנֵאֵיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ.

The Reader takes the Torah and continues:

וַיִּדְּלוּ לַיְיָ אֹתִי, וַיִּרְוַמְמָה שְׁמוֹ יִתְדּוֹ.

Reader and Congregation:

לָךְ יְיָ תִּגְדָּלָה וְתִגְבוּרָה, וְהִתְפַּאֲרַת וְהִנָּצַח וְהַחֲדוּד, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי. לָךְ, יְיָ, הַמִּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵלֶם רִגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכּוֹר בְּרִית
אִתָּנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיַּגְעֵר בְּיָצָר הָרָע
מִן הַנְּשׂוּאִים, וַיַּחַן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

WEEKDAY MORNING SERVICE

The paragraph below is said only on Mondays and Thursdays, except on Rosh Hodesh, the day before Pesah, Tishah be-Av, Hanukkah, the 14th and 15th of Adar, and the second Adar, during a leap year.

O God, who art slow to anger and abounding in kindness and truth, do not chastise us in Thy displeasure. Show compassion to Thy people, and deliver us from every evil. We have sinned against Thee, O Lord. Forgive us, O God, in accordance with Thine abundant mercies.

TORAH SERVICE

The Torah is read on Mondays, Thursdays, Rosh Hodesh, Hol ha-Moed, Hanukkah, Purim, and on fast days.

As the Ark is opened:

And when the ark moved forward, Moses would exclaim: "Arise, O Lord, and let them who are the enemies of Thy word be scattered. Let those who oppose Thee run in defeat from Thy Presence."

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

The Reader takes the Torah and continues:

O magnify the Lord with me, and together let us exalt His name.

Reader and Congregation:

Thine, O Lord, is the greatness and the power, and the glory and the victory, and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all. Exalt the Lord our God, and bow down before His throne, for He is holy. Exalt the Lord our God and worship at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us, and may He be mindful of the covenant with our ancestors. May He deliver us in evil times, and may He fortify us against the evil inclination residing in our own hearts. May He grant us an enduring deliverance, and answer our yearnings for His merciful help.

תפלת שחרית לחול

The Torah is placed on the lectern, the Reader unrolls the Torah and recites:

וְתִנָּלָה וְתִרְאָה מִלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וְיִחַן פְּלִיטָתָנוּ
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לֶחֶן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצּוֹן,
וְנֹאמַר אָמֵן. הַבֵּל הָבוּ נָדָר לֹאֲלֹהֵינוּ, וְחֲנוּ כְבוֹד לַתּוֹרָה. בָּהֵן,
קָרֵב; יַעֲמֹד (פִּלְאוֹנִי בֶן פִּלְאוֹנִי) הַפָּהֵן. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

וְאַתֶּם הַדּוֹבְקִים בֵּי יִשְׂרָאֵלֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

The Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

The person called to the Torah repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן תּוֹרָה.

After the reading of the portion he concludes:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָה
אֶמֶת וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן תּוֹרָה.

Reader:

יִתְנַדֵּר וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וְיִמְלִיךְ מִלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָנְלָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרָךְ לְעָלְם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְא (לְעָלְא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרֵין בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

WEEKDAY MORNING SERVICE

The Torah is placed on the lectern, the Reader unrolls the Torah and recites:

May His kingdom of peace soon be revealed unto us. And may He grant the house of Israel grace, kindness, mercy and favor. Amen. Let all declare the greatness of our God, and render honor to the Torah. Praised be He, who in His holiness did entrust the Torah to His people, Israel.

And all of you, in adhering to the Lord your God, have been sustained in life to this day.

The person called to the Torah recites:

Praise the Lord to whom all praise is due.

The Congregation responds:

Praised be the Lord to whom all praise is due forever and ever.

The person called to the Torah repeats the response and continues:

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples to give unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

After the reading of the portion he concludes:

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily, in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

תפלת שחרית לחול

When the Torah is raised the congregation joins in reciting:

זֹאת תַּתְּנוּרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל, עַל פִּי יְיָ
בְּיַד מֹשֶׁה.

On Mondays and Thursdays, when the Penitential Prayers (Tahanun) are said, add:

יְהִי רָצוֹן מִלְּפָנַי אֲבִינוּ שְׁבַשְׁמַיִם לְכוֹנֵן אֶת בֵּית חַיִּינוּ,
וּלְהָשִׁיב אֶת שְׂכִינְתּוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ, וְנֹאמַר אָמֵן.
יְהִי רָצוֹן מִלְּפָנַי אֲבִינוּ שְׁבַשְׁמַיִם לְרַחֵם עָלֵינוּ וְעַל
כָּל יִשְׁתָּנוּ, וְלִמְנוּעַ מִשְׁחִית וּמִנְּפָחַ מַעֲלֵינוּ וּמַעַל כָּל עַמּוֹ בֵּית
יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

יְהִי רָצוֹן מִלְּפָנַי אֲבִינוּ שְׁבַשְׁמַיִם לְקַיֵּם-בָּנוּ חֻכֵּי
יִשְׂרָאֵל, הֵם וּנְשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי
תַלְמִידֵיהֶם, בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמַר אָמֵן.
יְהִי רָצוֹן מִלְּפָנַי אֲבִינוּ שְׁבַשְׁמַיִם שְׁנֹשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת
טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת; וְיִקְבֹּץ נִדְחֵינוּ מֵאֲרָבַע בְּנוֹת הָאָרֶץ,
וְנֹאמַר אָמֵן.

אֲחִינוּ כָּל בֵּית יִשְׂרָאֵל, הַנִּתְּוֵנִים בְּצָרָה וּבְשִׁבְיָה, הָעוֹמְדִים
בֵּין בָּיִם וּבֵין בִּיבְשָׁה, הַמְּקוֹם יְרַחֵם עָלֵיהֶם וְיוֹצִיאֵם מִצָּרָה
לְרוֹחָה, וּמֵאֲפֻלָּה לְאוֹרָה, וּמִשְׁעָבוֹד לְנֶאֱלָה, הַשְׁתָּא בַּעֲגָלָא
וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

The Reader takes the Torah and chants:

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

The Congregation responds:

הוֹדוּ עַל אֲרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תַּהֲלֶה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

WEEKDAY MORNING SERVICE

When the Torah is raised the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

On Mondays and Thursdays, when the Penitential Prayers (Tahanun) are said, add:

May it be the will of our Heavenly Father to reestablish our holy sanctuary in Jerusalem, and to restore His divine Presence in our midst. Amen.

May it be the will of our Heavenly Father to show compassion toward us and to save us from pestilence and plague. Amen.

May it be the will of our Heavenly Father to sustain in our midst teachers of our holy Torah. May He sustain them and all their dear ones, and their disciples after them. Amen.

May it be the will of our Heavenly Father that we hear happy tidings of deliverance and consolation. May He restore the scattered and homeless of our people to the land of our fathers. Amen.

May the Lord be merciful toward our brethren of the household of Israel, who are subject to persecution and oppression. May He deliver them from darkness to light, from oppression to freedom. Amen.

The Reader takes the Torah and chants:

Let all praise the name of the Lord, for His name alone is truly exalted.

The Congregation responds:

His glory is revealed on earth and in the heavens. He exalted His people. He glorified His faithful ones, the children of Israel, who ever seek His divine Presence. Praise the Lord.

The elaborate penitential prayers are recited on Mondays and Thursdays because those days are deemed days of grace in Jewish tradition, when God had finally granted pardon to the Israelites for the sin of the golden calf. It was on Thursday that Moses ascended to receive the second tablets of the Law, and on Monday he returned with them. It was for this reason too, that pietists tended to fast on those days (Tosefot, *Baba Kamma* 82a).

תפלת שחרית לחול

Psalm 24

לָדוֹד מְזֻמּוֹר. לַיְי הָאָרֶץ וּמְלוֹאֶהָ, תִּבְלַ וַיֵּשְׁבִי בָהּ. כִּי הוּא
עַל יַמִּים יִסְדֶּהָ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ. מִי יַעֲלֶה בָהֶר יי, וּמִי
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפָּיִם וּבֶרֶךְ לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשׁוֹ, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִרְכָה מֵאֵת יי, וַיַּדְקָה מֵאֲלֹהֵי
יִשְׁעוֹ. זֶה הָדוֹר דִּרְשׁוֹ, מִבִּקְשֵׁי פָנֶיךָ, יַעֲקֹב, סֶלָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהַנָּשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יי עֲזוֹז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד, מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֶלָה.

When the Torah is returned to the ark, Reader and Congregation continue:

וּבִנְחָה יֹאמַר: שׁוּבָה, יי, רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.

קוֹמָה יי לְמִנּוּחָתְךָ, אֶתָּה וְאֶרֶן עֲזָךְ.

בִּהְיֶיךָ יִלְבָּשׁוּ צִדִּיק, וַיְחַסִּידֶיךָ יִרְגָּנוּ.

בַּעֲבוּר דָּוִד עֲבָדְךָ, אֵל תָּשֹׁב פָּנֶי מְשִׁיחֶךָ.

כִּי לָקַחטוֹב נָתַתִּי לָכֶם,

תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,

וְתִמְכֶּיָהּ מֵאֲשֶׁר.

דִּרְכֶּיךָ דִּרְכֵי נָעִם,

וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנו יי אֱלֹהֵי, וְנִשׁוּבָה;

חֲדָשׁ יָמֵינוּ בְּקָדְרֶם.

WEEKDAY MORNING SERVICE

Psalm 24

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend to the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not taken an oath in deception. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

When the Torah is returned to the ark, Reader and Congregation continue:

And when the ark rested, Moses said:

Return, O Lord, to the multitude of the families of Israel.

Arise, O Lord, return unto Thy sanctuary,
Thou and the Ark of Thy glory.

Let Thy priests be robed in righteousness,
And let Thy faithful sing for joy.

Be gracious unto David, Thy faithful,
Reject not Thine anointed.

I have given you good teaching,
Forsake not My Torah.

It is a tree of life to them that hold fast to it,
And everyone that upholds it is happy.

Its ways are ways of pleasantness,
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;
Renew our days as of old.

תפלת שחרית לחול

The service concludes with a reaffirmation of trust in the providence of God over all His creatures (Psalm 145 and Psalm 20), the redemption of Israel ("A Redeemer will come to Zion") and the final liberation of mankind (the Alenu prayer).

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁר הָעָם שָׁבָה לָּו; אֲשֶׁר הָעָם שָׁי אֶל־הוֹי.

Psalm 145

תְּהִלָּה לְדָוִד
אֲרוֹמָמָה, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרָכָה שְׁמוֹךְ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרָכָךָ, וְאֶהְלָלֶךָ שְׁמוֹךְ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵרָל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּן.
הֵרַב כְּבוֹד הוֹדָךְ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזֹז נִזְרוֹתֶיךָ יֵאמְרוּ, וְגִדְלָתְךָ אִסְפְּרָנָה.
זָכַר רַב טוֹבָה יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנֹן וְרַחוּם יְיָ, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב יְיָ לַכָּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִדְוֶה יְיָ כָּל מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרָכֻבָּה.

Psalm 145 is an alphabetical acrostic, each sentence of the Psalm beginning with another letter of the alphabet. One letter, the Nun, is missing. The Talmud, Berakot 4b, explains this on the ground that a well-known sentence in Scripture, with dire forebodings for Israel's future, begins with this letter, Amos 5:2: "Fallen (נפלה), no more to rise, is the virgin of Israel." This Psalm was prized greatly by the rabbis both because it is an acrostic, and because it offers a clear affirmation of God's providence: "Thou openest Thy hand and satisfiest every living thing with favor."

WEEKDAY MORNING SERVICE

The service concludes with a reaffirmation of trust in the providence of God over all His creatures (Psalm 145 and Psalm 20), the redemption of Israel ("A Redeemer will come to Zion"), and the final liberation of mankind (the Alelu prayer).

Happy are they that dwell in Thy House;
They will ever praise Thee.
Happy is the people that is thus blessed;
Happy is the people whose God is the Lord.

Psalm 145

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,
And I will praise Thy name forever and ever.

Every day will I praise Thee,
And I will extol Thy name forever and ever.

Great is the Lord, and highly to be praised,
His greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.

And men shall proclaim the might of Thy tremendous acts;
And I will recount Thy greatness.

They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.

The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.

The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall extol Thee, O Lord,
And Thy faithful ones shall praise Thee.

תפלת שחרית לחול

כבוד מלכותך יאמרו, וגבורתך ידברו.
 להודיע לפני האדם גבורתו, וכבוד הדר מלכותו.
 מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.
 סומך יי לכל הנפלים, וזוקף לכל הכפופים.
 עיני כל אליה ישרו, ואתה נותן להם את אכלם בעתו.
 פותח את ידך, ומשביע לכל חי רצון.
 צדיק יי בכל דרכיו, וחסיד בכל מעשיו.
 קרוב יי לכל קראיו, לכל אשר יקראהו באמת.
 רצון יראיו יעשה, ואת שועתם ישמע וישעם.
 שומר יי את כל אהביו, ואת כל הרשעים ישמיד.
 תהלת יי ידבר-פי; ויברך כל בשר שם קדשו לעולם ועד.
 Reader ואנחנו נברך יה מעתה ועד עולם; הללויה.

The Psalm below is omitted on Rosh Hodesh, Hanukkah, Hol ha-Moed, the 14th and 15th of Adar, the second Adar in a leap year, the ninth of Av, the day before Pesah, the day before Yom Kippur, and in a house of mourning.

Psalm 20

למנצח, מזמור לדוד. יענה יי ביום צרה; ישנבך שם אלהי
 יעקב. ישלח עזרך מקדש, ומציון יסעךך. יזכר כל מנחתך,

The introductory verses which the liturgy always adds to *Psalm 145* are from *Psalm 84:5*, and *144:15*. The first sentence was added, according to the Talmud, *Berakot 32b*, because it appeared to offer a basis for the practice of the early pietists, who lingered in the synagogue before commencing their prayers in praise of God. The general term by which this Psalm is referred to, אשרי, derives from the introductory sentence. The term אשרי is repeated three times in the introductory two sentences, an allusion to the number of times that this Psalm is recited in the services of each day, two in *Shahrit* and one in *Minhah*.

WEEKDAY MORNING SERVICE

They shall declare the glory of Thy kingdom,
And talk of Thy might;

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom,
And Thy dominion will endure throughout all generations.

The Lord upholds all who fall,
And raises up all who are bowed down.

The eyes of all look hopefully to Thee,
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest every living thing with favor.

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is near unto all who call upon Him.
To all who call upon Him in truth.

He will fulfill the desire of those that revere Him;
He will also hear their cry, and will save them.

The Lord preserves all that love Him;
But all the wicked will He bring low.

My mouth shall speak the praise of the Lord;
Let all men praise His holy name forever and ever.

We will praise the Lord from this time forth and forever.
Praise the Lord.

The Psalm below is omitted on Rosh Hodesh, Hanukkah, Hol ha-Moed, the 14th and 15th of Adar, the second Adar in a leap year, the ninth of Av, the day before Pesah, the day before Yom Kippur, and in a house of mourning.

Psalm 20

FOR THE LEADER, A PSALM OF DAVID.

God will surely answer you in a day of trouble. The God of Jacob will be your protection. From His sanctuary will He grant your help; and from Zion will come your support. He will re-

וְעֹלָתְךָ יִדְשְׁנָה סִלָּתָהּ. יִתּוֹן לָךְ כֶּלְכָּבֶדָהּ, וְכֹל עֲצָתְךָ יִמְלֵא.
נִרְנְנָה בִישׁוּעָתְךָ, וּבִשְׁם אֱלֹהֵינוּ נִדְוֹל; יִמְלֵא יי כֹּל מִשְׁאֵלוֹתֶיךָ.
עֲתָה יִדְבַּעְתִּי, כִּי הוֹשִׁיעַ יי מְשִׁיחוֹ, יַעֲנֵהוּ מִשְׁמִי קְדוֹשׁ,
בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ. אֱלֹהִי בִרְכֵב וְאֱלֹהִי בְּסוּסִים, וְאִנְחֵנוּ בְּשֵׁם
יי אֱלֹהֵינוּ נִזְכִּיר. הִמָּה בָּרַעַו וְנִפְלְאוֹ, וְאִנְחֵנוּ קִמְנוּ וְנִתְעוֹדֵד.
Reader יי, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

On the ninth of Av and in a house of mourning, omit the words in parentheses:

וְכֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבֵי פֶשַׁע בִּיעֲקֹב, נֹאם יי. (וְאֲנִי, זֹאת
בְּרִיתִי אִתְּם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שְׁמַתִּי
בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה, וּמִפִּי זִרְעַתְךָ, אָמַר יי,
מִעַתָּה וְעַד עוֹלָם.) וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרְאָה
זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מִלֵּא כֹל
הָאָרֶץ בְּבוֹרוֹ. וּמִקְבְּלֵי דֵן מִן דֵּן וְאִמְרִין: קְדִישׁ בְּשִׁמִּי מְרוֹמָא
עֲלָאָה, בֵּית שְׂכִינְתָּהּ; קְדִישׁ עַל אֶרְעָא, עוֹבֵד גְּבוּרְתָּהּ; קְדִישׁ
לְעֵלָם וּלְעֲלָמֵי עֲלָמֵיָא יי צְבָאוֹת; מִלֵּיָא כֹּל אֶרְעָא זִיו יִקְרָה.
וְתִשְׁאֲנִי רִיחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ בְּבוֹד יי
מִמְקוֹמוֹ. וְנִטְלָתְנִי רוּחָא, וְשִׁמְעַת בְּתִרִי קֹל זִיעַ סָנִיָא דִּי
מִשְׁבַּחִין וְאִמְרִין: בְּרִיךְ יִקְרָא דִּי מֵאַתֵּר בֵּית שְׂכִינְתָּהּ. יי
יִמְלִיךְ לְעֵלָם וְעַד. יי מַלְכוּתָהּ קָאם לְעֵלָם וּלְעֲלָמֵי עֲלָמֵיָא.
יי אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם,
לְיָצֵר מִחֲשָׁבוֹת לְבַב עַמָּךְ, וְהִכּוֹן לְבָבָם אֵלֶיךָ. וְהוּא רַחוּם,
יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כֹּל
חַמְתּוֹ. כִּי אַתָּה, אֱדוֹנִי, טוֹב וְסִלָּח וְרַב חֶסֶד לְכֹל קִרְאֵיךָ.

WEEKDAY MORNING SERVICE

member all your offerings, and He will accept favorably your devotions. He will fulfill the yearnings of your heart, and He will establish all your plans.

We will exult in your deliverance, and we will raise a banner to acclaim the name of our God. The Lord will grant all your petitions.

Now I know that the Lord delivers His anointed. He answers his call from the abode of His holiness with the saving might of His mercy.

Some depend on chariots and some on horses, but we invoke the name of the Lord our God. They stumble and fall, but we are risen and stand firmly.

O God, deliver us. Thou, O King, answer us on the day we call unto Thee.

On the ninth of Av and in a house of mourning, omit the words in parentheses:

The Lord has promised: A redeemer will come to Zion, and a deliverer to those in Jacob who turn from transgression. (This is My covenant with them: My spirit with which I endowed them, My teachings which I imparted to them, will never depart from them throughout the generations.)

Thou, ever adored in the praises of Israel, holy art Thou. The angelic beings proclaim Thy holiness one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. Praised be the glory of God throughout creation. The Lord will reign forever and ever.

O God of Abraham, of Isaac and of Israel, direct the heart of Thy people to know Thy mercy. Thou forgivest iniquity and dost not destroy. Yea, Thou dost pardon abundantly and Thou dost continually withdraw from Thine anger. Thou art good, and forgiving, and abounding in mercy to all who call unto Thee.

צִדְקָתְךָ צִדֵּק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד
לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְחִינוּ מִימֵי קֶדֶם. בְּרוּךְ יְיָ, יוֹם יוֹם
יַעֲמֹס-לָנוּ; הָאֵל יִשׁוּעַתָּנוּ, סֶלָה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ
אֱלֹהֵי יַעֲקֹב, סֶלָה. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בָּךְ. יְיָ,
הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ
לְכַבֹּדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיִּי
עוֹלָם נָטַע בְּתוֹכָנוּ; הוּא יַפְתַּח לָנוּ בְּתוֹרָתוֹ, וַיֵּשֶׁם בְּלִבָּנוּ
אֱהָבָתוֹ וַיִּרְאָתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שָׁלֵם, לְמַעַן
לֹא נִינֵעַ לָרִיק, וְלֹא נִגְדֹר לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה
וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבְרָכָה, לְשָׁנֵי יָמוֹת הַמָּשִׁית וּלְחַיֵּי
הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם
אוֹדֶךָ. בְּרוּךְ הַמֶּלֶךְ אֲשֶׁר יִבְטַח בֵּי, וְהִזָּה יְיָ מִבְּטָחוֹ. בְּטָחוֹ
בֵּי עַרְי עַד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים. Reader וַיִּבְטָחוּ בָּךְ יוֹדְעֵי
שִׁמְךָ, כִּי לֹא עָזַבְתָּ וְרָשִׁיעַ, יְיָ. יְיָ חַפֵּץ לְמַעַן צִדְקוֹ, יִגְדִּיל
תוֹרָה וַיֵּאדִיר.

*The Musaph Amidah for Rosh Hodesh is on page 190, and for Hol ha-Moed
on page 177.*

WEEKDAY MORNING SERVICE

Thy righteousness is an everlasting righteousness, and Thy Torah is truth. Thou wilt be faithful to Jacob and merciful to Abraham, fulfilling the promise Thou didst make to our ancestors in ancient days.

Praised be the Lord who daily relieves our burdens. In God is ever our deliverance. The Lord of hosts is with us. The God of Jacob is our protection. O Thou, Lord of hosts, happy is he who trusts in Thee. O Lord, help us. O Thou King, answer us when we call unto Thee.

Praised be the Lord who created us for His glory. He distinguished us from those who live in darkness by giving us a Torah of truth. Thus He planted everlasting life in our midst.

May He open our hearts to the comprehension of His Torah, and may He inspire us to love and revere Him that we may do His will and serve Him wholeheartedly. Thus our labor will not be in vain and the children we bear will not be lost in confusion.

May it be Thy will, O Lord our God and God of our fathers, that we prove true to Thy precepts in this world, and thereby prove worthy to share in the blessings of the Messianic age and of the life of the world to come. Thus we shall ever sing of Thy glory. O Lord, my God, I shall ever praise Thee.

Blessed is the man who trusts in the Lord and who regards the Lord as his Fortress. Trust in the Lord always, for the Lord will be unto you an unfailing stronghold. Those who know Thee do indeed trust in Thee, for Thou hast never abandoned those who seek Thee.

The Lord chose to raise Israel in righteousness. Therefore did He give unto them a Torah that is vast and profound.

The Musaph Amidah for Rosh Hodesh is on page 190, and for Hol ha-Moed on page 177.

תפלת שחרית לחול

Reader:

יְתַנְּדֵל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְרֻעֹתָהּ;
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָה הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, וְדַאמִירָן בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹם בְּמִרוּמֵי, הוּא יַעֲשֵׂה שְׁלֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבְּחָה לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר בְּרָאשִׁית,
שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה;
שְׁלֵא שָׁם חָלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְכֵּךְ מַלְכֵּי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מְמַעַל, וְשׁוֹכֵנִת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אִמַּת מַלְכֵנוּ, אָפֶס זוֹלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאֲרֶץ מִתַּחַת, אֵין עוֹד.

WEEKDAY MORNING SERVICE

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

V'-anahnu kor-eem umish-taħa-veem umo-deem lifney
meleħ mal-hey ha-mloħeem, ha-kodosh boruħ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious Presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

על בן נמוך לך, יי אלהינו, לראות מהרה בתפארת ענך,
להעביר גלוילים מן הארץ, והאילים פרות ופרתו; לתקן
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות
אלך כל רשעי ארץ. נכירו וידעו כל יושבי תבל, כי לך
תכרע כל ברך, תשבע כל לשון. לפניך, יי אלהינו, יכרעו
ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך,
ותמלוד עליהם מהרה לעולם ועד. כי המלכות שלך היא,
ולעולמי עד תמלוד בכבוד, בכתוב בתורתך: יי ימלך
לעולם ועד. Reader ונאמר: והיה יי למלך על כל הארץ;
ביום ההוא יהיה יי אחד ושמו אחד.

THE MOURNER'S KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעיותה;
וימליך מלכותה בחיבון וביומיו, ובחיי דכל בית ישראל
בעלמא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר,
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלמא (לעלמא)
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמרון בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא, ותיים, עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

WEEKDAY MORNING SERVICE

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever," And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

THE MOURNER'S KADDISH

The transliteration of the Mourner's Kaddish will be found on page 94.

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

תפלת מנחה לחור

The Shema with its preliminary and concluding benedictions is absent in the Minhah service because the time for reciting it is specified in the Bible as the hour of retiring at night or arising in the morning. The time of the Minhah service is the afternoon.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְיֶה לְךָ סֶלָה.
אֲשֶׁר הָעַם שָׁכְבָה לוֹ; אֲשֶׁר הָעַם שָׁיֵן אֱלֹהֵינוּ.

Psalm 145

תְּהִלָּה לְדָוִד

אֲרוֹמָמְךָ, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶחְלָלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמִהָלָל מְאֹד, וְלֹגֵדֶתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֶתֶיךָ יִגִּידוּ.
הַדָּר בָּבוֹד הוֹדָה וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֶתֶךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקֶתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפִּים וְגִדְל־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִחוּדֶךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
בָּבוֹד מְלִכּוֹתֶיךָ יֹאמְרוּ, וְגִבּוֹרֶתֶךָ יִדְבְּרוּ.

Psalm 145 is an alphabetical acrostic, each sentence of the Psalm beginning with another letter of the alphabet. One letter, the Nun, is missing. The Talmud, Berakot 4b, explains this on the ground that a well-known sentence in Scripture, with dire forebodings for Israel's future, begins with this letter, Amos 5:2: Fallen (נפלה), no more to rise, is the virgin of Israel. This Psalm was prized greatly by the rabbis both because it is an acrostic, and because it offers a clear affirmation of God's providence: "Thou openest Thy hand and satisfiest every living thing with favor."

WEEKDAY MINḤAH SERVICE

The Shema with its preliminary and concluding benedictions is absent in the Minḥah service because the time for reciting it is specified in the Bible as the hour of retiring at night or arising in the morning. The time of the Minḥah service is the afternoon.

Happy are they that dwell in Thy house;
They will ever praise Thee.
Happy is the people that is thus blessed;
Happy is the people whose God is the Lord.

Psalm 145

A PSALM OF PRAISE, OF DAVID.

I will extol Thee, my God, O King,
And I will praise Thy name for ever and ever.
Every day will I praise Thee,
And I will extol Thy name forever and ever.
Great is the Lord, and highly to be praised;
His greatness is unsearchable.
One generation shall laud Thy works to another,
And shall declare Thy mighty acts.
On the majestic glory of Thy splendor,
And on Thy wondrous deeds will I meditate.
And men shall proclaim the might of Thy tremendous acts;
And I will recount Thy greatness.
They shall make known the fame of Thy great goodness,
And shall exult in Thy righteousness.
The Lord is gracious and full of compassion,
Long forbearing, and abundant in kindness.
The Lord is good to all,
And His tender mercies are over all His works.
All Thy works shall extol Thee, O Lord,
And Thy faithful ones shall praise Thee.
They shall declare the glory of Thy kingdom,
And talk of Thy might;

לְהוֹדִיעַ לְבִנֵי הָאָדָם גְּבוּרָתְךָ, וּגְבוּרַת הָרָר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשֶׁלְתְּךָ בְּכָל דּוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.
פּוֹתֵחַ אֶת יַרְדֵּךְ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
צִדִּיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קְרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְיָ אֶת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהַלֵּל יְיָ יַדְבָּר־פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
Reader וְאַנְחֵנוּ נִבְרַךְ יְהִי מַעֲשֶׂה וְעַד עוֹלָם; הִלְלוּיָהּ.

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻלְמָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאַמִּירוֹן בְּעֻלְמָא,
וְאַמְרוּ אָמֵן.

WEEKDAY MINḤAH SERVICE

To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.
Thy kingdom is an everlasting kingdom,
And Thy dominion will endure throughout all generations.
The Lord upholds all who fall,
And raises up all who are bowed down.
The eyes of all look hopefully to Thee,
And Thou givest them their food in due season.
Thou openest Thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all His ways,
And gracious in all His works.
The Lord is near unto all who call upon Him;
To all who call upon Him in truth.
He will fulfill the desire of those that revere Him;
He will also hear their cry, and will save them.
The Lord preserves all that love Him;
But all the wicked will He bring low.
My mouth shall speak the praise of the Lord;
Let all men praise His holy name forever and ever.
We will praise the Lord from this time forth and forever.
Praise the Lord.

Reader:

Glorified and hallowed be His great name throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

תפלת מנחה לחול

THE AMIDAH FOR MINḤAH AND MAARIV

The Amidah is recited standing in silent devotion:

At the Minḥah service the Amidah is prefaced by the following sentence:

(בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָ לֵאלֹהֵינוּ.)

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

During the Ten Days of Penitence add:

(זָכְרֵנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים,

וּבְתַבְּנוּ בְּסֶפֶר חַיִּים, לְמַעַן אֵלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה, יְיָ, מִגֹּן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי; מַתִּיחַ מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Shemini Atzeret and Pesah add:

(מִשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מִכֹּל כֹּחַ חַיִּים בְּחֶסֶד, מַתִּיחַ מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מִלֶּךְ מֵמִית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Penitence add:

(מִי כְמוֹךָ, אֵב הֶרְחַמִּים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַתִּיחַ הַמֵּתִים.

WEEKDAY MINḤAH SERVICE

THE AMIDAH FOR MINḤAH AND MAARIV

The Amidah is recited standing in silent devotion:

At the Minḥah service the Amidah is prefaced by the following sentence:

(When I call upon the Lord, declare the greatness of our God.)

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and, because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

During the Ten Days of Penitence add:

(Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.)

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Between Shemini Atzeret and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

During the Ten Days of Penitence add:

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

תפלת מנחה לחול

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדֵּי־יִשִּׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.
וּבְדְבָרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר:

יְמִלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלֵנוּהָ.
לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ, וּלְנִצָּחַת נִצָּחִים קְדֻשָּׁתָהּ נִקְדִּישׁ,
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֵךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

**During the Ten Days of Penitence, conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמְלֵךְ הַקְדוֹשׁ.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֻלָּה.
* בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

**During the Ten Days of Penitence, conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמְלֵךְ הַקְדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה.

At the Maariv after a Sabbath or a Festival recite the following:

(אַתָּה חוֹנֵנֵתָנוּ מִדַּע תוֹרָתְךָ, וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ;
וּתְבַדֵּל, יְיָ אֱלֹהֵינוּ, בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹרֶךְ לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. אָבִינוּ
מְלַבְּנוּ, הַחֹל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשֵׁלוֹם, חֲשׂוּבִים
מִכָּל חֵטָא, וּמִנְקָמִים מִכָּל עוֹן, וּמְדַבְּקִים בִּירְאָתְךָ.)

WEEKDAY MINḤAH SERVICE

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is heard: Praised be the Lord throughout the universe.

And it is written in the words of Thy consecrated servant David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. *Praised be Thou, O Lord, Thou holy God.

**During the Ten Days of Penitence, conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. *Praised be Thou, O Lord, Thou holy God.

**During the Ten Days of Penitence, conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

Thou dost confer upon man the gift of knowledge, and Thou dost teach him understanding.

At the Maariv after a Sabbath or a Festival recite the following:

(Thou hast favored us with a knowledge of Thy Torah and Thou hast guided us to perform the laws which Thy will has enjoined upon us. O Lord our God, Thou didst set a distinction between the holy and the mundane, between light and darkness, between Israel and the other peoples of the world, and Thou hast distinguished between the Sabbath and the six days of the week. O our Father, our King, may the new week begin for us in peace. May we be safeguarded from sin and may we be wholly devoted in our reverence for Thee.)

תפלת מנחה לחול

וְחִנְנוּ מֵאֲתָךְ יְדָעָה, בִּינָה וְהַשְׁבֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַדָּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבֵּנוּ מִלְכֵּנוּ לְעִבּוּדְךָ;
וְהַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלָמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יְיָ, הַרוֹצֶה בְּתִשּׁוּבָה.

סֶלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלְכֵּנוּ כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, חֲנוּן הַמִּרְבֶּה לְסִלָּתוֹ.
רֵאה נָא בְּעֵינָיו וְרִיבָה רִיבֵנוּ, וּנְאַלְנוּ מִהֲרָה לְמַעַן שְׁמֹךְ,
כִּי גּוֹאֵל חָזַק אַתָּה. בְּרוּךְ אַתָּה, יְיָ, גּוֹאֵל יִשְׂרָאֵל.

On fast days the Reader adds the following:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתָנוּ, כִּי בִצְרָה גְדוֹלָה
אֲנַחְנוּ. אֵל תַּפֶּן אֵל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל
תַּתְּעַלֵּם מִתַּחֲנֻנָּתָנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעָתָנוּ, יְהִי נָא חֲסִידְךָ
לְנַחֲמָנוּ; טָרָם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרָם
יִקְרָאוּ, וְאֲנִי אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֲשָׁמַע. כִּי אַתָּה,
יְיָ, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה.
בְּרוּךְ אַתָּה, יְיָ, הָעוֹנֶה בְּעֵת צָרָה.)

רַפָּאנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשָׁעָה, כִּי תַחֲלִתָנוּ אַתָּה;
וְהַעֲלֵה רְפוּאָה שְׁלָמָה לְכָל מְבוֹתֵינוּ, כִּי אֵל מְלֹךְ רוֹפֵא
נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

רפאנו begins with a sentence from *Jeremiah* 17:14, but the liturgist changed it from the singular to the plural form. Because the point of reference in the *Amidah* is the community of Israel standing before God in prayer, it refers to God as healing the sick "among Thy people Israel." In the *אשר יצר* prayer on page 4, God is referred to as the Healer "of every creature." The *Siddur Dover Shalom* suggests that the reference to Israel is meant to include the special afflictions to which the Jewish people have been exposed.

WEEKDAY MINḤAH SERVICE

O be generous unto us and grant us knowledge, understanding and discernment. Praised be Thou, O Lord, who bestowest knowledge upon mortal man.

O our Father, bring us back to Thy Torah, and do Thou, O our King, draw us near to Thy service. Lead us back unto Thee in a whole-hearted return. Praised be Thou, O Lord, who desirest man's return.

Our Father, forgive us, for we have sinned. Our King, pardon us, for we have transgressed. For Thou dost forgive and pardon. Praised be Thou, O merciful God, who dost abundantly pardon.

O consider our affliction and do Thou champion our cause. Redeem us speedily for Thy name's sake, for Thou art a mighty Redeemer. Praised be Thou, O Lord, Redeemer of Israel.

On fast days the Reader adds the following:

(Answer us, O Lord, answer us on this day of our fasting, for we are in great distress. Regard not our wrong-doing and hide not Thyself from us and from our entreaties. Be near to our cry, and may Thy kindness console us. Even before we call do Thou answer us. As it is written (Isaiah 65:24): "And it shall be that before they call I will answer; while they are yet speaking, I will heed." For Thou, O Lord, dost answer us in a time of trouble. Thou art our Rescuer and Redeemer in all times of distress and sorrow. Praised be Thou, O Lord, who heedest our call in times of trouble.)

O Lord do Thou heal us, and we shall indeed be healed. Extend to us Thy help and we shall be saved. For in Thee is all our glory. O grant us a full healing for all our ailments, for Thou, our divine King, art a faithful and merciful Healer. Praised be Thou, O Lord, who healest the sick among Thy people Israel.

תפלת מנחה לחול

בָּרֵךְ עַלְיֵנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתָהּ לְטוֹבָה,

From Pesah to December 4th say:

וְתֵן בָּרָכָה

From December 4th to Pesah say:

וְתֵן טַל וּמָטָר לְבָרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָךְ, וּבָרֵךְ שְׁנַתְנוּ בְּשָׁנִים טוֹבוֹת.
בָּרוּךְ אַתָּה, יְיָ, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתְנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ,
וּמְבַצְּנוּ יַחַד מֵאֲרָבַע כְּנָפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה, יְיָ, מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּכִרְאשׁוֹנָה, וְיוֹעֲצֵינוּ בְּבִתְחִלָּה; וְהַסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמְלוֹךְ עַלְיֵנוּ, אַתָּה יְיָ לְבִדְדָךְ, בְּחֶסֶד
וּבְרַחֲמִים, וּצְדִיקְנוּ בַּמִּשְׁפָּט. * בָּרוּךְ אַתָּה, יְיָ, מְלֹךְ אוֹהֵב
צְדִיקָה וּמִשְׁפָּט.

**During the Ten Days of Penitence, substitute the following conclusion:*

(בָּרוּךְ אַתָּה, יְיָ, מְלֹךְ הַמִּשְׁפָּט.)

וְלַמְלָשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כְּרֹנֵעַ תֵּאבֵד,
וְכָל אִיבִידָה מְהֵרָה יִכָּרֵת; וְהַזֵּדִים מְהֵרָה תַעֲקֹר וְתִשְׁבֵּר
וְתַמְנֵר וְתַכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִים
וּמַכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעַלְיֵנוּ, יְהִמּוּ נָא
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטָחִים בְּשִׁמְךָ
בְּאַמְתָּ, וְשִׁים חֲלִיקְנוּ עִמָּהֶם, וְלַעֲוֹלָם לֹא נִבּוֹשׁ, כִּי כֵךְ בָּטְחָנוּ.
בָּרוּךְ אַתָּה, יְיָ, מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים.

WEEKDAY MINḤAH SERVICE

O Lord our God, bless the seasons of this year with all manner of produce for our wellbeing. Bless the earth

From Pesah to December 4th say:

with fruitfulness

From December 4th to Pesah say:

with timely dew and rain

and satisfy us with Thine abundance. May this year be for us a year of prosperity. Praised be Thou, O Lord, who renewest the yearly bounty of the earth.

Sound the great shofar to herald our freedom. Lift a banner to gather our exiles and do Thou reunite our people scattered in the four corners of the earth. Praised be Thou, O Lord, who dost restore the dispersed of Thy people Israel.

Restore our judges as of old and our counsellors as in ancient days. Remove from us grief and oppression. O Lord, do Thou alone rule over us, in lovingkindness and tender mercy, and vindicate us in judgment. *Praised be Thou, O Lord, King, who lovest mercy and justice.

**During the Ten Days of Penitence, substitute the following conclusion:*

(Praised be Thou, O Lord, King of Judgment.)

Frustrate the hope of slanderers, and let evil perish speedily. May those who resist Thee be speedily vanquished. Mayest Thou uproot, crush, and subdue the dominion of arrogance speedily, in our time. Praised be Thou, O Lord, who dost break the adversary and humble the arrogant.

May Thy tender mercies, O Lord, be directed toward all the righteous and the pious, toward our elders and our scholars, toward those who embrace our faith in sincerity of purpose—yea, toward all of us. Bestow Thy well-being upon all who truly trust in Thee, and grant our portion among them. O may we never be put to shame, for in Thee is our trust. Praised be Thou, O Lord, who art a stay and support for the righteous.

תפלת מנחה לחול

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ בְּאֶשֶׁר
דִּבַּרְתָּ; וּבִגְּהָ אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכִסֵּא דָּוִד
מִתְהַרָה לְתוֹכָהּ תָּכִין. * בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

**On the Fast of the Ninth of Av in the Amidah of the Minḥah Service
continue thus:*

נַחֲמֵם, יְיָ אֱלֹהֵינוּ, אֶת אֲבֹלֵי צִיּוֹן וְאֶת אֲבֹלֵי יְרוּשָׁלַיִם, וְאֶת
הָעִיר הָאֲבֵלָה וְהַתְּהַרְבָּה, וְהַבְּזוּיָה וְהַשּׁוּמְמָה: הָאֲבֵלָה מִבְּלִי
בְּנִיָּה, וְהַתְּהַרְבָּה מִמַּעֲוֹנוּתֶיהָ, וְהַבְּזוּיָה מִכְבוֹדָהּ, וְהַשּׁוּמְמָה
מֵאִין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה עֲקָרָה שֶׁלֹּא
יָלְדָה; וַיְבַלְעוּהָ לְגִינוֹנוֹת, וַיִּירָשׁוּהָ עוֹבְדֵי פְסִילִים, וַיִּטְּלוּ אֶת
עַמָּךְ יִשְׂרָאֵל לְתַהַרֵּב, וַיַּהַרְגוּ בְּזֶדֶן חֲסִידֵי עֲלִיּוֹן. עַל כֵּן צִיּוֹן
בָּמָר תִּבְכֶּה, וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִבִּי לִבִּי עַל חֲלָלֵיהֶם,
מַעֲי מַעֲי עַל חֲלָלֵיהֶם. כִּי אַתָּה, יְיָ, בָּאֵשׁ הִצַּתָּהּ, וּבָאֵשׁ אַתָּה
עָתִיד לִבְנוֹתָהּ, כְּאִמּוֹר: וְאֲנִי אֶהְיֶה לָּהּ, נָאִם יְיָ, חֹמַת אֵשׁ
סָבִיב, וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה, יְיָ, מְנַחֵם צִיּוֹן
(וּבּוֹנֵה יְרוּשָׁלַיִם).

אֶת צָמַח דָּוִד עֲבָדְךָ מִתְהַרָה תַּצְמִיחַ, וְקִרְנֵנוּ תִּרְוַם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִנֵּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יְיָ,
מְצַמֵּחַ קֶרֶן יִשְׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אַתָּה;

WEEKDAY MINḤAH SERVICE

Do Thou in Thy mercy return to Thy city, Jerusalem, and do Thou dwell therein as Thou didst promise. Cause Jerusalem to be restored for an enduring life, and establish therein the ancient glory of David. *Praised be Thou, O Lord, Restorer of Jerusalem.

**On the Fast of the Ninth of Av in the Amidah of the Minḥah Service
continue thus:*

(Comfort, O Lord our God, those who have mourned for Zion and Jerusalem. Comfort Jerusalem that for long centuries remained in mourning, amidst her ruins, humiliated and deserted. She was in mourning because her children were not restored to her, her dwelling places were in ruins, her glory was trampled on. Legions of hostile troops reduced her to destruction; aliens took possession of her, put her children to the sword. Yea, Thine own faithful, O God, perished in her. Therefore, does Zion weep and Jerusalem raise her voice in lamentation. How my heart does grieve for her slain. Thou, O Lord, didst suffer her to perish in fire. Do Thou cause her to rise again, purified and strengthened in fire's ordeal. As it was spoken by Thy prophet (Zechariah 2:9): "I will be to her, saith the Lord, for a wall of protecting fire. I will be her glory in the very midst of her." Praise be Thou, O Lord, who wilt comfort Zion and build Jerusalem to the fullness of her glory.)

Manifest to us speedily the dawn of the Messianic deliverance and cause it to flourish by the grace of Thy salvation. Thy redemption we await every day. Praised be Thou, O Lord, who causest deliverance to arise.

O Lord our God, heed our cry, and be merciful unto us. In loving favor do Thou accept our plea, for Thou, O God, dost heed prayer and entreaty. May we not be turned away unanswered

תפלת מנחה לחול

וּמִלְפָּנֶיךָ מִלְכֵּנוּ רִיקָם אֵל תְּשִׁיבֵנוּ, * כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּתָה
עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

**On fast days in the Minhah service the congregation continues thus:*

(עֲנֵנוּ, יְיָ, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה נִדְוָלָה אֲנַחְנוּ.
אֵל תִּפְּנֶה אֶל רַשְׁעֵנוּ, וְאֵל תִּסְתַּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם
מִתַּחֲנֻתֵנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֲסִידְךָ לְנַחֲמָנוּ; טָרָם
נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, בְּדַבָּר שְׁנֹאֲמַר: וְהִיָּה טָרָם יִקְרָאנוּ, וְאֲנִי
אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֲשַׁמְעַ. כִּי אַתָּה, יְיָ, הָעוֹנֶה
בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. כִּי אַתָּה
שׁוֹמֵעַ תְּפִלָּתָה עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ
תְּפִלָּה.)

רָצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם; וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמֶּךָ.

On Rosh Hodesh and Hol ha-Moed the following is added:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיָנִיעַ וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְיִזְכָּנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בְּנוֹדָד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ,
וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

חַג הַסֻּכּוֹת

On Pesah:

חַג הַמִּצּוֹת

On Rosh Hodesh:

רֹאשׁ הַחֹדֶשׁ

חֲזָה, וְזָכְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,

WEEKDAY MINḤAH SERVICE

from Thy Presence, O our King.* Thou dost mercifully heed the prayers of Thy people Israel. Praised be Thou, O Lord, who hearest our prayers.

**On fast days in the Minḥah service the congregation continues thus:*

(Answer us, O Lord, answer us on this day of our fasting, for we are in great distress. Regard not our wrong-doing and hide not Thyself from us and from our entreaties. Be near to our cry, and may Thy kindness console us. Even before we call do Thou answer us. As it is written: "And it shall be that before they call I will answer; while they are yet speaking, I will heed" (Isaiah 65:24). For Thou, O Lord, dost answer us in a time of trouble. Thou art our Rescuer and Redeemer in all times of distress and sorrow.)

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

On Rosh Ḥodesh and Ḥol ha-Moed the following is added:

(Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of

On Rosh Ḥodesh:

On Pesah:

On Sukkot:

Rosh Ḥodesh

the feast of Matzot

the feast of Sukkot

Extend to us this day Thy blessings of life and well-being. In

תפלת מנחה לחול

והושיענו בו לְחַיִּים; וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוּ, וּרְחֻם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מְלָךְ חַנּוּן וּרְחוּם
אַתָּה.)

וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצִהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָךְ.
מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצִהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָךְ.

On Hanukkah add:

(עַל הַנִּסִּים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.)

בִּימֵי מַתְתִּיחָהוּ בֶן יוֹחָנָן בְּהֵן גְּדוֹלָה, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹן הָרִשְׁעָה עַל עַמּוֹת יִשְׂרָאֵל לְהַשְׁבִּיחָם תּוֹרָתְךָ,

WEEKDAY MINḤAH SERVICE

Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.)

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest Thy divine Presence to return to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

On Hanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of the Ḥasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy

The Siddur *Dover Shalom* draws a distinction between להשיכם ותרתיך and ולהעבירם מחקי רצונך. The former he applies to the law which rests on rational principles, and the latter to the law which is supported only by revelation.

תפלת מנחה לחול

וְלַהֲעִבְיָרָם מִחֲקֵי רִצּוֹנָהּ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמֻדָּתָ לָהֶם
בַּעֲת צָרָתָם, רַבָּתָא אֶת רִיבָם, רְנָתָא אֶת דִּינָם, נִקְמָתָא אֶת נִקְמָתָם;
מְסַרְתָּ גְבוּרִים בִּיד חֲלָשִׁים, וְרַבִּים בִּיד מְעֻשִׁים, וּטְמֵאִים בִּיד
טְהוּרִים, וְרָשָׁעִים בִּיד צַדִּיקִים, וְזָרִים בִּיד עוֹסְקֵי תוֹרָתָהּ.
וְיָדָה עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֻדָּה יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן בְּתוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּיר
בֵּיתָהּ, וּפָנּוּ אֶת הַיְכָלָהּ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוֹ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנָּסִים וְעַל הַפְּרָקוֹן, וְעַל חֲנֻכוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְלַחֲמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.
בַּיָּמִי מְרֻדְכִי וְאַסְתֵּר בְּשׁוֹשׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן
הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנָּעַר
וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים
עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַתָּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁכַּחְתָּ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ.)
וְעַל כָּלָם יִתְבָּרַךְ וַיִּתְּרוֹמֶם שְׁמֶךָ, מִלְּכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

During the Ten Days of Penitence add:

(וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתָהּ.)
וְכָל חַיִּים יוֹדוּךָ סִלָּה, וַיִּהְיֶה אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יִשְׁעֵתָנוּ וְעִזְרָתָנוּ סִלָּה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלֹךְ נָא
לְהוֹדוֹת.

WEEKDAY MINḤAH SERVICE

Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah.

Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy house. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Ḥanukkah, in thankfulness and praise to Thy great name.)

On Purim add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of Mordecai and Esther in Shushan, the capital city of Persia, there arose against our forefathers the wicked Haman. He sought to destroy the children of Israel, young and old, infants, and women, all in one day, on the thirteenth of the twelfth month, the month of Adar, and their possessions to be left for plunder. But Thou in Thy great mercy didst frustrate his design, and didst undo his plot. The evil he planned Thou didst visit on his own head, as he and his sons met their doom on the gallows they had prepared for Mordecai.)

For all these mercies shall Thy name be praised and exalted forever, O our King.

During the Ten Days of Penitence add:

(O inscribe all the children of Thy covenant for a good life.)

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

תפלת מנחה לחול

To be recited by the Reader on fast days when he repeats the Amidah:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבִּרְכָּה הַמְשֻׁלָּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו,
כִּהְנִים עִם קְדוּשָׁה, כְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׁא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לְךָ שְׁלוֹם.

*To be said during the Minhah and Maariv services except on fast days
at Minhah:*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מְלֶכֶךְ אֲדוֹן לְכָל הַשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת עִמָּךְ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. * בָּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

**During the Ten Days of Penitence continue thus:*

(בְּסִפּוּר חַיִּים, בָּרְכָה וְשִׁלּוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנוֹכְתָב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשִׁלּוֹם.
בָּרוּךְ אַתָּה, יי, עוֹשֶׂה הַשְׁלוֹם.)

To be said during the Minhah service on fast days:

(שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עִמָּךְ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פָּנֶיךָ;
כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וְרַחֲמִים, וְחַיִּים וְשִׁלּוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. בָּרוּךְ אַתָּה,
יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.)

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מְדַבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בֹעֶפֶר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בַתּוֹרָתְךָ,

WEEKDAY MINḤAH SERVICE

To be recited by the Reader on fast days when he repeats the Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant, Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

To be said during the Minḥah and Maariv services except on fast days at Minḥah:

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour. *Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

**During the Ten Days of Penitence continue thus:*

(O Lord inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

To be said during the Minḥah service on fast days:

(Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.)

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart,

ובמצותיך תרדוף נפשי; וכל החושבים עלי רעה, מהרה
הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען
ימינה, עשה למען קדשתך, עשה למען תורתך. למען יחלצון
ידידיה, הושיעה ימינה וענני. יהיו לרצון אמרי פי והגיון לבי
לפניך, יי, צורי וגואלי. עשה שלום במרומו, הוא יעשה
שלום עלינו ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית
המקדש במהרה בימינו, וחו חלקנו בתורתך. ושם נעבדך
ביראה, בימי עולם ובשנים קדמוניות. וערבה ליי מנחת
יהודה וירושלים, בימי עולם ובשנים קדמוניות.

At the conclusion of the Sabbath and Festivals continue on page 220.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברך ברעותה;
וימליך מלכותה בחיבון וביומיכון, ובחיי דכל בית ישראל
בעלמא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עדמיא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתגדל,
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא)
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא,
ואמרו אמן.

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון
די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל,
ואמרו אמן.

WEEKDAY MINḤAH SERVICE

O Lord, to Thy Torah that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary in splendor and in awe, as in ancient days. Amen.

At the conclusion of the Sabbath and Festivals continue on page 220.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

אלהי נצור was originally a private devotion of one of the Talmudists, the son of Ravina; it was later adapted as the conclusion of the *Amidah* at each service. Though man enjoys freewill and he must therefore make his own choice between right and wrong, our liturgy often prays for divine assistance to reinforce the predisposition to choose what is right.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשִׁבְחָךְ לְאֶדֶן הַכֹּל, לְחַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם חִלְקֵנוּ כְּהֵם, וְגִדְלָנוּ כְּכֹל הַמּוֹנֵם. וְאֲנַחְנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶיךָ מִלֵּד מִלְכֵי הַמַּלְכִּים, תְּקַדֹּשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנִת עָזוֹ בְּגִבְהַי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מִלְכָּנוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוֶה לָּךְ, יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲלֶיךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים כָּרוֹת יִכְרֹתוּ; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדִּי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֲלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָּךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ, וַיִּקְבְּלוּ בְּלֶם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יי יִמְלֹךְ
לְעֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יי לְמִלְכָּךְ עַל כָּל הָאֶרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד.

עלינו לשבח is an appropriation to each daily service throughout the year from the Rosh Hashanah liturgy. The time of its introduction to the daily services is early in the 14th century.

WEEKDAY MINḤAH SERVICE

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

V'-anahnu kor-eem umish-taḥa-veem umo-deem lifney
meleḥ mal-ḥey ha-mloḥeem, ha-kodosh boruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious Presence is in the heaven above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His Name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

תפלת מנחה לחול

THE MOURNER'S KADDISH

יְתַנַּדְל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;
וְיִמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיד הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, הַשְׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for the establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is, of course, sovereign whether men acknowledge Him or not, but since man is a creature of freewill, who only slowly grows to the truth, he may fall prey to various illusions and become an idolater, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The vision of the Kingdom of God triumphant, mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust in Him.

WEEKDAY MINḤAH SERVICE

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May our Heavenly Father grant peace and life abundant to us and to all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh

B'olmoh dee v'roh ḥir-usey,

V'yamliḥ malḥusey b'ḥa-yeyḥon uvyo-meyḥon,

Uvḥa-yey d'ḥol beys yisro-eyl,

Ba-agoloh uvizman koreev; v'imru omeyn.

Y'hey shmey rabboh m'vorah l'olam ul'olmey olmah-yoh,

Yisborah v'yishtabbaḥ v'yispo-ar v'yisromam,

V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal

Shmey d'kudshoh, b'reeh hu,

L'eyloh l'eyloh min kol birḥosoh v'shirosoh,

Tush-b'ḥosoh v'neḥemosoh

Da-ameeron b'olmoh; v'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh,

V'ḥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.

O-seh sholom bimromov hu ya-aseh sholom

Oleynu v'al kol yisro-eyl; v'imru omeyn.

תפלת ערבית לחור

והוא רחום, יכפר עון ולא ישחית; והרבה להשיב אפן,
ולא יעיר כל חמתו. יי, הושיעה; המלך יעננו ביום קראנו.

Reader:

ברכו את יי המברך.

Congregation:

ברוך יי המברך לעולם ועד.

ברוך אתה, יי אלהינו, מלך העולם, אשר בדרבו מעריב
ערבים. ברחמך פותח שערים, ובתבונה משנה עתים,
ומחליף את הזמנים, ומסדר את הכוכבים במשמרותיהם
ברקיע ברצונו. בורא יום וליילה, גולל אור מפני חשך וחשך
מפני אור, ומעביר יום ומביא לילה, ומבדיל בין יום ובין
לילה, יי צבאות שמו. *Reader* אל חי וקיים, תמיד ימלוך עלינו,
לעולם ועד. ברוך אתה, יי, המעריב ערבים.

אהבת עולם בית ישראל עמך אהבת; תורה ומצות,
חקים ומשפטים, אותנו למדת; על כן, יי אלהינו, בשכבנו
ובקומנו נשים בחקיה, ונשמח בדרגרי תורתך ובמצותיך
לעולם ועד. כי הם תינו וארך ימינו, ובהם נהנה יומם וליילה.
Reader ואהבתך אל תסיר ממנו לעולמים. ברוך אתה, יי,
אוהב עמו ישראל.

The *Shema* and the *Amidah* are the core of the evening service. As in the morning service, the *Shema* is preceded by the benediction praising God for creating the order of nature and the benediction praising Him for His gift of the Torah. It is followed by the benediction praising Him as Redeemer of Israel, and a prayer for a night of peace.

WEEKDAY EVENING SERVICE

Our God is merciful and He pardons iniquity. He will not destroy. Yea, He will abundantly pardon, and He will not bring the fulness of His judgment to bear against us. O Lord help us. Thou, O King, answer us when we call unto Thee.

Reader:

Praise the Lord to whom all praise is due.

Congregation:

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe. In wisdom dost Thou bring on the dusk of twilight and openest the gates of the heavens to usher in a new day. In understanding dost Thou arrange the changes of time and the succession of seasons. Thou hast set the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. Thou makest the day to fade into the night and Thou hast set a boundary between day and night. Thou art the Lord of all the heavenly hosts. O ever living God, as Thy rule is established over the kingdom of nature, may it also be established over us forever and ever. Praised be Thou, O Lord, who bringest on the evening twilight.

With everlasting love hast Thou loved the house of Israel. Thou hast revealed to us a Law and commandments, statutes and judgments. Therefore, O Lord our God, when we lie down and when we rise up we shall attend to Thy statutes. Yea, we shall rejoice in the words of Thy Law and in Thy commandments forever and ever. They are our life and the measure of our days, and we will meditate on them day and night. Mayest Thou never take away Thy love from us. Praised be Thou, O Lord, who lovest Thy people Israel.

תפלת ערבית לחול

When praying without a Minyan, begin with:

(אל מֶלֶךְ נֶאֱמָן.)

Deuteronomy 6: 4-9.

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

כָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתְךָ אֶת יי אֱלֹהֶיךָ בְּכָל לֵבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל
לֵבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ
בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

Deuteronomy 11:13-21.

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֵל מְצוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לֹא־הִכָּה אֶת יי אֱלֹהֵיכֶם, וְלֹעָבְדוּ בְכָל לֵבְבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפַּת
דִּגְגָּה, וְתִירֵשְׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבְהֶמְתְּךָ, וְאִבִּלְתָּ
וּשְׁבַעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לֵבְבְכֶם, וְסִרְתָּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יי בָּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וְאִבַּדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם. וְשָׁמַתֶּם
אֶת דְּבָרֵי אֱלֹה עַל לֵבְבְכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתֶם אֹתָם לְאוֹת
עַל יָדְכֶם, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֵיכֶם. וְלִפְדֹתֶם אֹתָם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ. וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

WEEKDAY EVENING SERVICE

When praying without a Minyan, begin with:

(God is a faithful King.)

Deuteronomy 6: 4-9.

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall tie a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

Deuteronomy 11:13-21.

And if you will obey My commandments which I command you this day, to love the Lord your God, and to serve Him with fulness of heart and soul, then will I grant timely rain for your land, in autumn and in spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor, and be satisfied.

Beware lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield her produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home, and on the gates of your cities. Thus will your life and that of your

לִמְעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Numbers 15: 37-41.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגֵדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל
צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִתּוּרוּ אַחֲרֵי
לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לִמְעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתֵי, וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אָמֵת וַיֵּאמֹרְהָ כָּל זֹאת, וְקִיָּם עָלֵינוּ
כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זֹלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מַלְכֵּנוּ חַגּוּלָּנוּ מִכַּף כָּל הָעָרִיצִים;
הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אִיבֵי נַפְשֵׁנוּ;
הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר;
הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוּט רִגְלָנוּ;
הַמְדְּרִיכֵנוּ עַל בָּמוֹת אִיבֵינוּ, וַיֵּרֶם קֶרְנֵנוּ עַל כָּל שִׁנְאֵינוּ;
הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְּרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם;
הַמְכִּה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

WEEKDAY EVENING SERVICE

children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

Numbers 15: 37-41.

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and certain it is
That He is the Lord our God,
There is none else,
And that we, the people of Israel;
Have been summoned to His service.

He redeemed us from the might of kings;
He delivered us from the grip of tyrants.
Our God brought judgment upon our enemies,
And retribution upon our oppressors.
His saving acts are beyond our understanding,
His wonders are infinite.

He kept us in life, and He did not allow us to stumble;
He led us victorious over the strong places of our enemies;
He sustained our strength in the face of all our foes.
He wrought miracles and judgments against Pharaoh,
He performed signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage to
freedom,

תפלת ערבית לחול

הַמַּעֲבִיר בָּנוּ בֵּין גִּזְרֵי יָם סוּף;
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַחֲמוֹת טַבַּע.
וְרָאוּ בָנוּ גְבוּרָתוֹ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בְּכֶם:
מִי כָמֹכָה בָּאֱלֹהִים יְיָ; מִי כָמֹכָה נֶאֱדָר בְּקִרְשׁוֹ,
נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פֶלֶא.
מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וְנֹאמַר מִיר חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, נֶאֱלַל יִשְׂרָאֵל.

הַשְׂכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מַלְכֵנוּ, לְחַיִּים;
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתַקֵּנֵנוּ בַּעֲצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ; וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר
וְחֶרֶב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֹל בְּנִפְיֶךָ
תְּסַתִּירֵנוּ; כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן
וְרַחוּם אַתָּה. Reader וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

An addition to the week-day evening service consisting of various Biblical verses affirming trust in God's providence, and faith in the liberation of Israel and all mankind.

בְּרוּךְ יְיָ לְעוֹלָם, אֱמֵן וְאֱמֵן. בְּרוּךְ יְיָ מַצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָּיִם;
הַלְלוּהוּ. בְּרוּךְ יְיָ אֱלֹהֵינוּ, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָרְךָ.

WEEKDAY EVENING SERVICE

But their pursuing foe perished in the depths of the sea.
His children witnessed His triumph as they praised His name;
In gladness they declared their loyalty to His kingdom.

Moses led the children of Israel in a song of acclaim:
Who can compare to Thee in power, O God?
Who can compare to Thee in holiness?
Thou dost ever perform wondrous deeds,
None can recount Thy praises.

They acknowledged the sway of His might
As they beheld His wonders at the Red Sea.
This is my God, they proclaimed,
The Lord will reign forever and ever.

The Lord has ever freed Jacob,
He has saved him from adversaries mightier than he.
Praised be Thou, O Lord, Redeemer of Israel.

Cause us, O Lord our God, to retire for the night in peace, and in the morning do Thou, our King, awaken us again to life. Enfold us with Thy protecting peace and improve us with Thy good counsel. Help us, for Thou art a merciful God. Shield us against foe, and plague, and sword, and famine, and grief. Liberate us from evil powers that assail us on every side. Shelter us by Thy Presence, for Thou, O God, art our Guardian and Deliverer. Yea, Thou, O God, art a gracious and merciful King. And guard our coming and going, for life and for peace, now and forever. Praised be Thou, O Lord, Thou eternal Guardian of Thy people Israel.

An addition to the week-day evening service consisting of various Biblical verses affirming trust in God's providence, and faith in the liberation of Israel and all mankind.

Praised be the Lord forever. Let the praise of the Lord come forth from Zion. Let us praise the Lord who has revealed His divine Presence in Jerusalem. O praise you the Lord.

וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן
וְאָמֵן. יְהִי כְבוֹד יי לְעוֹלָם; יִשְׂמַח יי בְּמַעֲשָׁיו. יְהִי שֵׁם יי
מְבָרָךְ, מַעֲתָה וְעַד עוֹלָם. כִּי לֹא יִשָּׁשׁ יי אֶת עַמּוֹ בְּעֶבְרַת שְׁמוֹ
הַגָּדוֹל; כִּי הוֹאִיל יי לַעֲשׂוֹת אֲתָכֶם לֹא לָעָם. וַיֵּרָא כָּל הָעָם
וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ: יי הוּא הָאֱלֹהִים, יי הוּא הָאֱלֹהִים.
וַיְהִי יי לְמַלְכָּךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יְהִי יי אֶחָד וּשְׁמוֹ
אֶחָד. יְהִי חֲסִדְךָ יי עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ. הוֹשִׁיעֵנוּ, יי
אֱלֹהֵינוּ, וּקְבָצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ
בְּתִהְלָתְךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ, אֲדֹנָי,
וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וַעֲשֵׂה נִפְלְאוֹת; אַתָּה אֱלֹהִים
לְבַדְּךָ. וַאֲנַחֲנוּ, עַמְּךָ וְצֵאן מִרְעִיתְךָ, נִוְדָה לָךְ לְעוֹלָם, לְדוֹר
וָדוֹר נִסְפֵּר תִּהְלָתְךָ.

בְּרוּךְ יי בַּיּוֹם, בְּרוּךְ יי בְּלֵילָה; בְּרוּךְ יי בְּשַׁבָּתוֹ, בְּרוּךְ
יי בְּקוֹמָנוּ; כִּי בִידְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּידְךָ נִפְשׁ
כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ. בִּידְךָ אֶפְקִיד רוּחִי; פְּקִידָתָהּ אוֹתִי,
יי, אֵל אֱמֶת. אֱלֹהֵינוּ שְׂבִשְׁמִים, יַחַד שְׁמְךָ וְקִים מַלְכוּתְךָ
תָּמִיד, וּמְלֹךְ עָלֵינוּ לְעוֹלָם וָעַד.

יֵרָאוּ עֵינֵינוּ וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל נִפְשָׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת,
בְּאִמֶּר לְצִיּוֹן מְלֶכֶךְ אֱלֹהֶיהָ. יי מְלֶכֶךְ, יי מְלֶכֶךְ, יי וּמְלֶכֶךְ לְעוֹלָם
וָעַד. Reader כִּי הַמַּלְכוּת שְׁלֶכֶךְ הִיא, וּלְעוֹלָמִי עַד תִּמְלֶכֶךְ
בְּכְבוֹד, כִּי אֵין לָנוּ מְלֶכֶךְ אֲלֵא אַתָּה. בְּרוּךְ אַתָּה, יי, הַמְּלֶכֶךְ
בְּכְבוֹדוֹ תָּמִיד וּמְלֶכֶךְ עָלֵינוּ, לְעוֹלָם וָעַד, וְעַל כָּל מַעֲשָׁיו.

WEEKDAY EVENING SERVICE

Praised be the Lord God, the God of Israel. He alone performs wondrous deeds. Praised be His glorious name forever, and may the whole earth be filled with His glory. Amen.

Let the world ever declare the glory of God, that the Lord may find delight in the excellence of His works. May the name of the Lord be praised throughout all eternity.

The Lord will not abandon His people, for His great name's sake. For the Lord was pleased to make you into His own people.

When all the people witnessed His glory, they prostrated themselves and exclaimed: "The Lord—He is God. The Lord—He is God." And the Lord will be King over all the earth. On that day shall the Lord be One and His name One.

May Thy mercy be upon us, O Lord, even as we have hoped in Thee. Help us, O Lord our God, and restore our people from homelessness among the nations, that we may give thanks to Thy holy name, and Thy praise will be our glory.

All the nations Thou hast created will come to bow down before Thee, O God, and pay homage to Thy name. For great art Thou, and wondrous are Thy deeds.

Thou alone art God, and we are Thy people, the flock Thou tendest. We shall ever give thanks unto Thee. Throughout the generations we shall recount Thy praise.

Praised be the Lord in the day; praised be the Lord in the night. Praised be the Lord when we lie down; praised be the Lord when we rise up.

In Thine hand are the souls of the living and the dead. As it is written: In His hand is the life of every creature and the destiny of all mankind. Into Thine hand I entrust my spirit. O Lord, God of truth, Thou hast redeemed me.

Our God in heaven, reveal unto us Thy oneness and establish Thy kingdom forever; and do Thou reign over us always.

May we witness joyously Thy true deliverance, when it will be announced unto Zion: "Thy God has become King". The Lord is King; the Lord was King; the Lord will be King forever. For Thine is the kingdom, and to all eternity Thou wilt reign in glory. Yea, we have no king but Thee.

Praised be Thou, O Lord, glorious King, who wilt ever reign over us and over all Thy works.

תפלת ערבית לחול

Reader:

יְתִנְדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאַמְיִרֹן בְּעָלְמָא,
וְאַמְרוּ אָמֵן.

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The Amidah and the concluding prayers are to be found on pages 83-94.

From the beginning of the Hebrew month Elul until after Shemini Atzeret, after Alenu add Psalm 27 on page 18. From the second night of Pesah until Shavuot add before Alenu the Counting of the Omer on page 264.

On Saturday evening after the Amidah, continue with the half-kaddish and וְהִי נֹעַם on page 220. On a Saturday evening of a week in which a Festival occurs and on a weekday evening which concludes a Festival, after the Amidah continue with the full kaddish and the Havdalah, pages 222-223.

THE CALL TO HOLINESS

Based on Leviticus chapter 19.

And the Lord spoke to Moses, saying: Assemble the children of Israel and speak to them: You shall be holy, for I, the Lord your God, am holy.

You shall revere every man his mother and his father, and you shall keep My Sabbaths. I am the Lord your God.

When you reap the harvest of your land, you shall not wholly reap the corner of your field, neither shall you gather the gleanings of your harvest; you shall leave them for the poor and for the stranger. I am the Lord your God.

You shall not steal, nor deal falsely, nor lie one to another; and you shall not swear by My name falsely. I am the Lord.

You shall not oppress your neighbor, nor rob him; the wages of a hired servant shall not remain with you all night until the morning. I am the Lord.

You shall do no unrighteousness in judgment; you shall not be partial even to the poor, nor favor the person of the mighty, but in righteousness shall you judge your neighbor.

You shall not go about as a talebearer among your people, neither shall you stand idly by the blood of your neighbor. I am the Lord.

You shall not hate your brother in your heart; you shall surely rebuke your neighbor and not bear sin because of him.

You shall not take vengeance nor bear a grudge against the children of your people, but you shall love your neighbor as yourself. I am the Lord.

If a stranger sojourn with you in your land, you shall not do him any wrong, and you shall love him as yourself, for you were strangers in the land of Egypt. I am the Lord your God.

קבלת שבת

When a Friday night coincides with a Festival begin with Psalm 92 on page 107.

Psalm 95

לְכוּ נִרְנְנָה לַיהוָה, נִרְיֶעָה לְצִוּר יִשְׁעֵנו.
נִקְדָּמָה פָּנֵינוּ בַתּוֹדָה, בְּזִמְרוֹת נִרְיֶע לֹו.
כִּי אֵל גָּדוֹל יְיָ, וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.
אֲשֶׁר בָּיְדוּ מַחְקְרֵי אָרֶץ, וְתוֹעֲפוֹת הָרִים לֹו.
אֲשֶׁר לֹו הַיָּם וְהוּא עֹשֶׂהוּ, וַיִּבָּשֶׁת יָדָיו יָצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה, נִכְרָכָה לִפְנֵי יְיָ עֲשֹׂנו.
כִּי הוּא אֱלֹהֵינוּ, וְאַנְחֵנוּ עִם מְרֻעִיתוֹ וְצֹאן יָדוֹ;
הַיּוֹם אִם בְּקִלּוֹ תִשְׁמְעוּ.
אַל תִּקְשׁוּ לְבַבְכֶּם בְּמִרְיָכָה, כִּיּוֹם מָסָה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם; בְּחִנּוּנִי, גַּם רָאוּ פְעֻלָּי.
Reader אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תְּלֵי לֵבָב הֵם,
וְהֵם לֹא יָדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִבְאוּ אֶל מְנוּחָתִי.

The readings on pages 101-109 are a special supplement in honor of the Sabbath. The opening six Psalms correspond to the six day of creation, and they all extol God as the Author of nature and the Lord of history. The hymn welcoming the Sabbath, conceived as queen and a bride, the *L'ha Dodi* follows. *Psalm 92*, the Daily Psalm for the Sabbath, with the very short *Psalm 93*, continuing its theme, closes this portion of the service.

WELCOMING THE SABBATH

When a Friday night coincides with a Festival begin with Psalm 92 on page 107.

Psalm 95

O come, let us sing unto the Lord;
Let us joyfully acclaim the Rock of our deliverance.
Let us approach Him with thanksgiving,
And acclaim Him with songs of praise.
For great is the Lord,
A King greater than all the mighty.
In His hands are the depths of the earth;
The heights of the mountains are His also.
The sea is His, for He made it;
And His hands formed the dry land.
Come, let us worship and bow down;
Let us bend the knee before the Lord, our Maker.
He is our God, He sustains us in loving care;
He provides for us with the care of a shepherd for his flock;
If only this day we hearkened to His voice!
Harden not your hearts as in the days of the wilderness
When you sojourned in Massah and Meribah,
When your ancestors doubted Me,
Though they had seen My deeds.
Forty years I struggled with that generation.
They were a people of wavering heart,
Who did not comprehend My ways,
Therefore I decreed in my anger
That they shall not enter the promised land.

שִׁירוּ לַיהוָה שִׁיר תְּהִלָּה, שִׁירוּ לַיהוָה הָאֱלֹהִים.
 שִׁירוּ לַיהוָה, בְּרִכּוֹ שְׁמוֹ, בְּשָׁרוּ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ.
 סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, נִזְרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיִּי שָׁמַיִם עָשָׂה.
 הוֹד וְהָדָר לְפָנָיו, עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.
 הָבוּ לַיהוָה, מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְחִצְרוֹתָיו.
 הִשְׁתַּחֲווּ לַיהוָה בַּהֲדָר־תְּהִלָּה, חִילּוֹ מִפְּנֵיו, כָּל־הָאֲרָץ.
 אָמְרוּ בַּגּוֹיִם יְיָ מֶלֶךְ, אֶרֶץ־תִּבְּרֹן תִּבְּלַ בְּרַ תְּמוֹנֶה;
 יִדִּין עַמִּים בְּמִשְׁפָּרִים.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאֲרָץ; יִרְעֻם הַיָּם וּמִלְּאוּ.
 יַעֲלֶז שָׂדֵי וְכָל־אֲשֶׁר־בוֹ; אֲזוּ יִרְנְנוּ כָּל־עֵצֵי יַעַר.
 Reader לְפָנָיו יְיָ כִּי בָא, כִּי בָא לְשֹׁפֵט הָאֲרָץ;
 יִשְׁפֹּט תִּבְּלַ בְּצִדִּיק, וְעַמִּים בְּאַמוֹנָתוֹ.

The Psalmist does not attempt to characterize God's essence, which is not within human comprehension. But we may recognize God through a discernment of His providence, of the way He acts in the affairs of the world. Here we are asked to tell the nations about God, and what we are to tell them is that He is the Creator who founded the world on a sound foundation and that He is the equitable Judge of all men and nations.

WELCOMING THE SABBATH

Psalm 96

O sing unto the Lord a new song;
Sing unto the Lord all the earth.

Sing unto the Lord, praise His name,
Proclaim His salvation from day to day.

Declare His glory among the nations,
His marvelous works among all the peoples.

For great is the Lord and highly to be praised,
He alone is to be revered as God.

The gods of the heathen are things of naught,
But the Lord fashioned the heavens.

Before Him is grandeur and beauty,
Strength and splendor are in His sanctuary.

O families of nations, declare the Lord's glory and might,
Render the honor due unto His name,
Come into His courts with an offering of praise.

Worship the Lord in the beauty of holiness;
Revere Him all that inhabit the earth.

Declare you among the nations: The Lord is King.
The world is firmly established,
It will not be overturned.
He will judge the nations with equity.

Let the heavens be glad and the earth rejoice;
Let the sea and all within it roar its praise.

Let the field and all within it exult,
Let all the trees of the forest sing before the Lord;

Before the Lord, who has come to judge the earth,
To judge the world in righteousness,
And the nations by His truth.

יְיָ מֶלֶךְ, תִּגְדַּל הָאָרֶץ; יִשְׁמְחוּ אֲיִים רַבִּים.
 עָנָו וְעֶרְפֹּל סִבִּיבָיו, צִדְקַת וּמִשְׁפָּט מְבוֹן בְּסֹא.
 אֵשׁ לִפְנֵי תִלְדָּה, וּתְלַהֵט סִבִּיב צָרָיו.
 הָאֵירוּ בְּרָקָיו תִּבְרָל, רָאָתָה וּתְחַל הָאָרֶץ.
 הָרִים בְּדוֹנֵג נִמְסוּ מִלִּפְנֵי יְיָ, מִלִּפְנֵי אֲדוֹן כָּל הָאָרֶץ.
 הִנִּידוּ הַשָּׁמַיִם צִדְקוֹ, וַרְאוּ כָּל הָעַמִּים בְּבוֹדוֹ.
 יִבְשׁוּ כָּל-עֲבְרֵי פְסָל, הַמִּתְהַלְלִים בְּאַלִּילִים;
 הִשְׁתַּחֲווּ לוֹ כָּל אֱלֹהִים.
 שָׁמְעָה וּתְשַׁמַּח צִיּוֹן, וּתִגְלָלָה בְּנוֹת יְהוּדָה,
 לִמְעַן מִשְׁפָּטֶיהָ יְיָ.
 כִּי אָתָּה, יְיָ, עָלִיוֹן, עַל כָּל הָאָרֶץ;
 מֵאֵד נִבְלִיתָ עַל כָּל אֱלֹהִים.
 אֲהַבִּי יְיָ, שְׁנֵאוֹ רָע; שֹׁמֵר נַפְשׁוֹת חֲסִידָיו,
 מִיַּד רָשָׁעִים יִצִּילֵם.

Reader אור זרע לַצַּדִּיק, וּלְיִשְׂרָאֵל לֵב שִׁמְחָה.

שִׁמְחוּ צַדִּיקִים בְּיְיָ, וְהוֹדוּ לְזִכָּר קִדְשׁוֹ.

מִזְמוֹר. שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ, כִּי-נִפְלְאוֹת עָשָׂה.
 הוֹשִׁיעַ-הֵלֹו יְמִינוֹ, וּזְרוּעַ קִדְשׁוֹ.

The ethical consequence of the conception of God as the righteous Judge is the demand for men to practise righteousness in their relations with one another. The highest goal of Jewish ethics is to imitate the attributes of divine providence.

WELCOMING THE SABBATH

Psalm 97

The Lord is King,
Let the inhabitants of the earth rejoice,
Let the multitudes of the islands be glad.

His majesty is veiled in mists of darkness,
Mercy and justice are the foundation of His throne,
His anger consumes His adversaries all about Him.

His lightnings flash across the world,
The earth beholds and trembles in fright,
The mountains melt like wax before the Lord,
Before the Lord of all creation.

The heavens proclaim His triumph,
And all the nations bear witness to His glory.
All those who worship graven images,
All who take pride in vanity,
They will all be ashamed.
Humble yourselves before Him, all you mighty.

Zion heard and was glad,
And the cities of Judah rejoiced,
Because of Thy judgments, O Lord;
For Thou, O Lord, art supreme over all the earth;
Thou art exalted over all the mighty.

O you who love the Lord, hate evil.
He guards those that adhere to Him;
He rescues them from the hand of the wicked.

A light shines upon the way of the righteous,
And for those who are upright in heart there is joy.
Exult in the Lord, O you righteous,
And give thanks to His holy name.

Psalm 98

Sing unto the Lord a new song,
For He has done marvelous things;
His holy might has wrought deliverance.

קבלת שבת

הוֹדִיעַ ייִ יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.
זָכַר חֶסֶדוֹ וְאַמּוּנָתוֹ לְבֵית יִשְׂרָאֵל;
רְאוּ בָל־אַפְסֵי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ.
הָרִיעוּ לַייִ, בָּל־הָאָרֶץ, פִּצְחוּ וּרְנְנוּ וְזָמְרוּ.
זָמְרוּ לַייִ בְּכִנּוּר, בְּכִנּוּר וְקוֹל זְמִירָה.
בְּחִצְצֵרוֹת וְקוֹל שׁוֹפָר, הָרִיעוּ לִפְנֵי הַמֶּלֶךְ ייִ.
יָרְעֵם הַיָּם וּמִלֵּא, תִּבְלַ וַיִּשְׁבִּי בָהּ.
נִהְרֹת וּמִחֲאוּ בָהּ, יַחַד הָרִים יִרְנְנוּ.
Reader לִפְנֵי ייִ כִּי בָא לְשִׁפְט הָאָרֶץ; יִשְׁפֹּט תִּבְלַ בְּצִדְקָה,
וַעֲמִים בְּמִישְׁרִים.

Psalm 99

ייִ מֶלֶךְ, יִרְגְּזוּ עַמִּים; יֵשֶׁב בְּרוּבִים, תָּנוּט הָאָרֶץ.
ייִ בְּצִיּוֹן גְּדוֹל, וְרָם הוּא עַל־כָּל הָעַמִּים.
יִדְּוּ שִׁמְךָ, גְּדוֹל וְנוֹרָא; קְדוֹשׁ הוּא.
וַעֲזוּ מֶלֶךְ מִשְׁפָּט אֲהַב, אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל;
מִשְׁפָּט וְצִדְקָה בִּינְעֻלֵּב אֶתָּה עֲשִׂיתָ.
רוֹמְמוּ ייִ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְחֵדֶם רִגְלָיו, קְדוֹשׁ הוּא.

The quality of divine justice is stressed in *Psalm 98* as well as *Psalm 99*. God bestows His mercy on Israel, but His action is not one of arbitrary favoritism. He judges the world with righteousness, and Jacob is also under His divine judgment. Even Moses, Aaron, and Samuel are punished for their misdeeds.

WELCOMING THE SABBATH

The Lord made known His triumph,
He revealed His righteousness before the nations.
He performed His mercy and His faithfulness to the house of
Israel;
The very ends of the earth have witnessed the deliverance wrought
by our God.

Let all the earth acclaim the Lord;
Break forth and shout in triumph, yea, sing praises.

Sing praises to the Lord upon the harp,
Let the harp resound with melodies of praise;
With trumpets and the ram's horn, acclaim the divine King.

Let the sea in all its fullness thunder praises;
Let the world and all that dwell in it rejoice,
Let the rivers clap hands in gladness;
Let the mountains join in a symphony of praise.

Before the Lord, who has come to judge the earth;
He will judge the world with righteousness,
And the nations with equity.

Psalm 99

The Lord is King;
Let the nations stand in awe.
He is enthroned upon the seat of judgment;
Let the earth tremble.

The Lord's greatness is known in Zion;
He is exalted over all the nations,
Let all Thy creatures praise Thy name;
O great and awesome God,
Holy art Thou.

Our King is mighty; He loves justice.
Thou hast established Thy world on uprightness;
Thou hast shown mercy and justice in Jacob.
Exalt the Lord our God, and prostrate yourselves before Him;
Holy is He.

מֹשֶׁה וְאַהֲרֹן בְּכִהְנוּ, וְשִׁמּוּאֵל בְּקִרְאֵי שְׁמוֹ,
 קְרָאִים אֶל יי, וְהוּא יַעֲנֵם.
 בַּעֲמוּד עָנָן יְדַבֵּר אֲלֵיהֶם; שָׁמְרוּ עֲדָתוֹ וְחַק נֶטְוֶן לָמוֹ.
 יי אֲלֹהֵינוּ, אַתָּה עֲנִיתָם; אֵל נִשְׂא הָיִיתָ לָהֶם,
 וְנָקָם עַל עֲלִילוֹתָם.
 Reader רֹמְמוּ יי אֲלֹהֵינוּ, וְהִשְׁתַּחֲוִי לָהֶר קֹדֶשׁ,
 בִּי-קָדוֹשׁ יי אֲלֹהֵינוּ.

Psalm 29

מִזְמוֹר לְדָוִד. הָבוּ לַיי, בְּנֵי אֱלֹהִים, הָבוּ לַיי כְּבוֹד וְעֹז;
 הָבוּ לַיי כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוִי לַיי בְּהִדְרַת קֹדֶשׁ.
 קוֹל יי עַל-הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יי עַל מַיִם רַבִּים.
 קוֹל יי בַּבַּחַ, קוֹל יי בְּהָדָר.
 קוֹל יי שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יי אֶת אֲרָזֵי הַלְבָּנוֹן.
 וַיִּרְקִידֵם בָּמוֹ עֵגֶל, לִבְנוֹן וּשְׁרִיזֹן בָּמוֹ בְּוֶרֶאמִים.
 קוֹל יי חֲצֹב לְהַבּוֹת אֵשׁ.
 קוֹל יי יַחֲיֵל מִדְּבָר, יַחֲיֵל יי מִדְּבַר קֹדֶשׁ.
 קוֹל יי יַחֲזִיל אֵילֹת, וַיַּחֲשֶׁף יַעְרוֹת,
 וַיְהִיכֵלוּ בָּלוֹ אֲמֵר כְּבוֹד.
 Reader יי לַמְּבוֹר יָשָׁב, וַיֵּשֶׁב יי מִלֶּךְ לְעוֹלָם.
 יי עֹז לַעֲמוֹ יִתֵּן; יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Psalm 29 portrays the power of God as revealed in the storm, accompanied by thunder and lightning. Seven times is "the voice of the Lord" mentioned in this Psalm, which some interpreters see as an allusion to the six days of creation and the Sabbath day which follows them.

WELCOMING THE SABBATH

Moses and Aaron among His priests,
And Samuel among those that call upon His name,
They cried for their people unto the Lord and He answered them,
He spoke to them from a pillar of cloud;
For they kept His statutes.
They obeyed the law which He gave them.
O Lord our God, Thou didst indeed heed their call;
Thou didst forgive their failings;
Thou didst reprove them for their misdeeds.
Exalt you the Lord our God,
And bow down before His holy mountain;
Yea, the Lord our God is holy.

Psalm 29

A PSALM OF DAVID.

Acclaim the Lord, you mighty hosts,
Acclaim the Lord in glory;
Revere the Lord in holy awe,
Retell the wondrous story.
On oceans vast is heard His voice,
His thunder over the sea;
The voice of God resounds with might,
It resounds with majesty.
The lightning strikes the cedar trees,
It breaks them all asunder;
Mount Lebanon and Sirian
Are shaken by His thunder.
His voice commands the lightning flame,
It scatters the desert sand;
The wilderness of Kadesh sways
When touched by His mighty hand.
His thunder twists the mighty oaks,
It strips the forests bare;
While in His Temple all resound
In hymns of stirring prayer.
The Lord did curb the raging flood,
His power will never cease;
In God our people will be strong,
In God will be our peace.

L'HA DODI

*לָכָה רוּדִי לְקִרְאָת בִּלְה, פְּנֵי שַׁבָּת נִקְבְּלָה.

**To be repeated after each stanza:*

שְׁמֹר תִּזְכּוֹר בְּרִבּוֹר אֶחָד	הִשְׁמִיעֵנוּ אֵל הַמִּיחָד;
יְיָ אֶחָד וְשִׁמוֹ אֶחָד	לְשֵׁם וּלְתַפְאֲרָת וּלְתִהְלָה.
לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָה	כִּי הִיא מְקוֹר הַבְּרָכָה;
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה	סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.
מִקֶּדֶשׁ מֵלֶךְ עִיר מְלוּכָה	קוֹמִי צֵאִי מִתּוֹךְ הַהִפְכָה;
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא	וְהוּא יַחֲמֹל עָלֶיךָ חֲמָלָה.
הַתְּנַעֲרִי מֵעֶפֶר קוֹמִי	לְבָשִׁי בְּגָדֵי תַפְאֲרֶתָךְ עֲמִי;
עַל יָד בֶּן יִשִׁי בֵּית הַלְחָמִי	קָרְבָה אֵל נִפְשִׁי גְאֻלָּה.
הַתְּעוֹרְרִי הַתְּעוֹרְרִי	כִּי בָא אוֹרְךָ קוֹמִי אוֹרִי;
עוֹרִי עוֹרִי שִׁיר דְּבָרִי	כְּבוֹד יְיָ עָלֶיךָ נִלְכָה.
לֹא תִבָּשִׁי וְלֹא תִכְלָמִי	מֶה תִשְׁתַּחֲוֶה וּמֶה תִּתְהַמֵּי;
בָּךְ יִחְסוּ עֲנִיִּי עֲמִי	וְנִבְנְתָה עִיר עַל תִּלָּה.
וְהָיוּ לְמִשְׁפָּחָה שְׂאִסְיָךְ	וְרַחֲקוּ כָל מְבַלְעֵיךָ;
יָשִׁישׁ עָלֶיךָ אֶלְהֵיךָ	בְּמִשּׁוֹשׁ חָתָן עַל בִּלְה.
יָמִין וְשְׂמֹאל תִּפְרֹצִי	וְאֵת יְיָ תַעֲרִיצִי;
עַל יָד אִישׁ בֶּן פֶּרֶצִי	וְנִשְׁמָחָה וְנִגְלָה.
בּוֹאִי בְשָׂרוֹם עֲטֹרַת בַּעֲלָה	גַּם בְּשִׁמְחָה וּבְצִהְלָה;
תּוֹךְ אֲמוּנִי עִם סִגְלָה	בּוֹאִי בִלְה, בּוֹאִי בִלְה.

WELCOMING THE SABBATH

L'HA DODI

L'ha dodi likras kala p'ne shabbos n'kab'la.

*Come, O friend, the bride to meet,
Come, O friend, the Sabbath greet.

**To be repeated after each stanza:*

"Keep" and "Remember" were fused in one word
When the voice divine at Sinai was heard.
The Lord God is One and One is His name,
In Him is our glory, in Him our fame.

O come, let us meet the queen of the days,
The Sabbath yields joy in all of her ways,
The last of God's work but first in His design,
The Sabbath foreshadows blessings divine.

Thou holy city, thou shrine of the King,
Enough of thy grieving, come now and sing.
The Lord will redeem thee, lift up thy face,
The Lord will restore thee again to His grace.

Shake off thy dust and arise from the mire,
Come and bedeck thee in festive attire,
Thy redemption is near; thy weeping let cease,
The Lord will fulfill thy yearnings for peace.

Arise, O arise, for come is thy light,
The darkness is lifted, gone is the night;
Awake, awake, sing the song of the free,
See all thy homeless returning to thee.

Why art thou downcast, why dost thou moan?
The Lord His glory upon thee has shone,
Thy foes He vanquished, He humbled their pride,
Thy God has loved thee as bridegroom his bride.

In freedom renewed, again thou wilt thrive,
Thy land will blossom, thy youth will revive.
God's deeds we will know and ever acclaim,
Chanting our praises to His holy name.

We greet thee, O Sabbath, crowned by the Lord,
We hail thee rejoicing, in common accord,
We are the faithful who bask in thy light,
We welcome thy day; we welcome thy night.

קבלת שבת

When a Festival occurs on a Friday night, the evening service begins here:

Psalm 92

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
טוֹב לְהַדְרוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.
לְהַגִּיד בַּבֶּקֶר חֲסִידְךָ, וְאַמּוֹנֶתְךָ בַּלַּיְלוֹת.
עַלֵּי עֲשׂוֹר וְעַלֵּי נָבֵל, עַלֵּי הַחֲנוּן בְּכִנּוֹר.
כִּי שִׁמְחִתָּנִי יי בַּפַּעֲלֶיךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנָה.
מִה נִגְדְּלוּ מַעֲשֵׂיךָ, יי; מְאֹד עָמְקוּ מַחְשַׁבְתֶּיךָ.
אִישׁ בְּעַר לֹא יָדַע, וּבָסִיל לֹא יָבִין אֶת זֹאת.
בְּפֶרֶחַ רִשְׁעִים בָּמוֹ עֹשֵׁב, וַיִּצְיָצוּ כָּל פְּעֻלֵּי אֱנוֹה.
לְהַשְׁמָדָם עֲדֵי עַד.
וְאַתָּה מְרוֹם לְעֹלָם, יי.
כִּי הִנֵּה אֵיבֶיךָ, יי, כִּי הִנֵּה אֵיבֶיךָ יֹאבְרוּ,
יִתְפַּרְדּוּ כָּל פְּעֻלֵּי אֱנוֹה.
וְתִרְם בְּרָאִים קִרְנִי, בִּלְתִּי בְשִׁמּוֹן רַעְנוֹ.
וּתְבַט עֵינֵי בְשׂוּרִי, בְּקָמִים עַלֵּי מְרַעִים תִּשְׁמַעְנָה אֲזֹנִי.
צִדִּיק בְּתִמְרַת יִפְרֹת, בְּאֲרוֹז בַּלְבָּנוֹן יִשְׁנָה.

The 92nd Psalm was recited by the Levites at the offering of the *Tamid* sacrifice on the Sabbath. In the Midrash *Bereshit Rabbah*, chapter 22, this Psalm is ascribed to Adam, who recited it after he learnt the efficacy of repentance. The *Targum* puts this very ascription into its translation of the opening verse: A song of praise which the first man pronounced on the Sabbath Day. Rashi deems this Psalm appropriate for the Sabbath because its portrayal of the world's perfection corresponds to what life will be in Messianic times, which the rabbinic tradition sometimes describes as one long unbroken Sabbath.

WELCOMING THE SABBATH

When a Festival occurs on a Friday night, the evening service begins here:

Psalm 92

A PSALM, A SONG FOR THE SABBATH DAY.

It is good to thank Thee, Lord,
In song to praise Thy name;
At dawn to tell Thy mercy,
Each night Thy faith proclaim.

From harp and lute and lyre
Will rise my hymn of praise;
I will acclaim Thy goodness,
The splendor of thy ways.

Thy works have been my rapture,
Nobly Thy world is made;
Thy deeds have set me singing;
Deeply Thy plans are laid.

The fool will never fathom
The workings of Thy hand;
The laws of Thy creation
He cannot understand.

Evil may spread and flourish,
Sprout as the verdant grass;
Brief is its hour of triumph,
It blossomed but to pass.

Thou art forever sovereign,
Thou bringest evil low;
Thou wilt sustain my honor,
Routing the wicked foe.

Thy righteous seed will prosper,
Like the palm their growth will be;
They will rise tall and upright
As a stately cedar tree.

קבלת שבת

שְׁתוּלִים בְּבֵית יי, בְּחִצְרוֹת אֶלְהִינוּ יַפְרִיחוּ.
Reader עוד ינובון בְּשִׁבָּה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ.
לְהַגִּיד כִּי יֵשֶׁר יי; צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

Psalm 93

יי מֶלֶךְ, גִּאוֹת לָבֵשׁ; לָבֵשׁ יי, עוֹ הַתְּאֲזָר;
אֵף תַּבּוֹן תִּבְלֵ, בַּל תִּמּוֹט.
נִבּוֹן בְּסֶאֱדָה מֵאֵז, מְעוֹלָם אֶתָּה.
נִשְׂאוּ נְהָרוֹת, יי, נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכָיִם.
מִקְלֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,
אֲדִיר בְּמָרוֹם יי.
Reader עֲרִתֶּיךָ נֶאֱמָנוּ מְאֹד, לְבִיתְךָ נֶאֱמָה קִדְשׁ,
יי, לְאַרְבַּע יָמִים.

In some synagogues it is the practice to follow this Psalm with the Mourner's Kaddish, to be found on page 123.

WELCOMING THE SABBATH

Firmly their roots are planted
In the Lord's holy shrine;
They will abound and blossom
Within His courts divine.
They will grow old still blooming,
Their powers never dim;
And tell that God is upright—
There is no flaw in Him.

Psalm 93

The Lord is King,
He adorned Himself with the majesty of creation;
The Lord girded Himself with strength,
And He established the world securely
That it cannot be moved.
From the beginning of time is Thy throne firmly set;
Thou hast been from all eternity.
The rivers, O Lord,
The rivers raise up their voice,
The rivers raise up a mighty shout.
The mighty waters,
The raging waves of the sea,
They all proclaim:
Mighty is the Lord in His universe.
The testimonies of Thy presence are ever faithful;
The grandeur of Thy holiness fills Thy creation.
Thou reignest, O Lord, forevermore.

*In some synagogues it is the practice to follow this Psalm with the Mourner's
Kaddish, to be found on page 123.*

תפלת ערבית לשבת ויום טוב

Reader:

בָּרְכוּ אֶת יְיָ הַמְבַרֵּךְ.

Congregation:

בָּרוּךְ יְיָ הַמְבַרֵּךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּד הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב
עֲרָבִים; בְּחֶכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנָּה עֵתִים;
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרָא יוֹם וָלַיְלָה, גּוֹלֵל אֹר וּמָפְנִי חָשָׁד וְחָשׁוֹד
מִפְּנֵי אֹר, וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיִם, תָּמִיד יְמַלֵּךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמֶּךָ אֲהַבֵּת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ
וּבְקוּמָנוּ נִשְׁתַּחֲוֶה בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְדֵּי יְמִינוּ, וּבָהֶם נִהְיָה יוֹמָם וָלַיְלָה;
Reader וְאֶהְבֵּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

The *Shema* and the *Amidah* are the core of the evening service. As in the morning service, the *Shema* is preceded by the benediction praising God for creating the order of nature and the benediction praising Him for His gift of the Torah. It is followed by the benediction praising Him as Redeemer of Israel, and a prayer for a night of peace.

EVENING SERVICE FOR SABBATH AND FESTIVALS

Reader:

Praise the Lord to whom all praise is due.

Congregation:

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe. In wisdom dost Thou bring on the dusk of twilight and openest the gates of the heavens to usher in a new day. In understanding dost Thou arrange the changes of time and the succession of seasons. Thou hast set the stars in their courses in the sky, according to Thy will. Thou createst day and night, rolling away the light before the darkness and the darkness before the light. Thou makest the day to fade into the night and Thou hast set a boundary between day and night. Thou art the Lord of all the heavenly hosts. O ever-living God, as Thy rule is established over the kingdom of nature, may it also be established over us forever and ever. Praised be Thou, O Lord, who bringest on the evening twilight.

With everlasting love hast Thou loved the house of Israel. Thou hast revealed to us a Law and commandments, statutes and judgments. Therefore, O Lord our God, when we lie down and when we rise up we shall attend to Thy statutes. Yea, we shall rejoice in the words of Thy Law and in Thy commandments forever and ever. They are our life and the measure of our days and we will meditate on them day and night. Mayest Thou never take away Thy love from us. Praised be Thou, O Lord, who lovest Thy people Israel.

The weekday evening service begins with a prayer for forgiveness of sin, based on *Psalm* 78:38: **וְהוּא רַחוּם יִכְפֹּר עֵוֹן**. It was intended to help achieve penance for the failings committed in the course of the day. But the peace of the Sabbath was not to be disturbed by depressing associations, and this prayer was, therefore, omitted on the Sabbath.

תפלת ערבית לשבת ויום טוב

When praying without a Minyan, begin with:

(אל מִלֵּךְ נֶאֱמָן)

Deuteronomy 6: 4-9.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאַתְּבָתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ וּבְכֹל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ
בְּדֶרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטָשׁוֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

Deuteronomy 11:13-21.

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֶל מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לֹא־הִבֵּה אֵת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכֹל לְבַבְכֶם וּבְכֹל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפָּת
דִּגְגָּךְ, וְתִירְשֶׁךָ וַיִּצְהָרְךָ. וְנָתַתִּי עֹשֶׁב בְּשָׂדְךָ לְבְהֶמְתְּךָ, וְאִבִּלְתָּ
וּשְׁבַעְתָּ. הַשָּׁמַרְוִי לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתָּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תֵתֵן אֵת יְבוּלָהּ;
וְאִבַּדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וּשְׁמַתֶּם
אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתֶם אֹתָם לְאוֹת
עַל יָדְכֶם, וְהָיוּ לְטוֹשָׁפוֹת בֵּין עֵינֵיכֶם. וְלִמְדֻתֶם אֹתָם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בְּדֶרֶךְ, וּבְשֹׁכְבְךָ
וּבְקוּמְךָ. וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

EVENING SERVICE FOR SABBATH AND FESTIVALS

When praying without a Minyan, begin with:

(God is a faithful King.)

Deuteronomy 6: 4-9.

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall tie a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

Deuteronomy 11:13-21.

And if you will obey My commandments which I command you this day, to love the Lord, your God, and to serve Him with fulness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor, and be satisfied.

Beware, lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities.

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Numbers 15:37-41.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל בְּגָדֵיהֶם לְדִרְתָּם, וְנָתַנּוּ עַל
צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִחַדּוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֵנִים אַחֲרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אַמֶּת וַיֵּאמֹנָה כָּל זֹאת, וְקִבְּלוּ עָלֵינוּ
כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים;
הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אִיבֵי נַפְשֵׁנוּ;
הַעֲשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר;
הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוּט רִגְלֵנוּ;
הַמְדְּרִיכֵנוּ עַל בָּמוֹת אִיבֵינוּ, וַיֵּרֶם קֶרְנֵנוּ עַל כָּל שְׁנְאֵינוּ;
הַעֲשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְּרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶרֶם בְּנֵי חָם;
הַמְכֶה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

EVENING SERVICE FOR SABBATH AND FESTIVALS

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

Numbers 15:37-41.

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and certain it is,
That He is the Lord our God,
There is none else;

And we, the people of Israel,
Have been summoned to His service.

It is He who redeemed us from the might of kings;
He delivered us from the grip of tyrants.

Our God brought judgment upon our enemies
And retribution upon our oppressors.

His saving acts are beyond our understanding,
His wonders are infinite.

He kept us in life, and He did not allow us to stumble,
He led us victorious over the strong places of our enemies.

He sustained our strength in the face of all our foes,
He wrought miracles and judgments against Pharaoh,
He performed signs and wonders in the land of Egypt.

He brought forth the children of Israel from bondage to
freedom,
But their pursuing foes perished in the depths of the sea.

הַמַּעֲבִיר בְּנֵיו בֵּין גְּזָרֵי יָם סוּף;
 אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
 וְרָאוּ בְּנֵיו גְּבוּרָתוֹ; שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,
 וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בְּכֶם:
 מִי כָמֹכָה בָּאֱלֹהִים, יְיָ מִי כָמֹכָה נֶאֱדָר בְּקִדְשׁ,
 נוֹרָא תְהִלָּתוֹ, עֲשֵׂה כְפָלָא.
 מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; זֶה אֱלֹהֵי עָנוּ וְאָמְרוּ:
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
 וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּנְאֻלּוּ מִיַּד חָזַק מִמָּנוּ.
 בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

הַשְּׂכִיבֵנו, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלִּפְנֵי, לְחַיִּים;
 וּפְרוֹשׁ עָלֵינוּ סִבְת שְׁלוֹמְךָ, וְתִקְּנֵנוּ בְּעֲצָה טוֹבָה מִלִּפְנֵיךָ,
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ; וְהִגֵּן בְּעֲדָנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר
 וְחֶרֶב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל בְּנִפְיֶךָ
 תְּסַתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן
 וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם, מַעֲתָה
 וְעַד עוֹלָם, Reader וּפְרוֹשׁ עָלֵינוּ סִבְת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה, יְיָ,
 הַפּוֹרֵשׁ סִבְת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

The conclusion of השכיבו on the Sabbath omits reference to God as Guardian of Israel (שומר עמו ישראל) as on weekday evenings, and refers instead to His bestowal of peace (הפורש סוכת שלום). On week-days, we are conscious of the perils against which we seek God's protection. On the Sabbath, however, we live under God's peace and we are not afraid of perils.

EVENING SERVICE FOR SABBATH AND FESTIVALS

His children witnessed His triumph as they praised His name,
In gladness they declared their loyalty to His kingdom.

Moses led the children of Israel in a song of acclaim:

Who can compare to Thee in power, O God?

Who can compare to Thee in holiness?

Thou dost ever perform wondrous deeds,

None can recount all Thy praises.

They acknowledged the sway of His might

As they beheld His wonders at the Red Sea.

This is my God, they proclaimed,

The Lord will reign forever and ever.

The Lord has ever freed Jacob,

He has saved him from adversaries mightier than he.

Praised be Thou, O Lord, Redeemer of Israel.

HASHKIVENU

Cause us, O Lord our God, to retire for the night in peace and
in the morning do Thou, our King, awaken us again to life.

Enfold us with Thy protecting peace and improve us with Thy
good counsel.

Help us, for Thou art a merciful God. Shield us against foe,
and plague, and sword, and famine, and grief.

Liberate us from evil powers that assail us on every side.
Shelter us by Thy Presence, for Thou, O God, art our Guardian
and Deliverer. Thou, O God, art a gracious and merciful King.

Mayest Thou guard our coming and going for life and peace,
now and forever. Mayest Thou enfold us with the shelter of Thy
peace.

Praised be Thou, O Lord, who spreadest peace over us, over
all Thy people Israel, and over Jerusalem.

תפלת ערבית לשבת ויום טוב

On the Sabbath say:

Exodus 31:16-17.

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שָׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיְנַפֵּשׁ.

On a Festival say:

Leviticus 23:44.

(וַיְדַבֵּר מֹשֶׁה אֶת מַעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל.)

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בָּרָא כְּרֻעוּתָהּ;
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעֹלָם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, וְשַׁבְּתָתָא וְנִחְמָתָא, וְאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

On Festivals continue with the Amidah, page 143 and the Readers Kaddish, page 119; if the Festival occurs Friday night continue with page 118.

THE AMIDAH FOR SABBATH EVE

The Amidah is recited standing in silent devotion:

אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל

EVENING SERVICE FOR SABBATH AND FESTIVALS

On the Sabbath say:

Exodus 31:16-17.

The children of Israel shall keep the Sabbath day and observe it throughout their generations for an everlasting covenant. It is a sign between Me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day His work ceased, and He ordained rest.

On a Festival say:

Leviticus 23:44.

(And Moses proclaimed the festivals of the Lord before the children of Israel.)

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

On Festivals continue with the Amidah, pages 143 and the Readers Kaddish, page 119; if the Festival occurs Friday night continue with ירחולו page 118.

THE AMIDAH FOR SABBATH EVE

The Amidah is recited standing in silent devotion:

O Lord, open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding do-

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עָלֵינוּ, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.

During the Sabbath of Penitence add here:

(וְזָכְרָנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בַּחַיִּים,

וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים).

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יי, מְגֵן אֲבֹתָם.

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנֵי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Shemini Atzeret and Pesah add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם).

מְבַלְבֵּל חַיִּים בְּחַסֶּד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ

נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לְיִשְׂרָאֵל

עָפָר. מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶךְ מֵמִית

וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

During the Sabbath of Penitence add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים).

וְנִיאָמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מַחֲיֶה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יִתְלַלֶּךְ סֶלָה.

* בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

**During the Sabbath of Penitence, conclude thus:*

(בְּרוּךְ אַתָּה, יי, הַמְּלֶךְ הַקָּדוֹשׁ).

אַתָּה קָדְשָׁת אֵת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם

וָאָרֶץ, וּבִרְבֻתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל הַזְּמָנִים, וְכֵן כְּתוּב

בְּתוֹרָתְךָ:

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minion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

During the Sabbath of Penitence add here:

(Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.)

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Between Shemini Atzeret and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like Thee, Almighty God; who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

During the Sabbath of Penitence add:

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily.* Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence, conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

Thou hast hallowed the seventh day unto Thee. Thou hast made it the goal of the creation of heaven and earth. And Thou didst bless it above all days and didst sanctify it above all seasons, and thus it is written in Thy Torah:

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וַיְבָרְכוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מִלְּאֲכֹתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מִלְּאֲכֹתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אוֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מִלְּאֲכֹתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ; שְׂבַעֲנוּ מִטּוֹבֶיךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ; וְטַהֵר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת; וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמּוֹךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ, וְאִשֵּׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמּוֹךָ.

On Rosh Hodesh and Hol ha-Moed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיָנִיעַ וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר, זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בְּוֶדֶד עֲבָדֶךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ,
וְזִכְרוֹן כָּל עַמּוֹךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בַּיּוֹם

on Sukkot:

תַּג הַסְּכּוֹת

on Pesah:

תַּג הַמִּצּוֹת

On Rosh Hodesh:

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זִכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדּוֹנוּ בּוֹ לְבִרְכָּה,

The prayer that God may accept *אשי ישראל* refers, of course, to sacrifices which are burnt on the fire. The *Otzar ha-Tefillot* equates this with the service

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And the heavens and the earth were finished and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.

Our God and God of our fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that we may have a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. And purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein a true rest. Praised be Thou, O Lord, who hallowest the Sabbath.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

On Rosh Hodesh and Hol ha-Moed add:

(Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life and peace, on this day of

On Rosh Hodesh:

On Pesah:

On Sukkot:

Rosh Hodesh

the feast of Matzot

the feast of Sukkot

Extend to us on this day Thy blessings of life and well-being.

of prayer which has taken the place of animal sacrifices. Another interpretation cited applies this to the righteous whose souls are a perfect offering to God. The recitation of ויכלו sets the Sabbath in proper perspective. God finished the work of creation in six days, but it was only when the Sabbath was ordained that the perfection of His work was truly revealed.

והושיענו בו לְחַיִּים. ובדבר ישועה ורחמים חוס וְחַנּוּן, ורחם
עָלֵינוּ והושיענו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן ורחום
אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר
נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָבְךָ יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבְךָ עַתָּה, עָרֵב וְבָקָר וצְהָרִים. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מְעוֹלָם
קִיְּנוּ לָךְ.

On Hanukkah add:

(עַל הַנִּסִּים וְעַל הַפְּרָקָן, וְעַל הַנְּבִירוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

בַּיָּמִי מִתְּתִיחֵהוּ בֶן יוֹחָנָן כֹּהֵן גִּדּוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה
מִלְּכוּת יוֹן הִרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁבִּיחַם תּוֹרְתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעַת צָרָתָם, רַבֵּת אֶת רִיבָם, רָנַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם;
מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָרִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גִּדּוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעַמָּךְ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גִּדּוֹלָה וּפְרָקָן בְּהִיוֹם הַזֶּה. וְאַחֵר בֶּן בָּאֹו בְּנִיךָ לְדַבֵּר

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In Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.)

May we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night.

O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

On Hanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah. Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

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ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות
במצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולתהלל
(לשמה הנדור).

ועל כלם יתברך ויתרומם שמה, מלכנו, תמיד לעולם
ועד.

During the Sabbath of Penitence add:

(ובתוב לחיים טובים כל בני ברייתך.)

ובל חיים יודוך סלה, ויהללו את שמה באמת, האל,
ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמה, ולך נאה
להודות.

שלום רב על ישראל עמה תשים לעולם, כי אתה הוא
מלך אדון לכל השלום, וטוב בעיניך לברך את עמך ישראל
בכל עת ובכל שעה בשלומך. *ברוך אתה, יי, המברך את
עמו ישראל בשלום.

**During the Sabbath of Penitence continue thus:*

(בספר חיים, ברכה ושלום ופרנסה טובה, נזכר ונכתב
לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום.
ברוך אתה, יי, עושה השלום.)

אלהי, נצר לשוני מרע, ושפתי מדבר מרמה; ולמקללי
נפשי תדום, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי; וכל החושבים עלי רעה, מהרה
הפר עצתם וקלקל מחשבתם. עשה למען שמה, עשה למען
ימינך, עשה למען קדשתך, עשה למען תורתך. למען יחלצו
ידיך, הושיעה ימינך וענני. יהיו לרצון אמרי פי והגיון לבי

EVENING SERVICE FOR SABBATH

Thereupon did Thy children enter Thy house. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Hānukkah in thankfulness and praise to Thy great name.)

For all these mercies shall Thy name be praised and exalted forever, O our King.

During the Sabbath of Penitence add:

(O inscribe all the children of Thy covenant for a good life.)

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour. *Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

**During the Sabbath of Penitence continue thus:*

(O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah, that my soul may eagerly pursue Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

לְפָנֶיךָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עָשָׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עַלֵּינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

וַיְבָרְכוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְבָרֵךְ אֱלֹהִים בְּיוֹם
הַשְּׁבִיעִי מִלְּאֲכֻתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל
מִלְּאֲכֻתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מִלְּאֲכֻתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

When praying with a Minyan continue:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבָּרוֹ, מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ,

הָאֵל * (הַמְלִיךְ) הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ,

הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבָּת קָדְשׁוֹ,

כִּי בָם רָצָה לְהִנָּחַל לָהֶם; לְפָנָיו נַעֲבֹד בִּירְאָה וְנִפְחָד,

וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד.

Reader מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,

מִקְדָּשׁ הַשְּׁבִיט וּמִבְרַךְ שְׁבִיעִי,

וּמִנִּיחַ בְּקִדְשָׁה לְעַם מִדְּשֵׁנִי עֲנֵה, זָכֹר לְמַעֲשֵׂה בְּרָאשִׁית.

**During the Sabbath of Penitence say המלך:*

EVENING SERVICE FOR SABBATH

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary in splendor and in awe, as in ancient days. Amen.

And the heaven and the earth were finished and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.

When praying with a Minyan continue:

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob; Thou God art great, mighty and awe-inspiring. Thou art supreme in sovereignty, the Master of heaven and earth.

His word was a shield to our fathers,
His command yields everlasting life.
Our God *(King) is holy beyond compare.
He showered His love upon His people,
By giving them the holy Sabbath,
A day of peace and release from strife.
We shall worship Him with trembling and awe,
And ever praise His name.

From Him all blessings flow;
To Him all praise is due.
He is the Lord of peace,
He imparts holiness to the Sabbath;
The Seventh Day is blessed by Him.
From His hand comes a holy rest,
A joyous boon to His people,
In remembrance of the work of creation.

**During the Sabbath of Penitence say King:*

תפלת ערבית לשבת

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ; קַדְשָׁנוּ בְּמִצּוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; שְׂבַעֲנוּ מִטּוֹבְךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ; וְטַהֵר
לִבֵּנוּ לְעֵבֶדְךָ בְּאַמֶּת; וְהַחֲיֵלְנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ, וְיִגְוַחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה, יְיָ,
מִקִּדְשׁ הַשַּׁבָּת.

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֶה רַבָּא בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִנְיָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵה דְקִדְשָׁא, בְּרִיד הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשָׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

*The Kiddush for Friday evening will be found on page 120; the Kiddush for
Festival evenings will be found on page 360.*

EVENING SERVICE FOR SABBATH

Our God and God of our Fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that our portion may be among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. And purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein a true rest. Praised be Thou, O Lord, who hallowest the Sabbath.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers of the entire household of Israel be received favorably by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

The Kiddush for Friday evening will be found on page 120; the Kiddush for Festival evenings will be found on page 350.

קידוש

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַנֶּגֶף.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְרָצָה בָּנוּ, וְשֵׁשֶׁת קֳדָשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, וְכִרּוֹן
 לְמַעֲשֵׂה בְּרָאשִׁית; כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֳדָשׁ, זָכָר
 לְיִצְיָאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וְשֵׁשֶׁת קֳדָשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה, יי,
 מִקְדֵּשׁ הַשַּׁבָּת.

*From the second night of Pesah till Shavuot add the Counting of the Omer
 on page 264.*

Wine was used as an oblation upon the altar in the Temple, and the sanctification of the Sabbath in the words of prayer was also to be accompanied by the use of wine. The Kiddush was originally recited in the synagogue. Because in early Talmudic times it was common for itinerant strangers to have their meal in the synagogue, the wine of the Kiddush became a prelude to the meal. Later the Kiddush was also made a prelude to the Sabbath meal at home. The Babylonian Talmudist, Samuel, eventually ruled that the Kiddush must be associated with the meal, and that its recitation in the synagogue relieves the obligation of only those who ate there, but not of the general worshippers.

Wine is described in the Bible (*Judges*, chapter 9) as rejoicing God and man. The capacity of wine to stimulate the body as well as the spirit, and to release a person from gloomy moods, is well-known. The rabbis generalized: There is no real joy without wine. Wine, in addition, because of its intrinsic nature, was looked upon as representing a symbol of profound spiritual significance. Wine represents the uncorruptible; it does not deteriorate with age, but improves with it. Wine has therefore been taken as representing symbolically all the idealized possessions of the Jewish people—the Torah, the righteous, the Messiah, Jerusalem, and Israel itself. The wine of the Kiddush on the Sabbath and the festival, in addition to the joyousness of the occasions, also represents the uncorruptible, that which does not deteriorate with time. Each commemoration of these days is to impart holiness to our lives, and the wine suggests that this holiness must not be permitted to dissipate, that it must rather grow deeper with the passage of time.

EVENING SERVICE FOR SABBATH

KIDDUSH

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Praised be Thou, Lord our God, who hast hallowed us with Thy commandments, and hast favored us with the precious gift of the Sabbath as our loving inheritance, in remembrance of the work of creation. The Sabbath is also first among the days of holy assembly, which recall our freedom from the bondage of Egypt. From among the nations Thou hast selected us for a service of holiness, and in love Thou hast given us Thy holy Sabbath as our heritage. Praised be Thou, O Lord, who hallowest the Sabbath.

*From the second night of Pesah till Shavuot add the counting of the Omer
on page 264.*

THE HOLINESS OF THE SABBATH

When all work is brought to a standstill, the candles are lit. Just as creation began with the word, "Let there be light!" so does the celebration of creation begin with the kindling of lights. It is the woman who ushers in the joy and sets up the most exquisite symbol, light, to dominate the atmosphere of the home.

And the world becomes a place of rest. An hour arrives like a guide, and raises our minds above accustomed thoughts. People assemble to welcome the wonder of the seventh day, while the Sabbath sends out its presence over the fields, into our homes, into our hearts. It is a moment of resurrection of the dormant spirit in our souls.

Refreshed and renewed, attired in festive garments, with candles nodding dreamily to unutterable expectations, to intuitions of eternity, some of us are overcome with a feeling, as if almost all they would say would be like a veil. There is not enough grandeur in our souls to be able to unravel in words the knot of time and eternity. One should like to sing for all men, for all generations. Some people chant the greatest of all songs: "The Song of Songs". What ancient attachment, what an accumulation of soul is flowing in their chant! It is a chant of love for God.

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְחַת נִדְרָה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּנוֹי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם, וְנִדְרָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵן עֵזוֹ בְּנִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;
אֱמֶת מִלְכֵנוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבָהּ, כִּי יי הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפִּלָּתְךָ עֵנֵה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים בְּרוֹת יִבְרָתוֹ; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנוֹ בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְחַפְנוֹת
אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ. יִבְרִי וְיִדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, יִבְרְעוּ
וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי וְיִתְנוּ, וְיִקְבְּלוּ בָכֶם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יי יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וַיֹּאמֶר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד.

עלינו לשבח is an appropriation to the service on every occasion throughout the year from the Rosh Hashanah liturgy. Its use in the daily service throughout the year goes back to the beginning of the 14th century. The original version had an additional line to explain the pride of the worshipper in his faith: "הם משתחוים להבל וריק ומתפללים אל אל לא ישיע: "for they bow down to vanity and they worship a god who cannot deliver." Its authorship has been ascribed to Aba Areka, a Babylonian Talmudist, although there is the opinion that it was recited in the Temple.

EVENING SERVICE FOR SABBATH AND FESTIVALS

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

V'-anaḥnu kor-eem umish-taḥa-veem umo-deem lifney
meleḥ mal-ḥey ha-mloḥeem, ha-kodosh boruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious Presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His Name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

A MEDITATION BEFORE THE MOURNER'S KADDISH

Memory is the bridge that links the living and the dead. They are not wholly dead whom we remember, whose spirit continues to live as an influence in our lives. This is why we remember the anniversaries (*yahrzeit*) of our departed. This is why we also perform a special service of remembrance during the first year of bereavement.

The memorial prayer is in part an act of reaching out to God with the pain of our loss, so as to find comfort and consolation. In renewing our trust in God's existence and His love for us, we become fortified to face life and its demands, despite our grief.

Our memorial prayer also gives direction to the emotions engendered by bereavement. We cannot undo the inevitable fact that we are mortal and therefore subject to a termination of our earthly existence. But if the termination of a life that was precious to us induces us to think more deeply about our own lives, then our grief is not a futile emotion. We can see more through a tear than through a telescope.

The Jewish observance of a memorial to our departed directs us to channel the emotions engendered by bereavement into a greater love of God, a greater devotion to the Torah, a greater concern for the well-being of our fellow man.

The Kaddish is only one prayer in the entire service. But it brings the meaning of the service to its highest climax. It proclaims the majesty of God, and thus assures us of His care to sustain us in our sorrow. And the recognition of God's majesty implies the highest goals for living to which a man may be summoned.

PRAYERS BEFORE THE MOURNER'S KADDISH

1.

O Lord our God, grief stricken for our dearly beloved who were taken from us, we have come to seek solace from the knowledge that Thou art near.

We know that all life is Thy creation, and that Thou hast taken only what Thou hast given. Help us to cherish in loving and abiding memory the good that was in them. Teach us to honor them in deeds of righteousness that will advance the cause of Thy Torah. Inspire us to bring to ever greater fruition the visions they can no longer serve with their own labors. Sustain us, O God, with an unfaltering faith in Thy goodness. Amen.

2.

Amidst the sorrow of our bereavement, we lift our hearts to Thee, O God, for comfort and consolation. O Lord, help us to resist the shadows of despair that darken our lives. Help us to find strength in the knowledge that those we have lost were but Thy gift to us, and the benediction of their lives but a privilege Thou didst confer upon us. Teach us to be grateful for our dearly beloved and for whatever time they were permitted to walk this world by our side. May their memories continue to inspire us and to bless us. Amen.

תפלת ערבית לשבת ויום טוב

THE MOURNER'S KADDISH

יְתַנַּדְּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בָרָא כְרַעוּתָהּ;
וַיִּמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתַרומם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָּהּ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא, וְשִׁבְחָתָא וְנִחְמָתָא, וְדַאמִירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is of course, sovereign whether men acknowledge Him or not, but since man is a creature of freewill, who only slowly grows to the truth, he may fall prey to various illusions and become an idolator, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The earliest reference to the *Kaddish* as a mourner's prayer is the 13th century. The vision of the Kingdom of God triumphant mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust Him.

EVENING SERVICE FOR SABBATH AND FESTIVALS

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh
B'olmoh dee v'roh ĥir-usey,
V'yamliĥ malĥusey b'ĥa-yeyĥon uvyo-meyĥon,
Uvĥa-yey d'ĥol beys yisro-eyl,
Ba-agoloh uvizman koreev; v'imru omeyn.
Y'hey shmey rabboh m'voraĥ l'olam ul'olmey olmah-yoh,
Yisboraĥ v'yishtabbaĥ v'yispo-ar v'yisromam,
V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal
Shmey d'kudshoh, b'reeĥ hu,
L'eyloh min kol birĥosoh v'shirosoh,
Tush-b'ĥosoh v'neĥemosoh
Da-ameeron b'olmoh; v'imru omeyn.
Y'hey shlomoh rabboh min sh'mah-yoh,
V'ĥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.
O-seh sholom bimromov hu ya-aseh sholom
Oleynu v'al kol yisro-eyl; v'imru omeyn.

אֲדוֹן עוֹלָם

בְּטָרֶם כָּל יְצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרֵי בְּכָלוֹת הַכָּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה.	וְהוּא הָיָה, וְהוּא הֵיכָּה
לְהַמְשִׁילַּל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלֹא הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּבָלִית
וְצִוֵּר חֲבָלֵי בְּעֵת צָרָה.	וְהוּא אֵלֵי וְחִי נֶאֱלֵי
מִנֶּת בּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמִנּוֹס לִי
בְּעֵת אִישׁוֹן וְאַעֲיָרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אִירָא.	וְעַם רוּחִי גִוִּיתִי

The hymn *Adon Olam* has been ascribed to the authorship of Solomon ibn Gabirol (born 1021, died 1058). Its sublime conception of God is in the spirit of Gabirol's work, but there is no proof that he was really the author of it. Because texts of the Prayer Book before the fourteenth century omit it, we may place the date of its composition as not earlier than the early part of that century. Two basic ideas dominate this hymn. One declares that God's existence and sovereignty are independent of the existent universe, that He fashioned the universe in time, and that He will continue to be after all existence has returned to void. This negates the view that God is only an aspect of the universe in existence. The other declares God's providential concern for each of His creatures and the abiding peace and security that men find in drawing close to their Maker. The *Adon Olam* was added to the prayer on retiring for the night. In the synagogue liturgy it has generally been recited as part of the preliminary prayers in the morning service, appropriately so, because it voices gratitude for God's providence in having enabled us to rise in the morning for a new day of life. As a hymn at the close of the service, it has been recited especially Friday night and the night of Yom Kippur. Presently it is often used at the close of Sabbath and festival morning services as well.

EVENING SERVICE FOR SABBATH AND FESTIVALS

A-DON O-LAM

The Lord eternal reigned supreme
When all the universe was naught,
His name be praised by every life
That in His gracious will He wrought.

And if this world should ever cease
He alone will reign in awe,
The tides of time will not erase
The workings of His wondrous law.

Our God abides in mystery,
His oneness is beyond compare,
The grandeur of His sovereign might,
It shines to us from everywhere.

He is my Rock, my Refuge sure,
He is my help when grief assails,
My cup of life is ever full.
His saving mercy never fails.

My life is ever in His hand,
Though storms may rage I will not fear,
When I sleep and when I wake
I am at peace, my God is near.

Adon olom asher molaḥ, b'terem kol y'tseer nivroh;
L'ey's na-asoh b'ḥef-tso kol, azai meleḥ sh'mo nikroh.
V'aḥarey kihlos hakkol, l'vado yimloḥ noroh;
V'hu ho-yoh v'hu hoveh; v'hu yee-yeh b'sif-oroh.
V'hu eḥod v'eyn sheynee, l'hamsheel lo l'haḥbeerroh;
B'lee reyshees b'lee saḥlees; v'lo ho-oz v'ha-misroh.
V'hu ey-lee v'ḥai go-alee; v'tsur ḥevlee b'ey's tsoroh;
V'hu nis-see umonos lee; m'nos kosee b'yom ekroh.
B'yodo afkeed ruḥee, b'ey's eeshan v'o-eeroh;
V'im ruḥee g'vee-yosee, Adonoy lee v'lo ee-roh.

יגדל

יגדל אלהים חי וישתבח	נמצא ואין עת אל מציאותו.
אחד ואין יחיד בייחודו	נעלם וגם אין סוף לאחדותו.
אין לו דמות הגוף ואינו גוף	לא נערוך אליו קדשתו.
קדמון לכל דבר אשר נברא	ראשון ואין ראשית לראשיתו.
הנו אדון עולם וכל נוצר	יורה נדלתו ומלכותו.
שפע נבואתו נתנו אל	אנשי סגלתו ותפארתו.
לא קם בישראל במשה עוד	נביא ומביט את תמונתו.
תורת אמת נתן לעמו אל	על יד נביאו נאמן ביתו.
לא יחליף האל ולא ימיר	דתו לעולמים לזולתו.
צופה ויודע סתרינו	מביט לסוף דבר בקדמתו.
גומל לאיש חסד במפעלו	נותן לרשע רע ברשעתו.
ישלח לקץ ימיו משיחנו	לפדות מחבי קץ ישועתו.
מתים יחיה אל ברב חסדו	ברוך ערי עד שם תהלתו.

The *Yigdal* hymn is a versified summation of the thirteen principles of the creed of Judaism, as enunciated by Moses Maimonides. These are: God's eternity; His unity; His incorporeality; that He created the universe in time; that it is incumbent upon us to worship Him; that He revealed His truth to certain chosen spirits, the prophets; the primacy of Moses among the prophets; that the Torah is true; that it will not be abrogated in favor of another faith; that God knows the future; that He rewards and punishes those who obey or transgress His will; the belief in the coming of the Messiah; immortality for the departed.

The author of *Yigdal* is unknown, but it has been conjectured that he was an Italian poet who lived in Rome in the early part of the fourteenth century. *Yigdal* is frequently recited in the preliminary prayers, together with *Adon Olam*. The present practice is to alternate *Yigdal* with *Adon Olam* as a closing hymn on the Sabbath and festivals, in the evening as well as the morning service.

EVENING SERVICE FOR SABBATH AND FESTIVALS

YIGDAL

O let us come, the living God adore,
He is, He was, He will be ever more.
His oneness is a thing of mystery,
No man can fathom His true unity.
He is without a body's form or frame,
No mortal lips His essence can proclaim.
He reigned before this teeming world was wrought,
He was when all the world as yet was naught.
Our God created every living thing,
All creatures owe their love to Him, their King.
He pours on men His prophecies sublime,
But none have seen like Moses in his time.
The Law that God ordained is ever true,
It needs no changing; it is ever new.
Our God discerns the promptings of the heart,
He knows the deeds we do before they start.
The noble man is blessed by a noble life,
The fruit of evil is unending strife.
Our God will grant our deepest hope for peace,
Messiah's reign will make all hatreds cease.
The soul of man is an immortal flame,
Let us forever praise God's eternal name.

Yigdal eloheem hai v'yishtabbah, nimtsoh v'eyn eys el m'tsee-uso.
Ehod v'eyn yoheed k'yiħudo, ne-elom v'gam eyn sof l'aħduso.
Eyn lo d'mus ha-guf v'eyno guf, lo na-aroh eylov k'dushoso.
Kadmon l'hol dovor asher nivroh, rishon v'eyn reyshees l'reysheeso.
Hinno adon olom v'hol notsor, yoreh g'duloso umalħuso.
Shefa n'vu-oso n'sono el, anshey s'guloso v'sif-arto.
Lo kom b'yisro-eyl k'mosheh od novee, umabeet es t'munoso.
To-ras emes nosan l'ammo eyl, al yad n'vee-o ne-eman beyso.
Lo ya-ħaleef ho-eyl v'lo yo-meer doso, l'olomeem l'zuloso.
Tsofeh v'yodey-a s'soreynu, mabeet l'sof dovor b'kadmoso.
Go-meyl l'eesh ħesed k'mifolo, no-seyn l'rosho rah k'rishoso.
Yishlah l'keyts yo-meen m'shee-ħeynu, lif-dos m'ħakkey
keyts y'shuoso.

Mey-seem y'ħa-yeh eyl b'rov ħasdo, boruħ adey ad sheym t'hilloso.

תפלת שחרית לשבת ויום טוב

The Preliminary Morning Prayers for the Sabbath and Festivals is to be found on page 5.

נִשְׁמַת כָּל חַי תִּבְרָךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תִּפְאָר וּתְרוּמָה וְזִכְרָךְ, מְלַכְנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם
אֶתְּהָ אֵל, וּמַבְלֵעָךְ אֵין לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה
וּמַצִּיל וּמַפְרִינס, וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה; אֵין לָנוּ מִלֶּךְ
אֶלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת,
אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיִי לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר
יְשׁוּנִים, וְהַמְקִיץ נֹרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף בְּפוֹפִים. לֵךְ לְבִדְךָ אֲנַחְנוּ מוֹדִים.

אֵלֵינוּ פִּינוּ מְלֹא שִׁירָה בָּיָם, וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גִּלְיוֹ,
וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמִרְחָבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ
וּבִיָּרֵחַ, וְיָדֵינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת בְּאַיִלוֹת,
אֵין אֲנַחְנוּ מְסֻפִּיקִים לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי, אֶלְפֵי אֲלָפִים אֲלָפִים וְרַבִּי
רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמַּצָּרִים
גְּאֻלָּתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִפִּית עֲבָדִים פְּדִיתָנוּ; בִּרְעֵב זִנְתָנוּ
וּבְשָׂבַע בִּלְפָּתָנוּ; מִחֶרֶב הִצַּלְתָנוּ וּמִדָּבָר מִלְּטָתָנוּ, וּמִחֲלָיִם
רָעִים וְנִיאָמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ
חֲסִדֶּיךָ; וְאַל תִּשְׁכַּח, יְיָ אֱלֹהֵינוּ, לְנִצָּצַת. עַל כֵּן, אֲבָרִים שֶׁפִּלְגְּתָ

MORNING SERVICE FOR SABBATH AND FESTIVALS

The Preliminary Morning Prayers for the Sabbath and Festivals is to be found on page 5.

The breath of every living creature shall praise Thy name, O Lord our God; and every mortal being shall ever glorify and exalt Thy deeds, O our King. Thy sovereignty extends through all eternity and we have no one but Thee as our King, our Redeemer, our Savior, our Deliverer in every time of trouble and distress.

God of first things and of last things, Lord of all creatures, Master of all generations, Thou art adored in the endless words of man's praise. Thou guidest Thy world with mercy, and Thy creatures with lovingkindness.

Thou, O Lord, dost not sleep nor slumber. Thy watchful care is ever over us. Thou stirrest those who sleep to wakeful life; Thou givest speech to the speechless; Thou releasest those who are bound. Thou supportest the falling and causest those who are bent to stand upright. To Thee alone we direct our praises.

Yet even if our mouths sang endlessly as the never silent sea; if our tongues moved tirelessly with chants of praise, as the ocean's roaring waves; if our lips abounded in adorations, as the wide expanse of the heavens; if our eyes sparkled in exultation, as sun and moon; if our hands rose in prayer as high as the eagle's wings; if our feet ran as swiftly as the deer—we would still be too feeble to offer due praise for even one of the countless, yea, infinite bounties, which Thou hast bestowed upon us, as on our fathers of old.

O Lord our God, Thou didst liberate us from Egypt, and Thou didst deliver us from the house of bondage. In times of famine Thou didst nourish us, and sustain us in plenty. Thou didst rescue us from the sword and Thou didst protect us from the pestilence. Thou hast saved us from many grievous diseases. In days gone by, Thy mercy was our help, and we were not abandoned by Thy kindness. Mayest Thou, O Lord our God, never abandon us.

בנו, ורוח ונשמה שנפחת באפינו, ולשון אשר שמת בפינו, הן
 הם יודו ויברכו, וישבחו ויפארו, וירוממו ויעריצו, ויגדלו
 וימליכו את שמך, מלכנו, כי כל פה לך יודה, וכל לשון לך
 תשבוע, וכל בך לך תברע, וכל קומה לפניך תשתחוה,
 וכל לבבות יראוה, וכל קרב ובליות יזמרו לשמך, בדבר
 שכתוב: כל עצמותי תאמנה, יי מי כמוך, מצייל עני מחזק
 ממנו, ועני ואביון מנצלו. מי ידמה לך, ומי ישנה לך, ומי
 יעריך לך, האל הגדול, הגבור והנורא, אל עליון, קנה שמים
 וארץ. Reader נחל לך ונשבחה ונפארה, ונברך את שם קדשך,
 באמור: קדוד, ברבי נפשי את יי, וכל קרבי את שם קדשו.
 האל בתעצמות ענה, הגדול בכבוד שמך, הגבור לנצח
 והנורא בנוראותיה, המלך היושב על כסא רם ונשא.
 שוכן עד, מרום וקדוש שמו, וכתוב: רננו צדיקים ביי,
 לישרים נאנה תהלה.

בפי ישרים תתהלל,

ובדברי צדיקים תתברך,

ובלשון חסידים תתרום,

ובקרב קדושים תתקדש.

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר שמך,
 מלכנו, בכל דור ודור; שכן חובת כל היצורים לפניך, יי
 אלהינו ואלהי אבותינו, Reader להודות, להלל, לשבח,
 לפאר, לרומם, להדר, לברך, לעלה ולקלס על כל דברי
 שירות ותשבחות תוד בן-ישי עבדך משיחה.

MORNING SERVICE FOR SABBATH AND FESTIVALS

Therefore shall every organ which Thou hast assigned to our bodies, and the soul, which Thou didst breathe into our beings, and the tongue which Thou didst set in our mouths—all shall ever join in giving thanks, and in praising and glorifying Thy name, O our King.

Every mouth shall speak its thanks to Thee.

Every tongue shall pledge its love to Thee.

Every knee shall bend in homage to Thee.

All the proud shall prostrate themselves before Thee.

All hearts shall revere Thee.

Our innermost being shall sing adorations to Thy name.

As it is written: Every fiber of my being shall declare: O Lord, who may be compared to Thee? Thou deliverest the poor from the hands of the mighty, and the needy from those who would rob him of his right.

Who is like Thee? Who may be compared to Thee? O Lord, glorious, powerful, and awesome in Thy being, exalted in Thy sovereignty, Thou art Master of heaven and earth. We shall praise and glorify Thy holy name. As it is written in a Psalm of David: Praise the Lord, O my soul; and all that is within me, praise His holy name.

O God, vast in power, exalted in renown, ever mighty and awesome in Thy works, Thy reign is supreme over all Thy creation.

O Thou who abidest in eternity, magnified and hallowed be Thy name. As it is written: Acclaim the Lord, O you righteous. It is fitting for the upright to praise Him.

The mouths of the upright shall revere Thee.

The words of the righteous shall praise Thee.

The tongues of the faithful shall exalt Thee.

The hearts of the saintly shall hallow Thee.

In every generation shall the assembled multitude of Thy people, the house of Israel, glorify Thy name, O our King, in song. For it is the duty of all creatures toward Thee, O Lord our God and God of our fathers, to render Thee thanks and praises, even beyond the hymns uttered by Thine anointed servant David, the son of Jesse.

תפלת שחרית לשבת ויום טוב

וְשִׁתְּבַח שְׁמֶךָ לְעַד, מִלְּפָנֶיךָ הַגָּדוֹל וְהַקְדוֹשׁ,
בְּשִׁמְיִים וּבָאָרֶץ. כִּי לְךָ נָאָה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֲזָרָה וּמִמְשָׁלָה, נִצָּחַת, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה
וְתִפְאֳרָה, קִדְשָׁה וּמַלְכוּת, Reader בְּרָכוֹת וְהוֹדָאוֹת, מִעַתָּה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה, יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבָּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל,
חַי הָעוֹלָמִים.

Reader:

יְתִנְדֹּד וְיִתְקַדֵּשׁ שְׁמֶךָ רַבָּא בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻנְיָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.
יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָא.
יְתִבְרַךְ וְיִשְׁתְּבַח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְּקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאַמְרִין בְּעֶלְמָא,
וְאַמְרוּ אָמֵן.

Reader:

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרָא
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם, וּבוֹרָא אֶת הַכֹּל.

Our benediction refers to God as "Creator of all things." In Isaiah 45:7 on which this benediction is based, the phrase is **וּבוֹרָא רַע**

MORNING SERVICE FOR SABBATH AND FESTIVALS

Praised be Thy name forever, O our King. Thou art our God, our King, great and holy in heaven and on earth. Unto Thee, O Lord our God and God of our fathers, it is forever fitting to offer songs of praise, acclaiming Thy might and sovereignty, Thy eternity, Thy greatness, Thy glory, Thy holiness, Thy blessing, and Thy renown. Praised be Thou, O Lord, exalted God and King. Thou art the Author of wonders who accepts our hymns of praise. Thou, our King, our God, art the life of the universe.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

Reader:

Praise the Lord to whom all praise is due.

Congregation:

Praised be the Lord to whom all praise is due forever and ever.

Praised be Thou, O Lord our God, King of the universe, who createst light as well as darkness, who hast endowed life with the ceaseless urge for harmony, who art the Creator of all things.

“Creator of evil.” The prophet, of course, rejected the claim of certain religious philosophers that there were two ultimate principles in the world, good and evil, insisting that what we call evil is also within God’s unitary domain, and contributes in its own way to the ultimate triumph of the good. The liturgist substituted the term הכל “all things,” for רע “evil,” because the more explicit formulation might have shocked an uninformed reader.

תפלת שחרית לשבת ויום טוב

On Festivals which occur on week-days, say:

(המאיר לארץ ולדברים עליה ברחמים, ובטובו מחדש
בכל יום תמיד מעשה בראשית. מה רבו מעשיך, יי; כלם
בחכמה עשית, מלאה הארץ קניינך. המלך המרום לבדו
מאז, המשבח והמפאד והמתנשא מימות עולם. אלהי עולם,
ברחמך הרבים רחם עלינו, אדון ענו, צור משנבנו, מן
ישענו, משנב בעדנו.

אל ברוך גדול ידעה, הכין ופעל זהרי חמה, טוב יצר
כבוד לשמו, מאורות נתן סביבות עזו, פנות צבאי קדושים,
רוממי שדי, תמיד מספרים כבוד אל וקדשתו. תתברך, יי
אלהינו, על שבת מעשה ידך, ועל מאורי אור שעשית;
יפארוך סלה.)

On week-days continue on page 131.

On the Sabbath continue here:

הכל יודוך והכל ישבחוך, והכל יאמרו אין קדוש ביי.
הכל ירוממוך סלה. יוצר הכל. האל הפותח בכל יום
דלתות שערי מזרח, ובוקע חלונות קיע, מוציא חמה
ממקומה, ולבנה ממכון שבתה, ומאיר לעולם כלו וליושביו
שברא במדת רחמים. המאיר לארץ ולדברים עליה ברחמים,
ובטובו מחדש בכל יום תמיד מעשה בראשית. המלך
המרום לבדו מאז, המשבח והמפאד והמתנשא מימות
עולם. אלהי עולם, ברחמך הרבים רחם עלינו, אדון ענו,

MORNING SERVICE FOR SABBATH AND FESTIVALS

On Festivals which occur on week-days, say:

(Mercifully dost Thou cause light to shine upon the earth and those who live on it. And in Thy goodness dost Thou renew the work of creation each day, continually. How vast are Thy works, O Lord; in wisdom hast Thou made them all. The earth abounds with Thy creations. O King, ever exalted and ever glorified, O God eternal, in Thine abundant mercies be Thou compassionate with us. Thou art the source of our strength, the Rock of our protection, the Shield in whom we find deliverance.

Praised be God for the infinite wisdom with which He created the radiance of the sun. It is a noble creation, a glory to His name. The stars all about the heavens proclaim His might. The ensemble of His heavenly hosts each exalt the Almighty, and continually declare the glory of God and His holiness. Be Thou praised, O Lord our God, in the heavens above and the earth beneath, for the excellence of Thy handiwork, above all for the stars radiant with light which Thou didst create. From all shall praise ever rise unto Thee.)

On week-days continue on page 131.

On the Sabbath continue here:

All thank Thee, all praise Thee, all declare: There is none holy like the Lord. All extol Thee forever, Thou Creator of all things.

Thou, O God, bringest forth daily the sun and the moon to shine upon the world and its inhabitants whom Thou didst create in mercy. Mercifully Thou givest light to the earth and to the dwellers thereon, and in Thy goodness Thou renewest every day the work of creation.

Thou ever exalted King, Thou eternal God, in Thine abundant mercies, bestow Thy mercy upon us. Thou hast ever been the Rock of strength, the Shield of our deliverance. Be Thou ever our protection.

צור משגבנו, מנן ישענו, משגב בעדנו. אין בערבך ואין
 זולתך; אפס בלתיך, ומי דומה לך. Reader אין בערבך, יי
 אלהינו, בעולם הזה; ואין זולתך, מלכנו, לחיי העולם הבא.
 אפס בלתיך, גואלנו, לימות המשיח; ואין דומה לך, מושיענו,
 לתחיית המתים.

אל ארון על כל המעשים	ברוך ומברך בפי כל נשמה;
גדלו וטובו מלא עולם	דעת ותבונה סובבים אתו.
המתנאה על חיות הקדש	ונהדר בכבוד על המרכבה;
זכות ומישור לפני כסאו	חסד ורחמים לפני כבודו.
טובים מאורות שברא אלהינו	יצרם בידעת בבירה ובהשפלה;
כח וגבורה נתן בהם	להיות מושלים בקרב תבל.
מלאים זיו ומפיקים נגה	נאה זיום בכל העולם;
שמחים בצאתם ונששים בבואם	עושים באימה רצון קונם.
פאר וכבוד נותנים לשמו	צהלה ורנה לזכר מלכותו;
קרא לשמש ויזרח אור	ראה והתקין צורת הלבנה.
שבח נותנים לו כל צבא מרום, תפארת וגדלה,	
שרפים ואופנים וחיית הקדש.	

לא אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי; הַתְּעִלָּה
 וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ; תְּפָאֶרֶת עֲמָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא
 לַיּוֹם הַשְּׁבִת. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבו שְׁבַת אֵל מְכַל

אל אדון is a stirring tribute to God, as the Author of cosmic existence.
 All nature, in its vastness and grandeur, proclaims the greatness of the Creator.
 Especially, the myriads of stars, moving majestically in the remote spaces of
 the heavens, fill man with awe, inspiring a hushed reverence before the God
 who fashioned them.

MORNING SERVICE FOR SABBATH AND FESTIVALS

None may be compared to Thee; none exist besides Thee; yea, without Thee there is naught. In this world entire there is no one that bears any likeness to Thee, and there will be none in the world yet to come.

Thou alone wilt bring our deliverance in the Messianic days, and in Thee alone is our assurance of immortal life.

God is the Lord of all existence,
Praised is He by every living thing.

His greatness and His goodness fill the universe;
Knowledge and understanding are revealed by all His works.

He is exalted above all celestial hosts,
The splendor of His glory is spread through all creation.

He deals with His creatures in equity and uprightness,
His reign is built on lovingkindness and mercy.

Good are the luminaries our God has made;
He fashioned them with skill, with knowledge, and with wisdom.

He endowed them with energy and power
To have dominion over the world.

They abound in splendor; they sparkle with brightness;
Beautiful is their radiance throughout the universe.

They rise and set in eagerness and zeal;
In awe they perform the will of their Maker.

Glory and honor they render unto His name;
In songs of joy they acclaim His kingdom.

He summoned the sun and it shone forth with light;
He considered, and established the form of the moon.

All the hosts of heaven offer Him praise;
All celestial beings acclaim Him in glory.

All shall render thanks unto the Lord who ended creation's labors on the seventh day, and then established His dominion over all His work. On the day of rest He robed all things with beauty, and He established the Sabbath for a day of delight. This is the distinction of the seventh day—on that day the Lord ceased from

מִלְאָכָתוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר: מְזִמּוֹר שִׁיר לַיּוֹם
הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיְי. לְפִיכָךְ יִפָּאֲרוּ וַיִּכָּרְבוּ לֵאלֹהִים כָּל
יְצוּרֵיוֹ; שָׁבַת, יָקָר וְנִדְרָה יִתְּנוּ לֵאלֹהִים מִלֶּדֶת, יוֹצֵר כָּל, הַמְּנַחִיל
מִנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שַׁבַּת קָדֵשׁ. שְׁמֹה יְי
אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזָכְרָה מַלְכֵנוּ יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת. תִּתְבָּרֵךְ, מוֹשִׁיעֵנוּ, עַל שַׁבַּת מַעֲשֵׂה יָדֶיךָ, וְעַל
מְאֹרֵי אוֹר שְׁעָשִׂיתָ; וַיִּפָּאֲרוּ סֵלָה.

On week-days continue here:

תִּתְבָּרֵךְ צוּרֵנוּ, מַלְכֵנוּ וְנוֹאֲלָנוּ, בּוֹרֵא קְדוֹשִׁים; יִשְׁתַּבַּח
שְׁמֹה לְעַד מַלְכֵנוּ, יוֹצֵר מְשֻׁרְתִּים, וְאֲשֶׁר מְשֻׁרְתִּיו בָּלָם
עוֹמְדִים בְּרוֹם עוֹלָם, וּמְשֻׁמִּיעִים בִּירְאָה, יַחַד בְּקוֹל, דְּבָרֵי
אֱלֹהִים חַיִּים וּמִלֶּדֶת עוֹלָם. בָּלָם אֱהוּבִים, בָּלָם בְּרוּרִים, בָּלָם
גְּבוּרִים, וְכָל עֲשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן קוֹנֵם. Reader וְכָל
פּוֹתָחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמַעֲרִיצִים, וּמְקַדִּישִׁים
וּמְמַלִּיכִים—

אֶת שֵׁם הָאֵל הַמִּלֶּדֶת הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא.
וְכָל מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֶה, וְנוֹתְנִים
רְשׁוּת זֶה לְזֶה Reader לְהַקְדִּישׁ לְיוֹצֵרָם. בְּנִחַת רְוַח, בְּשִׁפְהָ
בְּרוּרָה וּבְנִעִימָה קְדֻשָּׁה, בָּלָם בְּאַחַד עוֹנִים וְאוֹמְרִים בִּירְאָה:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְי צְבָאוֹת; מֵלֵא כָל הָאָרֶץ בְּבוֹדוֹ.
וְהָאוֹפָנִים וְחִיּוֹת הַקִּדְשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֶמֶת
שָׁרָפִים. Reader לְעֶמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ בְּבוֹד יְי מִמְקוֹמוֹ.

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the work of creation. And the seventh day itself utters praises, saying: "A song of the Sabbath day—it is good to give thanks to the Lord."

Therefore let all His creatures lift their voices in praise of God. Let them acclaim the excellence of the Lord, the King and Creator of all things, who in His holiness ordained a time of repose for His people Israel, the day of the holy Sabbath. In heaven above and on the earth beneath shall Thy name, O Lord our God, be hallowed, and Thy renown, O our King, be acclaimed. Be Thou praised, our Deliverer, because of the excellence of Thy handiwork, yea, for the bright luminaries which Thou hast made, the sun and the moon, which ever reveal Thy glory.

On week-days continue here:

Be Thou praised our Protector, our King, our Redeemer, Creator of angelic beings. May Thy name be praised forever, our King, who hast fashioned unseen forces as Thy divine messengers to propel all life in accordance with Thy will. From the farthest reaches of the universe, they proclaim in awe the commands of the living God, the everlasting King. In complete harmony, with missions clearly defined, with power irresistible, zealous and faithful, they all perform the will of their Creator.

In holiness and purity, they all raise their voices in songs of praise, extolling the name of God, the great and mighty Sovereign, the awesome and holy King. They sing a hymn of allegiance to the divine Power, each bidding the other to be first in acclaiming their Creator.

With soft and clear tones, they chant in unison a sacred melody declaring:

Holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory.

And in response is heard a mighty refrain from hosts of celestial beings:

Praised be the glory of the Lord throughout the universe.

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְּנֵנוּ; לְמַלְכָּה, אֵל חַי וְקַיִם, זְמֵרוֹת
יֹאמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמְיֵעוּ; כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה
חֲדָשׁוֹת, בְּעֵל מַלְחָמוֹת, זוֹרֵעַ צָדִיקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא
רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל
יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאֲמוֹר: לַעֲשֵׂה אוֹרִים נְדָלִים, כִּי
לְעוֹלָם חֲסִדוֹ. Reader אֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר, וְנוֹצֵה כְלָנוּ
מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוּרוֹת.

אֶהְבָּה רַבָּה אֶהְבְּתֵנוּ, יְיָ אֱלֹהֵינוּ; חֲמֻלָּה גְּדוֹלָה וִיתְרָה
חֲמֻלָּתָ עָלֵינוּ. אֲבִינוּ מַלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָטְחוּ בְךָ
וְתִלְמָדִם חֲקֵי חַיִּים, בֶּן תַּחֲנֻנוּ וְתִלְמָדֵנוּ. אֲבִינוּ הָאֵל הַרְחֵמוּ,
הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיר, לְשִׁמְעַ
לְדַמּוֹר וּלְלִמּוֹד, לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַבֵּץ אֶת כָּל דְּבָרֵי תִלְמוּד
תּוֹרָתְךָ, בְּאַהֲבָה. וְהָאֵל עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחֲדֵל לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם
נֶעֱד. כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׁמַחָה
בִּישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרָבַע פְּנוּתֵי הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ
בְּחֵרָתָ מְכַל עַם וְלִשׁוֹן, וְקִבַּבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

Saadia Gaon objected to the inclusion of *על ציון תאיר*, which asks for a restoration of Zion, in a prayer which acknowledges God as the Author of the natural order, specifically the light. Amram Gaon and Abudraham also omitted this sentence from that prayer. The doctrine of God's continuous creation has been confirmed by modern astronomers who have reported the birth of new planets in the far off realms of space.

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Let all chant sweet melodies to God Almighty, praised be He. Let all render hymns of praise to the everlasting King. For He alone performs mighty deeds and ever continues the work of creation. He inspires battle against evil; He sows righteousness, and causes deliverance to sprout forth in ever greater glory; He creates healing for all our hurts. Yea, it is beyond man to praise Him. For He is the Lord of wonders. In His goodness He renews every day the work of creation. As it is written (Psalm 136:7): "Praise ye Him who continues to create heavenly bodies, for His mercy is ever present." O may a new light shine upon Zion and may we all be privileged soon to behold its splendor. Praised be Thou, O Lord our God, Creator of the heavenly bodies which radiate their bounty upon our world.

With an everlasting love hast Thou loved us, O Lord our God. Tenderness and compassion hast Thou shown us.

Our Father, our King extend unto us the merit of our ancestors who trusted in Thee and whom Thou didst instruct in the laws of life. And in Thy graciousness, do Thou also teach Thy laws unto us.

Merciful Father, show us Thy tender guidance, and inspire our hearts with understanding and discernment that we may attend to the words of the Torah, to learn them and to teach them, to watch over them and to practise them in love.

Do Thou enlighten our eyes in Thy Torah and cause our hearts to be attached to Thy commandments and to be wholly united in love and in reverence for Thee.

Then will our lives be free of shame. Trusting in Thy great, awesome, and holy name, may we rejoice and find happiness in thy help.

Gather Thou our homeless people from the four corners of the earth, and lead them in dignity and peace to our Holy Land. For Thou, God, art He who causes deliverance.

Thou hast chosen us from among all peoples and tongues to be close to Thy great name, to praise Thee in truth, and in love to proclaim Thy unity.

Praised be Thou, O Lord, who in Thy love hast summoned Israel to Thy service.

תפלת שחרית לשבת ויום טוב

When praying without a Minyan, begin with:

(אל מִלֵּךְ נֶאֱמָן)

Deuteronomy 6: 4-9.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבָתְךָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לֵבְבְךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בִּדְרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ, וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

Deuteronomy 11: 13-21.

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֵל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לֵבְבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ; וְאִסַּפְתִּי דִגְנֶךָ, וְתִירֹשֶׁךָ וִיצְהָרְךָ. וְנָתַתִּי עָשָׂב בְּשָׂדְךָ לְבְהֵמָתְךָ; וְאִבֵּלְתָּ וּשְׂבַעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתָּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בָּכֶם, וַעֲצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ; וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתָּם אֶת דְּבָרֵי אֱלֹהֵי לֵבְבְכֶם וְעַל נַפְשְׁכֶם; וְקִשְׁרָתָם אוֹתָם לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדָבָר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בִּדְרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

MORNING SERVICE FOR SABBATH AND FESTIVALS

When praying without a Minyan, begin with:

(God is a faithful King.)

Deuteronomy 6: 4-9.

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall tie a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

Deuteronomy 11: 13-21.

And if you will obey My commandments which I command you this day, to love the Lord your God, and to serve Him with fulness of heart and soul, then will I grant you My gift of timely rain for your land, in autumn and in the spring; and you will harvest your grain, your wine, and your oil. I will also give grass in your fields for your cattle. And you will eat the fruit of your labor and be satisfied.

Beware lest you be misled into turning aside from the right course, to worship alien gods and to bow down to them. God will be angry with you, and He will close the heavens, so that there will be no rain, and the earth will not yield her produce; and you will fast disappear from the good land which the Lord has given you.

Therefore shall you attend to these words of Mine with heart and soul; and you shall bind a reminder of them on your hand and between your eyes. And you shall teach your children to meditate on them, when you are at home and when you are on a journey, when you retire for the night, and when you rise in the morning. And you shall write them on the doorposts in your home and on the gates of your cities.

לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְרָהָם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Numbers 15: 37-41.

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנָתַנּוּ עַל
צִיצִית הַכְּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וְחִבַּרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרֵי
לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לִמְעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהָיוֹת
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

אַמֶּת וְיָצִיב, וְנִכּוֹן וְקַיָּם, וַיֵּשֶׁר וַיִּנְאֹמֶן, וְאֶהוּב וְחָבִיב, וְנִחְמָד
וְנָעִים, וְנוֹרָא וְאֲדִיר, וְמִתְקֵן וּמְקַבֵּל, וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אַמֶּת, אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צוּר יַעֲקֹב מִגֵּן
יִשְׁעָנוּ. Reader לָדֹר וָדֹר הוּא קַיָּם, וְשְׁמוֹ קַיָּם, וְכִסְאוֹ נִכּוֹן,
וּמַלְכוּתוֹ וַיִּמּוֹנְתוֹ לְעֶד קַיָּמָת. וּדְבָרָיו חַיִּים וְקַיָּמִים, נְאֻמָּיו
וְנִחְמָדִים, לְעֶד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת גִּרְע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרָאוּשׁוֹנִים וְעַל הָאֲחֵרוֹנִים דַּבֵּר טוֹב וְקַיָּם לְעוֹלָם
וָעֶד, אַמֶּת וַיִּמּוֹנָה, חֶק וְלֹא יַעֲבֹר. Reader אַמֶּת, שְׁאֵתָהּ הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מְלֶכֶד אֲבוֹתֵינוּ, גֹּאֲלֵנוּ נֹאֵל
אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמַצִּילָנוּ; מֵעוֹלָם שְׁמֶיךָ,
אֵין אֱלֹהִים זוֹלָתָךְ.

MORNING SERVICE FOR SABBATH AND FESTIVALS

Thus will your life and that of your children be prolonged on the land which the Lord promised your ancestors for as long as the sky remains over the earth.

Numbers 15: 37-41.

The Lord spoke to Moses, saying: Speak to the children of Israel and bid them make fringes on the corners of their garments throughout their generations, adding to the fringe of each corner a thread of blue. And the fringe shall be to you as a sign so that in beholding it you will be reminded to fulfill all the commandments of the Lord; and you shall not follow the promptings of the heart or the attraction of your eyes, to be misled by them. Thus will you remember to carry out all My commandments, and you will be holy before your God. I am the Lord your God who brought you out of the land of Egypt, to be your God; I, the Lord, am your God.

True and enduring is Thy word, upright and faithful, beloved and precious.

We affirm that the God of the universe is our King; the Rock of Jacob our protecting Shield.

His Being endures throughout all generations, and His sovereignty is firmly established.

His words will live on, faithful and precious, unto us as unto our fathers.

They will live unto all the generations of Thy faithful, the children of Israel, forever.

To the last generations as to the first, they will remain a dearly cherished and abiding truth, an unchanging law.

Thou, O God and God of our fathers, art the Stronghold of our deliverance, our Savior.

Thou art eternal; besides Thee there is no God.

The *Shema* was part of the service in the Temple in Jerusalem, and it was recited by the Kohanim in the same order as at present; two paragraphs from *Deuteronomy* and one paragraph from *Numbers*. The sentence *ברוך שם כבוד מלכותו לעולם ועד* "Praised be His glorious kingdom forever and ever," was the people's response, and it is not really part of the *Shema*. The Talmud, *Berakot* 2b, explains the significance in the order of the paragraphs thus: The first paragraph is the acceptance of the yoke of the Heavenly Kingdom; the second paragraph (*והיה*) is the acceptance of the discipline of the commandments; the last paragraph (*ויאמר*) ordains an action symbol for the above principles, the *ציצית*, fringes on the corner of the garment. Since the law of fringes does not apply at night, the paragraph ordaining it comes last.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מַעֲלָם, מִגֵּן וּמוֹשִׁיעַ לְבָנֵיהֶם
אֲחֵרֵיהֶם בְּכָל יוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ, וּמוֹשְׁפִטֶיךָ
וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׁים עָלָיָם. אֱמֶת, אֶתְּהָ הוּא אֲדוֹן לְעַמְּךָ,
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם. אֱמֶת, אֶתְּהָ הוּא רֹאשׁוֹן וְאֶתְּהָ הוּא
אֲחֵרוֹן, וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם
נֶאֱלָתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. כָּל בְּבוּרֵיהֶם
הִקְנֵתָ, וּבְבוּרְךָ נֶאֱלָתָ, וַיִּם סוּף בְּקַעַת, וַיִּזְרֵם טְבַעַת, וַיִּדְרִידִם
הַעֲבָרָתָ; וַיִּכְסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נִוְתָר. עַל זֹאת
שָׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמִירוֹת, שִׁירוֹת
וְתַשְׁבְּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקַיִם. רַם וְנִשְׁאָ,
גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִגְבִּיהַ שְׁפָלִים, מוֹצִיא אֲסִירִים
וּפּוֹדֶה עֲנוּיִם, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֹיוֹ.
תְּהַלֵּלוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמִבְּרָךְ.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בָלָם:
מִי כָמֹכָה בָּאֱלֹם, יְיָ; מִי כָמֹכָה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִלָּתָ,
עֲשֵׂה פֶלֶא.

שִׁירָה תְּדַשֶּׁה שָׁבְחוּ גְאֻלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם; יַחַד
בָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל, וּפִדָה בְּנֵאֲמָה יְהוּדָה
יִשְׂרָאֵל. Reader נֶאֱלָנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ
אֶתְּהָ, יְיָ, גָּאֵל יִשְׂרָאֵל.

The Festival Amidah appears on page 143.

MORNING SERVICE FOR SABBATH AND FESTIVALS

Thou hast been the help of our fathers from of old, a Protector and Deliverer to their children in every generation.

Thou dost reign in the farthest reaches of the universe. Thy judgment and Thy righteousness extend to the very ends of the earth. Happy is the man who heeds Thy commandments, and takes the words of Thy Law to his heart.

True it is that Thou art the Lord of Thy people and a mighty King to champion their cause. Thou art the God of the first things and of the last things. Besides Thee we have no king, redeemer, or helper.

From Egypt Thou didst redeem us, O Lord our God, and from the house of bondage Thou didst deliver us. All their first-born Thou didst cause to perish, but Thy first-born Israel Thou didst rescue. Thou didst divide the Red Sea; the wicked drowned, but Thy faithful passed through.

They acclaimed Thee with hymns of praise and thanksgiving. They extolled the ever living Almighty King. O God, exalted majestic and awesome, Thou dost ever humble the proud and raise up the lowly.

Thou freest those who are in captivity and deliverest the oppressed. Thou helpst the needy, and answerest Thy people when they cry unto Thee. Praises unto Thee, exalted Lord, ever praised be Thou.

Moses and the children of Israel acclaimed Thee joyously in song: "Who can compare to Thee in power, O God? Who can compare to Thee in holiness? Thou dost ever perform wondrous deeds. None can recount all Thy praises!"

The redeemed sang a new song unto Thee by the shores of the Red Sea. The entire multitude joined in a chorus of praise, acclaiming Thy sovereignty: The Lord will reign unto all eternity.

O Thou Stronghold of Israel, arise to the help of Israel, and fulfill unto us the promise of Thy redemption. Our Redeemer is the Lord of hosts. He is the Holy One of Israel.

Praised be Thou, O Lord, Redeemer of Israel.

The Festival Amidah appears on page 143.

תפלת שחרית לשבת

THE AMIDAH

The Amidah is recited standing in silent devotion:

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

During the Sabbath of Penitence add:

וְזָכְרֵנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים,

וּבְתַבְּנוּ בְּסִפּוּר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה, יְיָ, מִגֹּן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי; מַתִּיבָה מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Shemini Atzeret and Pesach add:

(מִשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מִבְּלִי כֹל חַיִּים בְּחִסְדְּךָ, מַתִּיבָה מַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַד עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מִלֶּךְ מַמִּית
וּמַתִּיבָה וּמַצְמִיחַ יְשׁוּעָה.

During the Sabbath of Penitence add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)

וְנִאֲמָן אַתָּה לְחַיִּוֹת מַתִּים. בְּרוּךְ אַתָּה, יְיָ, מַתִּיבָה מַתִּים.

MORNING SERVICE—SABBATH

THE AMIDAH

The Amidah is recited standing in silent devotion:

O Lord open Thou my lips and I will declare Thy praise.

Praised be Thou, O Lord our God, and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

During the Sabbath of Penitence add:

(Remember us unto life, O King, who delightest in life and inscribe us in the book of life, for Thine own sake, O God of life.)

Thou, O King, art a Helper, a Savior, and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Between Shemini Atzeret and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee, Almighty God, who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

During the Sabbath of Penitence add:

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

תפלת שחרית לשבת

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמֹקֵדִישִׁים אוֹתוֹ בְּשֵׁמִי
מְרוֹם, בְּכָתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.
אֲזִי בְּקוֹל רַעַשׁ גְּדוֹל, אֲדִיר וְחֹזֶק, מְשִׁמְעִים קוֹל, מִתְנַשְּׂאִים
לְעֶמֶת שָׁרָפִים, לְעֶמֶתָם בְּרוּךְ יֹאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלֹכֵנו תּוֹפִיעַ וְתִמְלִךְ עָלֵינוּ, בִּי מַחֲבִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלִךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ
נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ, בְּדָבָר הָאָמֹר בְּשִׁירֵי עֲנֶה,
עַל יְדֵי דָוִד מִשִּׁיחַ צִדְקָה:

יִמְלֹךְ יְיָ לְעֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר; הִלְלוּהָ.
לְדוֹר וָדוֹר נִגִיד גְּדֻלָּה, וּלְנֹצֵחַ נִצְחִים קִדְשָׁתְךָ נְקַדֵּשׁ,
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, בִּי אֵל מְלֹךְ גְּדוֹל
וְקְדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

**During the Sabbath of Penitence conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמְלִיךְ הַקְדוֹשׁ.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֶלָה.
* בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

**During the Sabbath of Penitence conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמְלִיךְ הַקְדוֹשׁ.)

MORNING SERVICE—SABBATH

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

Let us acclaim Thy holiness throughout the world, even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon with a great and triumphant voice a mighty chorus responds: Praised be the Lord throughout the universe.

O our King, arise and establish Thy rule over us, for we wait for Thee. When will Thy sovereignty be established in Zion? Speedily, even in our own day, do Thou cause Thy Presence to dwell there forever. May Thy greatness be extolled and Thy holiness acclaimed in Jerusalem, Thy city, unto all generations, for all eternity.

O may we behold the establishment of Thy kingdom, according to the promise in the Psalms of the righteous David, Thine anointed: The Lord will reign forever, your God, O Zion, for all generations. Praise the Lord.

Unto all generations we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. *Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. *Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

יִשְׁמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ, כִּי עָבַד נַאֲמָן קָרְאֶתָּ לּוֹ; כְּלִיל
תַּפְאָרֶת בְּרֹאשׁוֹ נָתַתָּ, בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וְשְׁנֵי לוּחוֹת
אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב
בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שָׁשַׁת
יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבִיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ.

וְלֹא נָתַתוּ, יי אֱלֹהֵינוּ, לְגוֹיֵי הָאָרְצוֹת; וְלֹא הִנַּח לָתוֹ, מִלְּכֵנוּ,
לְעוֹבְדֵי פְסִילִים; וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים; כִּי לְיִשְׂרָאֵל
עָמְדָה נִתְּתוֹ בְּאַהֲבָה, לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ. עִם מְקַדְּשֵׁי
שְׁבִיעִי, בְּכֶלם יִשְׁבְּעוּ וַיִּתְּעֲנוּ מִטּוֹבְךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ
וּמְקַדְּשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרְאֶתָּ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֵלֵּהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתֵנוּ; קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
וְחַז חֶלְקֵנוּ בְּתוֹרָתְךָ; שְׁבַעֲנוּ מִטּוֹבְךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ; וְשִׁהַר
לִבֵּנוּ לְעַבְדְּךָ בְּאַמָּת; וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שַׁבָּת קַדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יי,
מְקַדְּשֵׁי הַשַּׁבָּת.

רְצֵה, יי אֱלֹהֵינוּ, בְּעָמְדְךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עָמְדָה.

MORNING SERVICE—SABBATH

It was a joyous privilege of Moses to bring to the people the precious gift of the Sabbath. Thou didst call him a faithful servant; a crown of glory Thou didst place upon his head as he stood before Thee on Mount Sinai. His hands brought down two tablets of stone, on which is ordained the law of the Sabbath. And thus it is also written in Thy Torah (Exodus 31: 16, 17):

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between Me and the children of Israel forever, that in six days the Lord made the heaven and the earth, and on the seventh day He halted His work and ordained rest.

O Lord our God, Thou didst not confer this precious gift of the Sabbath upon the heathen of the earth; nor didst Thou bestow it upon idolators; nor do the unrighteous enjoy its rest. But Thou didst give it in love to Thy people Israel, the seed of Jacob whom Thou hast chosen. The people that hallow the seventh day shall be satisfied and find delight in Thy goodness. For Thou didst favor the seventh day to make it holy. Thou didst proclaim it as the choicest of days, in remembrance of the work of creation.

Our God and God of our Fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that our portion may be among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. Purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein true rest. Praised be Thou, O Lord, who hallowest the Sabbath.

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love our offerings and our supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

תפלת שחרית לשבת

On Rosh Hodesh and Hol ha-Moed the following is added:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֹד וְיַזְכֵּר, זְכוּרֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בְּיָדְךָ עֲבָדֶךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

חג הסוכות

On Pesah:

חג המצות

On Rosh Hodesh:

ראש החדש

הַזֶּה. זְכָרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחֹם עֲלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם אַתָּה.)

וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנִי לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית, בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחֲחִייתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּן וְתַקִּימָנוּ, וְתַאֲסוּף גְּלוּתֵינוּ לְחֻצְרוֹת

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מְגֹן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר גּוֹדֵל לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ חֲמוּסִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁיךָ שְׁבָכָל יוֹם עַמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל

MORNING SERVICE—SABBATH

On Rosh Hodesh and Hol ha-Moed the following is added:

(Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of

On Rosh Hodesh:

Rosh Hodesh

On Pesah:

the feast of Matzot

On Sukkot:

the feast of Sukkot

Extend to us on this day Thy blessings of life and wellbeing. In Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.)

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day,

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy

בשכך ותחזיקה עינינו ברחמים follows closely the verse ברחמים in *Isaiah* 52:8, and it has been suggested that this prayer was inspired by the prophecy of *Isaiah*. In our text of *Isaiah* the word ברחמים is omitted, but it appears in the text of *Isaiah* which was found among the Dead Sea scrolls. According to H. L. Ginsberg, this would argue that the liturgist used the cave version of the *Isaiah* text.

תפלת שחרית לשבת

עת, ערב ובקר וצהריים. | קדשך לשמור חקיה ולעשות
הטוב כי לא כלו רחמיה, | רצונה, ולעבדך בלבב
והמרחם כי לא תמו חסדיה, | שלם, על שאנחנו מודים לך.
מעולם קנינו לך. | ברונד אל ההודאות.

On Hanukkah add:

(על הנסים ועל הפרקן, ועל תגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה
מלכות יון הרשעה על עמך ישראל להשכיחם תורתך,
ולתעבירם מחקי רצונה. ואתה ברחמך הרבים עמדת להם
בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם;
מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
לך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
תשועה גדולה ופרקן בהיום הזה. ואחר כן באו בניך לדביר
ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות
בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולתהלל
לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם
ועד.

During the Sabbath of Penitence add:

(ובחוב לחיים טובים כל בני בריתך.)

להשכיחם תורתך The Siddur Dover Shalom draws a distinction between
and ולהעבירם מחקי רצונך The former applies to the law which rests on

MORNING SERVICE—SABBATH

yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.	statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.
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On Hanukkah add.

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah. Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy House. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Hanukkah, in thankfulness and praise to Thy great name.)

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

During the Sabbath of Penitence add:

(O inscribe all the children of Thy covenant for a good life.)

rational principles, and the latter to the law which is supported only by revelation. The Syrian Greeks tried to uproot both laws. Their idolatrous cult was as much against the law of reason as against the revealed law.

תפלת שחרית לשבת

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיַּהֲלֵנוּ אֶת שְׁמֶךָ בְּאַמֻּתָּה, הָאֵל,
יְשׁוּעָתָנוּ וַעֲזָרְתָּנוּ סֶלָה. בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלֵךְ נֶאֱחָז
לְהוֹדוֹת.

To be recited by the Reader when he repeats the Amidah:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרַת
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
בְּהַנִּים עִם קְדוּשָׁה, בְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פְּנֵי
אֱלֹהֶיךָ וַיַּחֲנֶנֶךָ. יֵשֶׁא יי פְּנֵי אֱלֹהֶיךָ, וַיִּשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּה;
כִּי בְּאוֹר פְּנִיָּה נָתַתָּ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַצִּדִּיקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. * בָּרוּךְ
אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

**During the Sabbath of Penitence add:*

(בְּסֻפֵּר חַיִּים, בָּרְכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכֵּר וְנִכְתֵּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בָּרוּךְ אַתָּה, יי, עוֹשֶׂה הַשְׁלוֹם.)

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרָע, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנִפְשֵׁי בַּעֲפָר לְכָל תַּהֲוָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרֵה
הִפֵּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לָמַעַן שְׁמֶךָ, עֲשֵׂה לָמַעַן
יִמְנָה, עֲשֵׂה לָמַעַן קִדְשְׁתָּהּ, עֲשֵׂה לָמַעַן תּוֹרַתְךָ. לָמַעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

MORNING SERVICE—SABBATH

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

To be recited by the Reader when he repeats the Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. *Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

**During the Sabbath of Penitence add:*

O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

O Lord! Guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

יְהִי רָצוֹן אֲמֵרִי פִי וְהִנֵּינִי לְבִי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַל־הִי אֲבוֹתֵינוּ, שֶׁבָּנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ; וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנִּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

יִרִיד נֶפֶשׁ

יְיָ יִרִיד נֶפֶשׁ, אָב הִרְחֵמֵנוּ, מִשְׁחָ עֲבֹדְךָ אֶל רְצוֹנְךָ,
יְרוּץ עֲבֹדְךָ בָּמוֹ אֵיל, כִּי יַעֲרֹב לוֹ יִרְדּוֹתֶיךָ.
מִנִּפְתַּת צוּף וְכָל טָעַם.

הָדוּר, נָא, זִיו הָעוֹלָם, נֶפֶשׁ חוֹלֶת אֲהַבְתָּךְ,
אֲנֵא, אֵל נָא, רַפָּא נָא לָהּ, בְּהִרְאוֹת לָהּ נָעַם זִינָה,
אֲזִי תִתְחַזַּק וְתִתְרַפָּא וְהִיָּתָה לָךְ שְׂפַחַת עוֹלָם.

וְחֹס נָא עַל בֶּן אוֹהֲבֶיךָ, יְיָמוֹ רַחֲמֶיךָ, לִרְאוֹת בְּתַפְאֶרֶת עֲזֶיךָ,
חֹשֶׁה נָא, וְאַל תִּתְעַלֵּם, כִּי זֶה בְּמָה נִבְסַף נִבְסַף
אֲנֵא, אֵלִי, מִחֲמַד לְבִי, וְחֹס נָא עַל בֶּן אוֹהֲבֶיךָ.

הַגִּלָּה נָא וּפְרֹשׁ, חֲבִיב, עָלֵי אֵת סִבַּת שְׁלוֹמְךָ,
תָּאִיר אֶרֶץ מִבְּבוֹדְךָ, נְגִילָה וְנִשְׁמָחָה בָּךְ, וְחַנּוּנוֹ בִּימֵי עוֹלָם.

MORNING SERVICE—SABBATH

May the words of my mouth and the meditations of my heart be acceptable to Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged again to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

YEDID NEFESH

Heart's beloved, merciful Father, draw me to Your service,
I yearn for You as the stag yearns for water,
Let me bow down before Your splendor,
Your friendship is my choicest delight.

Glorious One, light of the world, my soul pines for You,
Heal me by letting Your light shine on me,
Then I shall be strengthened and restored,
I shall serve You always.

Eternal One, show mercy to Abraham's child,
How long have I sought You!
My God, my heart's desire, take me into Your presence,
Hide not from me, delay not.

Reveal Yourself, O beloved, shelter me,
Let the earth be radiant with Your glory,
Hasten, O beloved, it is time,
Take us into Your grace, as in days of old.

תפלת שחרית ליום טוב

AMIDAH—SHAḤRIT, MINḤAH AND MAARIV

The Amidah is recited standing in silent devotion:

The first sentence is recited at the Minḥah service only:

(בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָ לֵאלֹהֵינוּ.)

אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהּם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה, יְיָ, מְגַן אֲבֹרָהּם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדָנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְחַוְשִׁיעַ.

On Simḥat Torah and the first day of Pesah add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַטָּל.)

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עַד עַד. מִי כָמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מְלֹךְ מֵמִית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

THE KEDUSHAH FOR SHAḤRIT

To be recited during the morning service when the Reader repeats the Amidah.

נִקְדֵּשׁ אֶת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי
מְרוֹם, בְּכָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

MORNING SERVICE—FESTIVALS

AMIDAH—SHAḤRIT, MINḤAH AND MAARIV

The Amidah is recited standing in silent devotion:

The first sentence is recited at the Minḥah service only:

(When I call upon the Lord, declare the greatness of our God.)

O Lord open Thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God, and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and, because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Thou, O King, art a Helper, a Savior, and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

On Simḥat Torah and the first day Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee, Almighty God, who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

THE KEDUSHAH FOR SHAḤRIT

To be recited during the morning service when the Reader repeats the Amidah.

Let us acclaim Thy holiness throughout the world, even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: "And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory."

אז בקול רעש גדול, אדיר וחזק, משמיעים קול, מתנשאים
לעמית שרפים; לעמיתם ברוך יאמרו—
ברוך כבוד יי ממוקומו.

ממוקומו מלכנו תופיע ותמלך עלינו, כי מחכים אנחנו
לך. מתי תמלך בציון, בקרוב בימינו לעולם ועד תשכון.
תתגדל ותתקדש בתוך ירושלים עירך לדור ודור ולנצח
נצחים. ועינינו תראינה מלכותך, בדבר האמור בשירי ענה
על ידי דוד משיח צדקך:

ימלך יי לעולם, ילהיך ציון לדור ודור; תללויה.
לדור ודור נגיד גדלה, ולנצח נצחים קדשתך נקדיש,
ושבחתך אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך
גדול וקדוש אתה. ברוך אתה, יי, האל הקדוש.

THE KEDUSHAH AT THE MINHAH SERVICE

נקדש את שמך בעולם בשם שמקדישים אותך בשמי מרום,
בכתוב על יד נביאך: וקרא זה אל זה ואמר:
קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו.
לעמיתם ברוך יאמרו—
ברוך כבוד יי ממוקומו.
ובדברי קדשך כתוב לאמר:

ימלך יי לעולם, אלהיך ציון לדור ודור; תללויה.
לדור ודור נגיד גדלה, ולנצח נצחים קדשתך נקדיש,
ושבחתך אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך
גדול וקדוש אתה. ברוך אתה, יי, האל הקדוש.

MORNING SERVICE—FESTIVALS

Whereupon with a great and triumphant voice, a mighty chorus responds: Praised be the Lord throughout the universe.

O our King, arise and establish Thy rule over us, for we wait for Thee. When wilt Thy sovereignty be established in Zion? Speedily, even in our own day, do Thou cause Thy Presence to dwell there forever. May Thy greatness be extolled and Thy holiness be acclaimed in Jerusalem, Thy city, unto all generations, for all eternity.

O may we behold the establishment of Thy kingdom according to the promise in the Psalms of the righteous David, Thine anointed: The Lord will reign forever; your God, O Zion, for all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. Praised be Thou, O Lord, Thou holy God.

THE KEDUSHAH AT THE MINḤAH SERVICE

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is chanted: Praised be the Lord throughout the universe.

And it is written in the words of Thy consecrated servant David: The Lord will reign forever, your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. Praised be Thou, O Lord, Thou holy God.

קדוש, translated as holy, refers to God's transcendence and uniqueness, which makes His essence unknowable. The whole earth nevertheless reveals the effects of His actions, or His glory.

תפלת שחרית ליום טוב

The following paragraph is omitted by the Reader when he repeats the Amidah:

אתה קדוש ושמוך קדוש, וקדושים בכל יום יהללוך סלה.
ברוך אתה, יי, האל הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,
ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו
מלבנו לעבודתך, ושמוך הנדול והקדוש עלינו קראת.

On a Saturday night add the following:

(ותדעינו, יי אלהינו, את משפטי צדקה, ותלמדנו לעשות
חקי רצונך. ותתן-לנו, יי אלהינו, משפטים ישרים ותורות
אמת, חקים ומצות טובים; ותנחילנו זמני ששון ומועדי קדש
וחגי נדבה, ותורישנו קדשת שבת וכבוד מועד וחגיגת הרגל;
ותבדל, יי אלהינו, בין קדש לחל, בין אור לחשך, בין
ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין
קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי
מששת ימי המעשה קדשת; הבדלת וקדשת את עמך ישראל
בקדשתך.)

On the Sabbath add the words in brackets:

ותתן-לנו, יי אלהינו, באהבה [שבתות למנוחה ו]מועדים
לשמחה, חגים וזמנים לששון, את יום [השבת הזה ואת יום]

*On Shemini Atzeret
and Simhat Torah:*

on Sukkot:

on Shavuot:

on Pesah:

חג המצות	חג השבעות	חג הסוכות	השמיני, חג
הזה, זמן	הזה, זמן	הזה, זמן	העצרת הזה,
חרותנו,	מתן תורתנו,	שמחתנו,	זמן שמחתנו,

[באהבה] מקרא קדש, זכר ליציאת מצרים.

MORNING SERVICE—FESTIVALS

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. Praised be Thou, O Lord, Thou holy God.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

On a Saturday night add the following:

(Thou hast taught us, O Lord our God, ordinances of righteousness, and Thou hast guided us to perform the laws which Thy will has decreed. Thou, Lord our God, hast given us equitable judgments, true teachings, and goodly commandments. Thou hast granted us occasions for rejoicing, our holy festivals, when we bring to Thee our freewill offerings. Thou hast blessed us with the holiness of the Sabbath, and the glory of the festive days, the pilgrimage seasons when our ancestors journeyed to worship Thee in the holy city of Jerusalem.

O Lord our God, Thou didst set a distinction between the holy and the mundane, between the light and the dark, between Thy people Israel and the other peoples of the world. Thou didst also distinguish between the Sabbath and the six days of the week, and between the holiness of the Sabbath and that of the festivals. The seventh day Thou didst make the holiest of all the days. And Thou didst also set apart Thy people Israel to endow them with Thine own holiness.)

On the Sabbath add the words in brackets:

In love hast Thou given us [Sabbath days for rest,] occasions for rejoicing, and appointed seasons for gladness, even [this Sabbath day and]

on Pesah:

this feast of Matzot, the season of our freedom

on Shavuot:

this feast of Shavuot, the season of the giving of the Torah

on Sukkot:

this feast of Sukkot, the season of our gladness

On Shemini Atzeret and Simhat Torah:

this Eighth Day of Assembly, the season of our gladness

It is unto us [in love] for a holy convocation, a memorial to our liberation from Egyptian bondage.

תפלת שחרית ליום טוב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַנְיֵעַ וְיַרְאֶה, וְיַרְצֶה
וְיַשְׁמַע, וְיַפְקֹד וְיַזְכֵּר, זְכוּרֵנוּ וּפְקֻדּוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבִידְךָ, וְזִכְרוֹן יְרוּשָׁלַּיִם עִיר קְדֻשָּׁה,
וְזִכְרוֹן כָּל עַמּוּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*on Shemini Atzeret
and Simhat Torah:*

on Sukkot:

on Shavuot:

on Pesah:

חַג הַמִּצּוֹת	חַג הַשִּׁבְעוֹת	חַג הַסִּפּוֹת	חַג הַשְּׁמִינִי, חַג
הַזֶּה.	הַזֶּה.	הַזֶּה.	הַעֲצֶרֶת הַזֶּה.

זְכוּרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדּוֹנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים; וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחֹם עַלְיֵנוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אַל מִלֶּךְ חַנוּן וּרְחוּם אָתָּה.

On the Sabbath add the words in brackets:

וְהַשִּׂיאֵנוּ, יְיָ אֱלֹהֵינוּ, אֶת בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,
לְשִׂמְחָה וּלְשָׁשׂוֹן, בְּאֶשֶׁר רָצִיתָ וְאִמְרָתָ לְבָרְכֵנוּ. אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנְיַחְתָּנוּ] קְדֻשָּׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעִבְדְּךָ בְּאַמֶּת; וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, [בְּאַהֲבָה וּבְרִצּוֹן]
בְּשִׂמְחָה וּבְשָׁשׂוֹן [שָׁבַת ו]מוֹעֲדֵי קְדֻשָּׁה, וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמֶךָ. בָּרוּךְ אָתָּה, יְיָ, מִקְדָּשׁ [הַשָּׁבַת ו]יִשְׂרָאֵל
וְהַזְּמַנִּים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמּוּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתַפְלָתָם בְּאַהֲבָה
תִּקְבַּל בְּרִצּוֹן, וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמּוּךָ.

MORNING SERVICE—FESTIVALS

Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city of Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of

on Pesah:

the feast of Matzot

on Sukkot:

the feast of Sukkot

on Shavuot:

the feast of Shavuot

on Shemini Atzeret and Simḥat Torah:

the Eighth Day of Assembly

Extend to us this day Thy blessings of life and well-being. In Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.

On the Sabbath add the words in brackets:

O Lord our God, do Thou enable us to enjoy the blessing of Thy festivals. May they bring us life and peace, gladness and rejoicing, as Thou hast indeed promised unto us. Our God and God of our fathers, [may our rest be worthy before Thee,] make us holy through Thy commandments and grant us a portion among those who devote themselves to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy help. And do Thou purify our hearts that we may serve Thee in truth. O Lord our God, cause us to possess [in love and favor,] in gladness and rejoicing, Thy holy [Sabbath and] festivals; and may the people of Israel who hallow Thy name rejoice in Thee. Praised be Thou, O Lord, who hallowest [the Sabbath and] Israel and the festivals.

Show Thy favor, O Lord our God, unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love our offerings and our supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

רצה is a prayer for the restoration of the Temple in Jerusalem, and for the acceptance of Israel's "offerings" and supplications (אֲשֵׁי יִשְׂרָאֵל וְתַמְלָחָם). The offerings, according to the commentators, applies to the service of prayer which has become the equivalent of the ancient sacrifices.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָנוּ
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקֵר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָךְ.
בְּרוּךְ אַל תְּהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָנוּ
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נִוְדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקֵר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָךְ.

וְעַל בָּרָךְ יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ, מִלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד.
וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיֶה אֵת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלָךְ נִאֲחָה
לְהוֹדוֹת.

To be recited by the Reader when he repeats the Shahrit Amidah:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּנָה מִפִּי אֶהְרֹן וּבְנָיו,
בְּהַנִּים עִם קְרוֹשֶׁךָ, בְּאֲמוּרָה: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לָךְ שָׁלוֹם.

MORNING SERVICE—FESTIVALS

O may we behold the mercy of Thy return to Zion. Praised be Thou, O Lord, who wilt cause the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

To be recited by the Reader when he repeats the Shahrit Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

תפלת שחרית ליום טוב

To be said during the Shahrit service only:

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אֲבוֹנֵנוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר פְּנִיָּךְ;
כִּי בְּאוֹר פְּנִיָּךְ נִתַּתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וּרְחֻמִּים, וְחַיִּים וְשְׁלֹום. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ. בָּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹום.

To be said during the Minhah and Maariv Services:

שְׁלֹום רַב עַל יִשְׂרָאֵל עַמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מִלֶּךְ אֲדוֹן לְכָל הַשְׁלֹום, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ. בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹום.

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מִרְעָה, וְשִׁפְתֵי מַדְבַּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֹפֶר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשִׁים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלֹום בְּמִרוּמָיו, הוּא יַעֲשֶׂה
שְׁלֹום עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלִּפְנֵיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִפְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדְמוֹנִיּוֹת. וְעֲרֹכָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדְמוֹנִיּוֹת.

MORNING SERVICE—FESTIVALS

To be said during the Shahrît service only:

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

To be said during the Minḥah and Maariv Services:

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. O may we be privileged to worship Thee in Thy restored sanctuary, in splendor and in awe, as in ancient days.

תפלת שחרית ליום טוב

נטילת לולב

When Sukkot falls on a Sabbath the ceremony of Taking of the Lulav is omitted:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על נטילת לולב.

On the first day of Sukkot add also:

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו
והויענו לזמן הזה.

הלל

Recited on Pesah, Shavuot, Sukkot, Hanukkah, and Rosh Hodesh:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו לקרא את ההלל.

Psalms 113

הללויה; הללו, עבדי יי, הללו את שם יי.
יהי שם יי מברך, מעתה ועד עולם.
ממזרח שמש עד מבואו, מהלל שם יי.
רם על כל גוים יי, על השמים כבודו.
מי כיי אלהינו, המנביהי לשבת.
המשפילי לראות בשמים ובארץ.
מקימי מעפר דל, מאשפת ירים אביון.
להושיבי עם נדיבים, עם נדיבי עמו.
מושיבי עקרת הבית, אם הבנים שמחה; הללויה.

The ceremony of *Taking of the Lulav* is based on *Leviticus 23:40* which makes the provision for the *Sukkot* festival. The *Lulav*, held in the right hand, is singled out in the benediction because it is the most prominent of the elements. The waving in all directions may be taken to symbolize the presence of God and His bounty everywhere.

MORNING SERVICE—FESTIVALS

TAKING OF THE LULAV

When Sukkot falls on a Sabbath the ceremony of Taking of the Lulav is omitted:

Praised be Thou, O Lord our God, who hast hallowed us by Thy commandments and hast instructed us concerning the taking of the lulav.

On the first day of Sukkot add also:

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.

H A L L E L

Recited on Pesah, Shavuot, Sukkot, Hanukkah, and Rosh Hodesh:

Praised be Thou, O Lord our God, King of the universe, who hast hallowed us by Thy commandments, and hast instructed us to chant the Hallel.

Psalm 113

O servants of the Lord our God
Revere His holy name;
From rising sun to setting sun
Let all His praise proclaim.

The heavens show His majesty,
The nations know His might;
He sees on earth and farthest space,
In noon-day as in night.

The Lord sustains His needy sons
Who place in Him their trust;
The barren womb He fills with child,
He lifts the poor from dust.

The humble soul our God will raise,
Bring to lofty station;
Let all men sing to God our Lord
Hymns of adoration.

הלל

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מִעַם לֵעָז.
הִיָּתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו.
הֵימָּה רָאָה וַיֵּנָס; הִנֵּדֶן יָסַב לְאַחֹר.
הַהָרִים רָקְדּוּ בְּאֵילָיִם, וְנִבְעוֹת בִּבְנֵי צֹאן.
מַה־לָּךְ הֵימָּה כִּי תָנוּס; הִנֵּדֶן תִּסָּב לְאַחֹר.
הַהָרִים, תִּרְקְדּוּ בְּאֵילָיִם; וְנִבְעוֹת, בִּבְנֵי צֹאן.
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הִתְפַּכִּי הַצּוֹר אֲנִים מָוִים, חֲלָמִישׁ לְמַעַיְנוֹ-מָוִים.

Psalm 115: 1-11.

To be omitted on Rosh Hodesh and the last six days of Pesah:

לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תָּנוּ כְּבוֹד,
עַל חֲסִדְךָ, עַל אֱמֻתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָא אֱלֹהֵיהֶם.
וְאֵלֵהֶינוּ בְּשִׁמְיָם; כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבִּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם וְלֹא יֵרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמָעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יִמְשֹׁן, רַגְלֵיהֶם וְלֹא יִהְלָכוּ;
לֹא יָהֲנוּ בְּגִרְוֹנָם.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם.
יִשְׂרָאֵל, בְּטַח בֵּי; עֲזָרָם וּמִגְנָם הוּא.
בֵּית אֱהֲרֹן, בְּטַחוּ בֵּי; עֲזָרָם וּמִגְנָם הוּא.
יִרְאִי יְיָ, בְּטַחוּ בֵּי; עֲזָרָם וּמִגְנָם הוּא.

HALLEL

Psalm 114

When Israel from Egypt's yoke,
From bondage was set free,
Thou didst, O Lord, then make of us
A nation unto Thee.

The waters of the sea gave way
And turned into dry land,
Jordan changed its flowing course,
Fulfilling Thy command.

Like rams the mountains skipped about,
The earth before Thee swayed,
The rock became a water's fount,
The rock Thy will obeyed.

Psalm 115: 1-11.

To be omitted on Rosh Hodesh and the last six days of Pesah:

Not for our own sake, Lord,
Not for our own sake,
But for the sake of Thy name
Do Thou manifest Thy glory,
Because of Thy mercy and Thy faithfulness.

Why should the nations taunt us, saying,
Where is their God?
Our God reigns in the heavens,
He does whatever He pleases.

Their idols are only silver and gold,
They are the works of man;
They have a mouth but speak not;
They have eyes but see not;
They have ears, but hear not;
They have a nose but there is no breath in them.
They that fashion them, they that put their trust in them,
Will be as they are.

Let Israel trust in the Lord;
He will be their help and their protection.
Let the house of Aaron trust in the Lord;
He will be their help and their protection.
Let all who revere the Lord trust in the Lord;
He will be their help and their protection.

הלל

Psalm 115: 12-18.

יְיָ זַכְּרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אֲהֲרֹן.
יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסַּף יְיָ עַל־יָכֶם, עַל־יָכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיְיָ, עֹשֶׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
לֹא הַמֹּתִים יִהְלְלוּ יְהוָה, וְלֹא כָל יִרְדֵי דוֹמָה.
וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מִעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ.

Psalm 116: 1-11.

To be omitted on Rosh Hodesh and the last six days of Pesah:

אָהַבְתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנִי.
כִּי הָטָה אָזְנוֹ לִי, וּבִיָּמִי אֶקְרָא.
אֶפְפוּנִי חֲבֻלֵי מוֹת, וּמִצָּרִי שְׂאוֹל מִצָּאוּנִי;
צָרָה וַיְגֹן אִמְצָא.
וּבִשֵּׁם יְיָ אֶקְרָא, אָנֹכָה יְיָ, מִקְּטָה נַפְשִׁי.
חֲנוּן יְיָ וְצַדִּיק; וְאַל־תִּינֶנּוּ מִרְחָם.
שֹׁמֵר פְּתָאִים יְיָ, דִּלְתִּי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לִמְנוּחֶיכִי, כִּי יְיָ גָּמַל עָלַיִכִּי.
כִּי חִלָּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינֵי מִן דִּמְעָה,
אֶת רַגְלִי מִדָּחִי.
אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת חַיִּים.
הֵאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחַפְזִי, כָּל הָאָדָם בֹּזֵב.

HALLEL

Psalm 115: 12-18.

The Lord has been mindful of us,

May He bless us; may He bless the house of Israel; may He bless the house of Aaron.

May He bless them that revere the Lord, the great and the lowly alike.

May the Lord multiply blessings upon you and your children;

May you be blessed by the Lord, who made the heaven and the earth.

The heavens are unto the Lord alone, but the earth has He given to the children of men.

The dead cannot praise God, nor any who have gone to the realm of silence.

But as for us, let us praise the Lord from this time forth and forevermore.

Praise the Lord.

Psalm 116: 1-11.

To be omitted on Rosh Hodesh and the last six days of Pesah:

I love the Lord for He hears the cry of my supplication. Because He is attentive to my plea, I will call upon Him as long as I live.

The cords of death encircled me, the straits of the grave seized me; trouble and sorrow were mine. Then I called upon the Lord: I beseech Thee, save my life.

Gracious is the Lord, and righteous; our God is compassionate. The Lord guards the innocent. I was brought low, and He saved me. O let me return to my tranquility, for the Lord has dealt bountifully with me.

Thou hast rescued my life from death, mine eye from weeping, my foot from stumbling. I shall continue to walk before the Lord in the world of the living.

I trusted in the Lord when I cried, I am sorely afflicted. I trusted in Him when in my distress I said: All men are deceitful.

הלל

Psalm 116: 12-19.

מָה אָשִׁיב לַיהוָה, כָּל תַּגְמוּלוֹתַי עָלַי.
כּוֹס יִשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְיָ אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדֵה־נָּא לְכָל עַמּוֹ.
יִקָּר בְּעֵינֵי יְיָ הַמִּנֹּתָה לַחֲסִידָיו.
אֲנִי יְיָ, כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּוַאֲמָתְךָ;
בְּתַחֲתֵת לְמוֹסְרֵי.

לֵךְ אֲזַבֵּחַ זֶבַח תּוֹדָה, וּבִשְׁם יְיָ אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדֵה־נָּא לְכָל עַמּוֹ.
בַּחֲצֹרוֹת בַּיִת יְיָ, בְּתוֹכִי יְרוּשָׁלָּיִם; הִלְלוּיָהּ.

Psalm 117

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם; שִׁבְחֻהוּ, כָּל הָאֲמִיּוֹם.
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ, וַאֲמַת יְיָ לְעוֹלָם; הִלְלוּיָהּ.

Psalm 118: 1-4.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא בֵּית אֲהֲרֹן, כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חֲסִדּוֹ.

Psalm 117 is the briefest of the Psalms and the shortest chapter in the Bible. Some Hebrew manuscripts treat it as part of *Psalm 116*, and some as part of *Psalm 118*. But it contributes a distinct message and there is no reason to doubt its completeness.

HALLEL

Psalm 116: 12-19.

How shall I thank the Lord
For all His bounties toward me?
The cup of thanksgiving will I raise
And I will call on the name of the Lord.
I will fulfill my vows to the Lord
In the presence of all His people.

Grievous in the sight of the Lord
Is the death of His faithful.
O Lord, because I am Thy servant,
The son of Thy servant,
Thou hast loosened my bonds.

I will bring to Thee an offering of thanksgiving.
I will call upon the name of the Lord.
My vows to the Lord will I fulfill,
In the presence of all His people,
In the courts of His sanctuary,
In the midst of Jerusalem.
Praise the Lord.

Psalm 117

Praise the Lord all you nations,
Extol Him all you peoples,
Mighty have been His mercies toward us,
His truth endures to all eternity.
Praise the Lord.

Psalm 118: 1-4.

Praise the Lord for He is good,
His mercies are everlasting.
O let Israel declare,
His mercies are everlasting,
Let the house of Aaron declare
His mercies are everlasting,
Let all the Lord's faithful declare,
His mercies are everlasting.

הלל

Psalm 118: 5-29.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עָנְנִי בַּמֶּרְחָב יְהוָה.
 ייִ לִי, לֹא אִירָא; מַה יַּעֲשֶׂה לִּי אֱלֹהִים.
 ייִ לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בִּשְׁנֹאֵי.
 טוֹב לַחֲסוֹת בַּיהוָה, מִבִּטָּח בְּאָדָם.
 טוֹב לַחֲסוֹת בַּיהוָה, מִבִּטָּח בַּנְּדִיבִים.
 כָּל גּוֹיִם סִבְּבוּנִי, בְּשֵׁם יְהוָה, כִּי אֲמִילֵם.
 סִבְּבוּנִי גַם סִבְּבוּנִי; בְּשֵׁם יְהוָה, כִּי אֲמִילֵם.
 סִבְּבוּנִי כַּדְּבָרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים;
 בְּשֵׁם יְהוָה, כִּי אֲמִילֵם.
 דַּחַח רְחִיתָנִי לְנִפְלֹא, וַיִּי עֲזָרָנִי.
 עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
 קוֹל רְנָה וִישׁוּעָה, בְּאַהֲלֵי צְדִיקִים;
 יָמִין יְהוָה עָשָׂה חֵיל.
 יָמִין יְהוָה רֹמְמָהּ, יָמִין יְהוָה עָשָׂה חֵיל.
 לֹא אָמוּת כִּי אֶחָתָהּ, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
 יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתָּנִי.
 פָּתְחוּ לִי שַׁעְרֵי צֶדֶק; אֲבֹא בָם, אוֹדֶה יְהוָה.
 זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בּוֹ.

Psalm 118 portrays grateful pilgrims on their way to the Temple to thank God for His deliverance. Verses 1-4 are a summons to praise God; verses 5-29 retell the incidents of deliverance, and pronounce them a manifestation of God's providence, with a renewal of the call to praise Him.

HALLEL

Psalm 118: 5-29.

In my distress I cried to the Lord,
He answered me and set me free.
The Lord is with me,
I have no fear.

No man can do me harm,
The Lord is by my side,
And I will see the fall of my enemies.

It is better to trust in the Lord
Than to trust in a mere mortal,
It is better to trust in the Lord
Than to trust in princes.

Many nations surrounded me,
In the name of the Lord I overcame them.
They surrounded me on all sides,
But trusting in the Lord, I overcame them.

Like bees they beset me,
But they collapsed like thorns ablaze,
Trusting in the name of the Lord, I overcame them.

They conspired to make me fall
But the Lord helped me;
The Lord is my strength and song,
He has been my deliverance.

A song of victory rises from the righteous,
The power of the Lord has performed mighty deeds;
The power of the Lord was exalted in triumph,
The power of the Lord has performed mighty deeds.

I shall not die but live,
I shall recount the wonders of the Lord;
The Lord did chastise me,
But He saved me from death.

Open to me the gates of righteousness.
Let me come into the holy courts to praise the Lord.
This is the gate of the Lord,
The righteous alone may enter it.

הלל

Each of the following four verses is read twice:

אוֹדֶה כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אֲבֹן מִאֲסוּ הַבּוֹנִים, הֵיטָה לְרֹאשׁ פֶּנֶה.
מֵאֵת יְיָ הֵיטָה זֹאת; הִיא נִפְלְאָת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׁמָחָה בּוֹ.

Reader and Congregation:

אָנָּה יְיָ, הוֹשִׁיעָה נָּא. אָנָּה יְיָ, הוֹשִׁיעָה נָּא.
אָנָּה יְיָ, תַּצְלִיחָה נָּא. אָנָּה יְיָ, תַּצְלִיחָה נָּא.

Each of the following four verses is read twice:

בְּרוּךְ הָבָא בְּשֵׁם יְיָ; בְּרַכְנוּכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיָּאָר לָנוּ, אֶסְרוּ חַג בַּעֲבָתִים, עַד קִרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֶתָּה וְאוֹדֶה, אֵלֵהִי אֲרוֹמָמֶךָ.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לַעֲוֹלָם חֲסִדּוֹ.
יִהְיֶה לְקוֹיָה, יְיָ אֱלֹהֵינוּ, כָּל מַעֲשִׂיָה; וַחֲסִידֶיהָ, צַדִּיקִים עוֹשֵׂי
רְצוֹנָה, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרַנָּה יוֹדוּ וַיִּבְרְכוּ, וַיִּשְׂבְּחוּ
וַיִּפְאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּבָנוּ.
כִּי לָךְ טוֹב לְחִדּוֹת, וּלְשִׁמְךָ נֶאֱדָה לְזִמְרָה. כִּי מַעֲוֹלָם עַד
עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה, יְיָ, מְלֶכֶךְ מְהֻלָּל בַּתְּשׁבָּחוֹת.

The Talmud provides that at the conclusion of *Hallel* there is to be offered a benediction. According to Rabbi Judah, the passage יהללך is used as the conclusion. The repetition of verses in the *Hallel* is mentioned in the Talmud as an optional practice, depending on the traditions of local communities (*Pesahim* 118a, 119b).

HALLEL

Each of the following four verses is read twice:

I will praise Thee
For Thou hast answered me,
Thou hast been my deliverance.
A stone the builders spurned
Has become the chief cornerstone.
This is the Lord's work,
It is wonderful in our eyes.
The Lord has made this day of triumph,
Let us be glad and rejoice on it.

Reader and Congregation:

O Lord, we implore Thee, deliver us.
O Lord, we implore Thee, deliver us.
O Lord, we implore Thee, prosper us.
O Lord, we implore Thee, prosper us.

Each of the following four verses is read twice:

All praises to him
Who comes in the name of the Lord,
We bless you out of the Lord's House.
All mighty is the Lord,
He caused the light of His bounty to shine on us.
Let us join in a procession with palm branches
About the corners of the altar.
Thou art my God, and I will praise Thee,
My Lord art Thou, and I will exalt Thee.
O praise the Lord, for He is good,
His mercies are everlasting.

Let all creation join in praise unto Thee, O Lord our God. The pious and the upright who perform Thy will, and the entire people of Israel, shall extol and give homage to Thy name in words of adoration. It is fitting that we offer Thee praise and sing to the glory of Thy name. For Thou art God throughout all eternity. Praised be Thou, O Lord, Thou King, who art ever revered in man's praises.

תפלת שחרית לשבת ויום טוב

On Hanukkah during week-days the Reader continues with the Kaddish found on page 70. On the Sabbath, the Festivals, and Rosh Hodesh the Reader continues with the Kaddish as follows:

וַיִּתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִידָא הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, וְשִׁבְחָתָא וְנַחֲמָתָא, וְאָמִירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אַבוּהוֹן
דִּי בְשָׁמַיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

MORNING SERVICE FOR SABBATH AND FESTIVALS

On Hanukkah during week-days the Reader continues with the Kaddish found on page 70. On the Sabbath, the Festivals, and Rosh Hodesh the Reader continues with the Kaddish as follows:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted graciously by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

קריאת התורה

אין כְּמוֹהָ בְּאֱלֹהִים, אֲדֹנֵי, וְאִין כְּמַעֲשֵׂיהָ. מִלְכוּתָהּ מִלְכוּת
כָּל עֲלָמִים, וּמִמְשָׁלָתָהּ בְּכָל דָּר וָדָר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ
יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.
אֵב הַרְחָמִים, הַיְטִיבָהּ בְּרִצּוֹנָהּ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלָּיִם. כִּי כֵה לְבַד בְּטַחָנוּ, מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן
עוֹלָמִים.

The Ark is opened:

וַיְהִי בְּנִסְעֵהָ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֲיִכָיֶה,
וַיִּנָּסוּ מִשְׁנֵאֵיָהּ מִפְּנֵיהָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ
מִירוּשָׁלָּיִם. בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

During a Festival occurring on a weekday and on Hashana Rabba add:

(יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֲרָךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת; נָצַר
חֶסֶד לְאַלְפִים, נִשָּׂא עֹז וְנִפְשָׁע וְחַטָּאָה, וְנָקָה.

רְבוּנוּ שֶׁל עוֹלָם, מֵלֵא מִשְׁאֵלוֹת לְבִי לְטוֹבָה, וְהַפֵּךְ רִצּוֹנִי
וְתֵן שְׂאֵלָתִי, לִי עֲבֹדָה בֶּן אֲמִתָּה, וְזִכְנִי (וְאֵת אִשְׁתִּי וּבְנֵי וּבָנוֹתִי)
לְעִשׂוֹת רִצּוֹנָהּ בְּלִבָּב שְׁלָם. וּמִלְטָנוּ מִיָּצָר הָרָע, וְתֵן חֲלָקֵנוּ
בְּתוֹרָתָהּ, וְזִכְנֵנוּ שֶׁתִּשְׁרֶה שְׂכִינָתָהּ עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ
חֶכְמָה וּבִינָה, רוּחַ עֲצָה וּבִינָה, רוּחַ דַּעַת וִיִּרְאָת יְיָ. וְכֵן יְהִי
רִצּוֹן מִלְּפָנֶיהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתּוֹכְנֵנוּ לְעִשׂוֹת

The Hebrew text of the thirteen attributes of God's providence conclude with the word וְנָקָה, which means "and giving pardon." In the Bible, *Exodus* 34:7, the concluding phrase is וְנָקָה לֹא יִנָּקָה which means "and not giving pardon." The Talmudic interpretation is that He gives pardon to the penitent but not to the impenitent (*Yoma* 87a).

MORNING SERVICE FOR SABBATH AND FESTIVALS

TORAH SERVICE

There is none like unto Thee, O Lord, among the mighty; and no works are like Thine.

Thy kingdom is an everlasting kingdom, and Thy dominion endures throughout all generations.

The Lord is King; the Lord was King; the Lord will be King forever and ever.

The Lord will give strength unto His people; He will bless His people with peace.

Father of mercies, deal kindly with Zion. Do Thou rebuild and sustain the walls of Jerusalem.

In Thee alone do we put our trust, exalted God and King, Ruler of the universe.

The Ark is opened:

And when the Ark moved forward, Moses would exclaim: Arise, O Lord, and let them who are the enemies of Thy word be scattered. Let them who oppose Thee run in defeat from Thy Presence.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

During a Festival occurring on a weekday and on Hashana Rabba add:

(The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for a thousand generations, forgiving iniquity, transgression and sin, and giving pardon to the penitent.

Lord of the universe, fulfill the wishes of my heart for good, and do Thou enable me to serve Thee with a full heart. Make me strong to resist every temptation to evil. Inspire me with the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of reverence before Thee. O Lord, guide my footsteps

מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ וְלִלְכֶת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וְקִדְשָׁנוּ
בְּמִצְוֹתֶיךָ, בְּדֵי שְׁנוּזָה לְחַיִּים טוֹבִים וְאַרְבִּים וְלַחַיִּי הָעוֹלָם
הַבָּא; וְתַשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמַשְׁעוֹת רָעוֹת הַמַּתְרַנְּשׁוֹת
לָבֹא לָעוֹלָם. וְהַבּוֹטָח בִּי חֲסֵד יִסּוּבְּכֵנוּ. אָמֵן.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.
וְאֲנִי תַפְלִיתִי לָךְ, יְיָ, עַת רָצוֹן; אֱלֹהִים, בָּרַב־חֲסִדָּה, עֲנֵנִי
בְּאַמֶּת יִשְׁעֶךָ.

בְּרִיד שְׁמָה דְּמָרָא עֲלֵמָא, בְּרִיד בְּתַרְדּוּ וְאַתְרָד. יְהֵא
רְעוּתָד עִם עַמָּד יִשְׂרָאֵל לְעֵלָם, וּפְרָקוּ יְמִינָהּ אַחְזִי לְעַמָּד
בְּבֵית מִקְדָּשְׁךָ; וְיִלְאֻמְטוּיָא לָנָא מְטוּב נְהוּרָד, וְלִקְבֵּל צִלּוּתָנָא
בְּרַחֲמֵינוּ. יְהֵא רַעְנָא קְדָמָךְ, דְּתוֹרִיד לָן חִיִּין בְּטִיבוּתָא;
וְלִיְהֵא אָנָא פְּקִידָא בְּגוּ צִדִּיקָנָא, לְמַרְחָם עָלֵי וְלִמְנַטֵּר יְתִי
וְיֵת בָּל דִּי לִי וְדִי לְעַמָּד יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכָלָא וּמַפְרִינֵס
לְכָלָא; אַנְתָּ הוּא שְׁלִיט עַל כָּלָא; אַנְתָּ הוּא דְּשְׁלִיט עַל
מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא. אָנָא עֲבָדָא דְּקִדְשָׁא בְּרִיד
הוּא, דְּסִגְרָנָא קִמָּה וּמִקְמָא דִּיקָר אֹרִיתָהּ בְּכָל עֵדֶן וְעֵדֶן.
לָא עַל אָנָשׁ רַחֲצָנָא, וְלָא עַל בֶּר אֱלֹהִין סְמִכָנָא, אֱלָא
בְּאַלְהָא דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאֹרִיתָהּ קְשׁוּט,
וְנִבְיָאוּהִי קְשׁוּט, וּמִסְגָּא לְמַעַבְד טַבָּון וְקְשׁוּט. בֵּה אָנָא רַחֲמִין,
וְלְשִׁמָּה קִדִּישָׁא יְקִירָא אָנָא אָמֵר תְּשַׁבְּחוּ. יְהֵא רַעְנָא קְדָמָךְ,
דְּתַפְתַּח לְבָאֵי בְּאֹרִיתָא, Reader וְתַשְׁלֵם מִשְׁאֲלֵינוּ דְּלְבָאֵי,
וְלְבָא דְּכָל עַמָּד יִשְׂרָאֵל, לְטָב וְלַחֲיִין וְלְשָׁלָם.

MORNING SERVICE FOR SABBATH AND FESTIVALS

that I may perform noble deeds and walk with integrity in Thy sight. Hallow my life through Thy commandments that I may attain a good life, a life that pursues what is eternal, a life that is fearless against the storms that rage in the world. For he that trusts in the Lord is shielded by His protecting mercy. Amen.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

O do Thou attune my heart unto Thee in this hour of my meditation.

Thou God, in Thine abounding mercy, answer me with Thine unfailing help.)

Praised be Thou, O Sovereign of the universe, and praised be the law by which Thou dost govern all Thy creation. May Thy love ever abide with us, and do Thou reveal to us in Thy holy sanctuary, Thy redeeming power and Thy truth. O do Thou in mercy heed us when we call, and grant us and all our dear ones a good life, among all the righteous who know Thy peace.

Thou nourishest and sustainest all creatures. They are all under Thy sovereignty. Thou rulest over kings, for all dominion is Thine. We are the faithful servants of the Holy One, praised be He, before whom and before whose glorious Torah we bow at all times.

We place our trust not in any mortal man, or in any angelic being, but in Thee, O God of Heaven. Thou art the God of truth; Thy Torah is truth; Thy prophets are prophets of truth; and Thou dost abound in deeds of goodness and truth. In Thee do we put our trust and to Thee do we chant our praises.

May it be Thy will, O Lord, to open our hearts to Thy Torah, and to fulfill the worthy desires of our hearts and the hearts of all Thy people Israel, for good, for life, and for peace. Amen.

ברוך שמה is a quotation from the *Zohar*, section *Vayakhel*. It was introduced into the synagogue service under the inspiration of the great master of the Cabbalah, Rabbi Isaac Luria (1534-1572), known as *Haari* (generally abbreviated to *Ari* "lion").

תפלת שחרית לשבת ויום טוב

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.
גָּדְלוֹ לֵי אֱתִי, וְגִדְמוֹמָה שְׁמוֹ יִתְדוֹ.

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַחֲדוּד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ; לֵךְ, יְיָ, הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲרַקְדָּשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית
אֵיתָנִים, וַיַּצִּיל נַפְשֹׁתֵינוּ מִן הַשְׁעוֹת הָרְעוֹת, וַיַּגְדֵּל בְּיָצָר הָרַע
מִן הַנְּשׂוּאִים, וַיַּחֲזֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וּרְחָמִים.

Torah Reader:

וַיַּעֲזֹר וַיִּגְנוּ וַיִּוָּשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַפֶּלֶא הָבוּ
גָדְלֵי לְאֱלֹהֵינוּ, וְתִגְנוּ כְבוֹד לַתּוֹרָה. כֹּהֵן, קָרֵב; יַעֲמֹד (פִּלְטוֹנִי
בֶן פִּלְטוֹנִי) הַכֹּהֵן. בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.
וְאַתֶּם הַדְּבָקִים בְּיִי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

The person called to the Torah:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

MORNING SERVICE FOR SABBATH AND FESTIVALS

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Our God is One; our Lord is exalted; holy is His name.

O magnify the Lord with me, and together let us exalt His name.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all.

Exalt the Lord our God, and bow down before His throne, for He is holy. Exalt the Lord our God and worship Him at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us and may He be mindful of the covenant with our ancestors. May He deliver us in evil times and may He fortify us against the evil inclination residing in our hearts. May He grant us an enduring deliverance and answer our yearnings for His merciful help.

The Torah Reader:

May the Lord help and protect those who trust in Him, and we shall acclaim Him with an Amen. Let us all exalt our God and render homage to the Torah.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

And you, in adhering to the Lord your God, have been sustained in life even unto this day.

The person called to the Torah:

Praise the Lord to whom all praise is due.

Congregation:

Praised be the Lord to whom all praise is due forever and ever.

He repeats the response and continues:

Praised be Thou, O Lord our God, King of the universe, who hast selected us from among all peoples and entrusted unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

תפלת שחרית לשבת ויום טוב

After the reading of the portion, he concludes:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָה
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

SPECIAL PRAYERS RECITED BEFORE THE TORAH

On behalf of the person called to the Torah:

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרֶךְ
אֶת..... שְׁעָלָה לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה (on festivals)
וּלְכָבוֹד הָרִנָּה). הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וַיַּצִּילֵהוּ
מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה, וַיִּשְׁלַח בְּרָכָה
וְהַצִּלָּה בְּכָל מַעֲשֵׂה יָדָיו (וַיִּזְכֶּה לַעֲלוֹת לְרִנָּה (on festivals)
עִם כָּל יִשְׂרָאֵל אַחֲיוֹ; וְנֹאמַר אָמֵן.

For a daughter:

The prayer for naming a son is omitted here because a son is named when the rite of circumcision is performed.

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרֶךְ
אֶת..... וְאֶת..... אֶשְׁתּוֹ הַיּוֹלֶדֶת..... וְאֶת בָּתָם, הַנוֹלָדָה
לָהֶם, בְּמִזְלָ טוֹב, וַיְקַרָּא שְׁמָהּ בְּיִשְׂרָאֵל..... וַיִּזְכֵּנוּ לְהַנְדִּילָהּ
לְתוֹרָה לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים; וְנֹאמַר אָמֵן.

On behalf of a sick man:

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, מֹשֶׁה
וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יִרְפָּא אֶת הַחוֹלֶה..... הַקְדוֹשׁ
בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ,
לְהַחֲזִיקוֹ וּלְהַחֲיוֹתוֹ, וַיִּשְׁלַח לוֹ מִתְּהֵרָה רְפוּאָה שְׁלֵמָה,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

MORNING SERVICE FOR SABBATH AND FESTIVALS

After the reading of the portion, he concludes:

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

SPECIAL PRAYERS RECITED BEFORE THE TORAH

On behalf of the person called to the Torah:

May He, who blessed our fathers Abraham, Isaac and Jacob confer blessings on who has come to honor God and His Torah. (*On a festival add: and this day of our festival.*) May the Holy One, praised be He, watch over him, deliver him from every mishap, from affliction and illness; may He prosper him in all his undertakings; (*On festival add: may he be privileged to celebrate this festive day in the holy city of Jerusalem, together with all his brethren of the household of Israel.*) Amen.

For a daughter:

The prayer for naming a son is omitted here because a son is named when the rite of circumcision is performed.

May He, who blessed our fathers, Abraham, Isaac and Jacob, confer His blessings on and his wife, and their new-born daughter. Her name shall be known in Israel as May her parents be privileged to raise her to the study of the Torah, to the sacred state of matrimony, and to the performance of virtuous deeds. Amen.

On behalf of the sick:

May He, who blessed Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless with a speedy and complete healing, a healing of body and a healing of mind. Amen.

תפלת שחרית לשבת ויום טוב

On behalf of a sick woman:

מי שברך אבותינו, אברהם יצחק ויעקב, משה ואהרן, דוד ושלמה, הוא ירפא את החולה.... הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאותה, להחזיקה ולהחיותה, וישלח לה מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

On being delivered from peril:

ברוך אתה, יי אלהינו, מלך העולם, הנומל לחיבים טובות, שנמלני כל טוב.

The congregation responds:

מי שנמלך כל טוב, הוא ימלך כל טוב סלה.

By the parent of a Bar Mitzvah:

ברוך שפטני מענשו של זה.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה; וימליך מלכותה בחיבון וביומיו, ובחיי דכל בית ישראל בעלמא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, תשבחתא ונחמא, דאמירן בעלמא, ואמרו אמן.

MORNING SERVICE FOR SABBATH AND FESTIVALS

On being delivered from peril:

Praised be Thou, O Lord our God, King of the universe, who dost shower Thy blessings upon man, even beyond his merits. Thou hast been gracious unto me and hast delivered me from peril. I shall ever praise Thy name, and strive to be worthy of Thy continuing love.

The congregation responds:

May He who showered His blessings upon you, ever be with you and bless you.

By the parent of a Bar Mitzvah:

Praised be Thou, O Lord, who hast privileged me to witness the Bar Mitzvah of my son and his admission to the state of Jewish responsibility.

Reader:

Glorified and hallowed be His great name throughout the world which He created according to His will

May His kingdom of peace be established speedily, in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The Mishnah in *Abot* 5:24 states: "thirteen years of age, for the performance of the commandments". This is the basis for the *Bar Mitzvah* rite at the age of thirteen. The boy of thirteen may be called to the Torah; he begins to put on *Tephillin* at prayer; and he counts as one of the ten men to create a *minyan*. He also is held accountable for his misdeeds, while until the age of thirteen, the father is accountable for his actions. Nevertheless, he does not attain his full majority until the age of twenty, when he can execute a contract and appear as a witness in a court of law.

תפלת שחרית לשבת ויום טוב

When the Torah is raised the congregation joins in reciting:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנִי יִשְׂרָאֵל, עַל פִּי יְיָ
בְיַד מֹשֶׁה.

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בַּנְּבִיאִים
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בַּתּוֹרָה; וּבַמֹּשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ; וּבַנְּבִיאֵי הָאַמֶּת
וְצִדִּיק.

After the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר
וּמְקַיֵּם, שְׂכָל דְּבָרָיו אֱמֶת וְצִדִּיק.

נְאֻמָּן אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, וְנֹאמָנִים דְּבָרֶיךָ, וְדָבַר אֶחָד
מִדְּבָרֶיךָ אַחֲרֵי לֹא יָשׁוּב רִיקָם, כִּי אֵל מְלֶכֶד נְאֻמָּן וְרַחֲמָן
אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלֹבֶת נֶפֶשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ, יְיָ אֱלֹהֵינוּ, בְּאַלְיָהּוּ הַנְּבִיאַ עַבְדְּךָ, וּבַמְלָכוּת בֵּית
דָּוִד מְשִׁיחָךָ. בְּמַהֲרָה יָבֹא, וַיְגַל לַבָּנוּ; עַל כִּסְאוֹ לֹא יָשֵׁב זָר,
וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בָשָׁם קִדְשְׁךָ נִשְׁבַּעְתָּ
לֹא, שֶׁלֹּא יִכָּבֵד גֵּרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, מְגֻן דָּוִד.

The use of a selection from the writings of the prophets to supplement the reading from the *Pentateuch* goes back to Talmudic times. The Abudraham suggests that the reading of the *Haftarah* was introduced during the persecutions of Antiochus when it was dangerous to read from the regular Torah scroll. The reader of the *Haftarah* is also called for the reading of a small selection from the *Pentateuch*, but this selection is not part of the seven portions required on the Sabbath.

MORNING SERVICE FOR SABBATH AND FESTIVALS

When the Torah is raised the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

Before the reading of the Haftorah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

After the reading of the Haftorah:

Praised be Thou, O Lord our God, King of the universe. Thou art the Creator of all existence. Thou governest the generations with justice. Thou keepest faith with Thy creatures, fulfilling Thy every promise unto them. All Thy words proclaim truth and righteousness.

Thou art faithful, O Lord our God, and Thou keepest Thy promises. Yea, not one of Thy promises will remain unfulfilled, for Thou art an unfailing and merciful God. Praised be Thou, O Lord, Thou God who art faithful in all Thy promises.

Be compassionate toward Zion, for it is the fountain of our life, and do Thou grant deliverance speedily, yea, in our own time, to the Holy City that has long been grieved in spirit. Praised be Thou, O Lord, who renewest the joy of Zion at the return of her children.

O Lord our God, quicken us by the redemption for which we have ever yearned as we waited for the prophet Elijah, Thy faithful emissary, and for the Messiah of the household of David. O may the Messianic redemption speedily dawn for the world, and quicken all hearts with the joy of it. Let not the tyrants continue their reign of oppression, but let the Messiah's sway of justice and peace be established throughout the world forever. Praised be Thou, O Lord, Shield of David.

תפלת שחרית לשבת ויום טוב

The following two paragraphs are for the Sabbath only:

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת
הַזֶּה, שְׁנַתְּךָ לָנוּ, יְיָ אֱלֹהֵינוּ, לְקַדְּשָׁה וּלְמְנוּחָהּ, לְכָבוֹד
וּלְתַפְאֳרָתָהּ.

עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתְךָ;
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד, לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה, יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

On the Festivals:

When the Festival occurs on the Sabbath add the words in brackets.

(עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם

*on Shemini Atzeret and
Simhat Torah:*

on Sukkot:

on Shavuot:

on Pesah:

חַג הַמִּצּוֹת חַג הַשְּׂבָעוֹת חַג הַסֻּכּוֹת הַשְּׁמִינִי חַג הָעֲצֵרֶת
הַזֶּה, שְׁנַתְּךָ לָנוּ, יְיָ אֱלֹהֵינוּ, [לְקַדְּשָׁה וּלְמְנוּחָהּ], לְשִׁשּׁוֹן
וּלְשִׂמְחָהּ, לְכָבוֹד וּלְתַפְאֳרָתָהּ.

עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתְךָ;
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד, לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה, יְיָ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל [וְהַיּוֹמִים].

A PRAYER FOR SCHOLARS

The following three paragraphs are to be recited on the Sabbath only:

יְקוֹם פְּרָקוֹן מִן שְׂמִיָּא, תָּנָא וַחֲסִידָא וְרַחֲמִי, וַחֲזִי אַרְיֵי
וּמְזוּגֵי רִיחִי וְסִיעָתָא דְשְׂמִיָּא, וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלִיָּא,
זֶרְעָא תָּנָא וּבְקִיָּמָא, זֶרְעָא דִּי לָא יִפְסֹק וְדִי לָא יִבְטֹל מִפְתָּנִי
אוּרִיתָא, לְמַרְגְּנוֹ וּרְבִנּוֹ, חֲבוּרְתָּא קְדִישָׁתָא דִּי בְּאַרְעָא
דִּישְׂרָאֵל וְדִי בְּבִבְלָא; לְרִישֵׁי כְּלֵי וּלְרִישֵׁי גִלְתָּא, וּלְרִישֵׁי

MORNING SERVICE FOR SABBATH AND FESTIVALS

The following two paragraphs are for the Sabbath only:

O Lord our God, we thank Thee for the precious gift of the Torah, for the hours of worship when we draw close to Thee, for the words spoken by the prophets, for the hallowed peace of the Sabbath, which ennobles and beautifies our lives.

We thank Thee, O Lord our God, for all Thy manifold blessings. O may every living creature glorify Thy name forever and ever. Praised be Thou, O Lord, who hallowest the Sabbath.

On the Festivals:

When the Festival occurs on the Sabbath add the words in brackets.

(O Lord our God, we thank Thee for the precious gift of the Torah, for the hours of worship when we draw close to Thee, for the words spoken by the prophets, for [the hallowed peace of the Sabbath and for]

on Pesah:

this feast of Matzot

on Shavuot:

this feast of Shavuot

on Sukkot:

this feast of Sukkot

on Shemini Atzeret and Simhat Torah:

this Eighth Day of Assembly

which Thou didst give us to bring us joy and gladness, glory and delight.

We thank Thee, O Lord our God, for all Thy manifold blessings. O may every living creature glorify Thy name forever and ever. Praised be Thou, O Lord, who hallowest [the Sabbath, and] Israel, and the festive seasons.)

A PRAYER FOR SCHOLARS

The following three paragraphs are to be recited on the Sabbath only:

May divine blessings rest upon the sacred fellowship of scholars, the heads of academies and all who labor in the study of the Torah, whether in the land of Israel, or anywhere else in the world. Be gracious unto them, O Lord, and unto all their disciples who will

תפלת שחרית לשבת ויום טוב

מְחִיבָתָא וּלְדִינֵי דִי בָבָא; לְכָל תַּלְמִידֵיהוֹן וּלְכָל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וּלְכָל מִן דְּעֶסְקִין בְּאוֹרֵיתָא. מַלְכָּא דְּעֶלְמָא
יְבָרַךְ יְתָהוֹן, יִפִּישׁ חַיֵּיהוֹן וְיַסְגֵּא יוֹמֵיהוֹן וְיִתֵּן אֲרָכָה לְשָׁנֵיהוֹן,
וְיַתְפָּרְקוֹן וְיִשְׁתַּיְזְבוּן מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרָן
דִּי בְשִׁמְיָא יְהֵא בְּסַעֲדָהוֹן כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

A PRAYER FOR THE CONGREGATION

When praying without a Minyan the following two paragraphs are omitted:

יְקוּם פְּרָקוֹן מִן שְׁמִיָּא, חֲנָא וְחֶסְדָּא וְרַחֲמֵי, וְחַיֵּי אֲרִיכֵי
וּמְזוּנֵי רֵיחֵי וְסִינְעָתָא דְּשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מַעֲלִיא,
זֶרְעָא חַיָּא וְקִימָא, זֶרְעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְּתוּגְמֵי
אוֹרֵיתָא, לְכָל קְהָלָא קוֹדִישָׁא הָדוּן, רַבְרַבִּיא עִם זַעֲרִיא,
טַפְּלָא וְנַשִּׂיא. מַלְכָּא דְּעֶלְמָא יְבָרַךְ יְתָכוֹן, יִפִּישׁ חַיֵּיכוֹן וְיַסְגֵּא
יוֹמֵיכוֹן וְיִתֵּן אֲרָכָה לְשָׁנֵיכוֹן, וְיַתְפָּרְקוֹן וְיִשְׁתַּיְזְבוּן מִן כָּל
עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרָן דִּי בְשִׁמְיָא יְהֵא בְּסַעֲדָכוֹן
כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרַךְ אֶת
כָּל הַקָּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל קְהָלוֹת הַקְּדוֹשׁ, הֵם וְנַשִּׂיָּהֶם
וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִינִיחִים בְּתֵי כְּנִסְיוֹת
לְתַפְּלָה, וּמִי שְׂבָאִים בְּתוֹכָם לְהַתְפַּלֵּל, וּמִי שְׁנוֹתְנִים גֵּר
לְמֹאזֵר, וְיִין לְקִדּוּשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וּצְדָקָה לְעִנְיִים
Reader וְכָל מִי שְׁעוֹסְקִים בְּצָרְכֵי צְבוּר בְּאַמּוֹנָה. הַקְּדוֹשׁ בְּרוּךְ
הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל מַחֲלָה, וְיִרְפָּא לְכָל גּוּפָם,
וְיִסְלַח לְכָל עֲוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה
יְרֵיהֶם, עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

MORNING SERVICE FOR SABBATH AND FESTIVALS

come after them. Bestow upon them Thy mercy and give them long life, health of body and of mind, ample sustenance, and the joy of seeing their children devoting themselves to the study of the Torah. Guard them, O Lord, from every trouble and mishap, and be Thou ever with them in all their undertakings. Amen.

A PRAYER FOR THE CONGREGATION

When praying without a Minyan the following two paragraphs are omitted:

May divine blessings rest upon this holy congregation and all their dear ones. Be gracious unto them, O Lord, and in Thy mercy grant them long life, health of body and health of mind, ample sustenance, and the joy of seeing their children devoting themselves to the study of the Torah. Guard them, O Lord, from every trouble and mishap, and be Thou ever with them in all their undertakings. Amen.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

May He who conferred blessings upon Abraham, Isaac, and Jacob also bestow His blessings on this congregation, and all other congregations that are devoted to the faith of Israel. O Lord, bless those who establish and maintain synagogues and those who come into them to worship Thee. Be with all who perform deeds of charity and lovingkindness and who serve their community and all good causes in faithfulness and in truth. May the Holy One, praised be He, bless them for all their labors. May He remove from them every affliction, heal all their hurts, and forgive all their failings. And may He prosper them in all their undertakings. Amen.

יקום מורקן invokes God's blessings on behalf of those who lead the Jewish community. It speaks specifically of the Babylonian Jewish community, but we may regard Babylonia as symbolizing any community outside the Holy Land. It was composed in Aramaic because this was the common language of Babylonian Jewry and the liturgist sought to reach even those of the people who did not understand Hebrew. The use of other languages than Hebrew in prayer is explicitly permitted in the Talmud. The second **יקום מורקן** is modeled after the first and it invokes divine blessings on the entire congregation. These prayers are omitted in the *Sephardic* and various other rites.

תפלת שחרית לשבת ויום טוב

ברכת החודש

On the Sabbath preceding a new Hebrew month:

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתחדש
עלינו את החודש הזה לטובה ולברכה; ותתן-לנו חיים
ארבים, חיים של שלום, חיים של טובה, חיים של ברכה,
חיים של פרנסה, חיים של חלוצי עצמות, חיים שיש בהם
יראת שמים ויראת חטא, חיים שאין בהם בושה ובלמה,
חיים של עשר וכבוד, חיים שתהי בנו אהבת תורה ויראת
שמים, חיים שימלאו משאלות לבנו לטובה, אמן סלה.

מי שעשה נסים לאבותינו ונאל אותם מעבדות לחרות,
הוא ינאל אותנו בקרוב, ויקבץ נדחינו מארבע כנפות הארץ,
חברים כל ישראל, ונאמר אמן.

ראש חודש... יהיה ביום...

הבא עלינו ועל כל ישראל לטובה.

יחדשנו הקדוש ברוך הוא עלינו ועל כל עמו, בית
ישראל, לחיים ולשלום, לששון ולשמחה, לישועה ולנחמה,
ונאמר אמן.

חדשים

תשרי	שבט	סיון
חשוון	אדר	תמוז
כסלו	ניסן	אב
טבת	אייר	אלול

MORNING SERVICE FOR SABBATH AND FESTIVALS

A PRAYER FOR A NEW MONTH

On the Sabbath preceding a new Hebrew month:

May it be Thy will, O Lord our God and God of our fathers, to renew unto us the coming month for good and for blessing. Do Thou give unto us life and peace, sustenance and health. Inspire us with wisdom to revere Thy holy name and give us the courage to shun evil in thought and word and deed. Help us to live with honor and with a love for Thy Torah, and may no shame or disgrace ever darken our days. O Lord do Thou fulfill unto us the noble desires of our hearts. Amen.

May He, who wrought wondrous deeds for our ancestors, and delivered them from slavery to freedom, bring a speedy redemption unto us from all the ills which oppress our lives. May He gather the homeless of our people and plant them again firmly in their own land.

O may friendship link the people of Israel into an enduring fellowship. Amen.

The month of will begin on

May it bring blessings to the entire household of Israel. May the Holy One, praised be He, bless us in the new month with life, with peace, with joy, with deliverance, and with consolation. Amen.

THE HEBREW MONTHS

Tishre	Shevat	Sivan
Heshvan	Adar	Tammuz
Kislev	Nisan	Av
Tevet	Iyar	Elul

תפלת שחרית לשבת ויום טוב

A PRAYER IN MEMORY OF THE MARTYRS

אב הַרְחָמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמֶיךָ הַעֲצוּמִים, הוּא
יִפְקֹד בְּרַחֲמִים הַחֲסִידִים וְהַיִּשָּׁרִים וְהַתְּמִימִים, קַהֲלוֹת הַקִּדְשׁ
שֶׁמָסְרוּ נַפְשָׁם עַל קִדְשַׁת הַשֵּׁם, הַנִּיאָהֳבִים וְהַנְעִימִים בְּתַיִיהֶם,
וּבְמוֹתָם לֹא נִפְקְדוּ. מְנַשְּׂרִים קָלוּ, וּמַאֲרִיזוֹת נִבְּרוּ, לַעֲשׂוֹת
רְצוֹן קוֹנֵם וְחַפֵּץ צוּרֵם. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׂאֵר
צְדִיקֵי עוֹלָם, וְיִנָּקֵם נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים, בְּכַתוּב בְּתוֹרַת
מֹשֶׁה אִישׁ הָאֱלֹהִים: הִרְנִינוּ גוֹיִם, עַמּוֹ, כִּי דָם עֲבָדֶיךָ יִקּוּם,
וְנִקָּם יָשִׁיב לְצָרֶיךָ, וּבִכְפָּר אֲדַמְתּוּ עַמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ
הַנִּבְיָאִים כְּתוּב לֵאמֹר: וְנִקִּיתִי דָמָם, לֹא נִקִּיתִי, וְיִשְׁכֹּן בְּצִיּוֹן.
וּבְכַתְבִּי הַקִּדְשׁ נֵאמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיזָה אֱלֹהֵיהֶם, יִנְדַּע
בְּגוֹיִם לַעֲיִנֵּנוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים. Reader וְאֹמַר: כִּי
דִרְשׁ דָּמִים אוֹתָם זָכַר, לֹא שָׁכַח צַעֲקַת עַנּוּיָם. וְאֹמַר: יְדִין
בְּגוֹיִם, מָלֵא גְבוּרָה, מְחַץ רֹאשׁ עַל אֶרֶץ רַבָּה, מְנַחֵל בְּדִרְגָּה
יִשְׁתָּה, עַל בֵּן יָרִים רֹאשׁ.

A PRAYER FOR WORLD PEACE

אֲבִינוּ שֶׁבְשָׁמַיִם, אֲבוֹתֵינוּ בִּימֵי קֶדֶם הָיוּ מְקַרִּיבִים לְפָנֶיךָ
בְּחַג הַסִּבּוֹת שְׁבַעִים קָרָבָנוֹת לְשָׁלוֹם עַמֵּי הָעוֹלָם וְשִׁלּוֹתָם,
וְנִאֲנַחְנוּ יִשְׂרָאֵל עִם קְדוֹשֶׁיךָ מְתַפְּלִלִים אֵלֶיךָ: רַחֵם נָא עַל
עוֹלָמְךָ, עַל הָאֲרָצוֹת וְעַל הָעַמִּים וּמִנֵּעַ מֵהֶם מִלְחָמָה לְשִׁחַת
תִּבְלַת אֲרֶצְךָ. אֲנֵנוּ מְלַדֵּי הַשָּׁלוֹם. תֵּן מְהֵרָה בְּלֵב הָעַמִּים כָּלָם
רוּחַ שָׁלוֹם וְאַחֲרָה לְכָרוֹת פֶּה אֶחָד בְּרִית שָׁלוֹם לְעוֹלָם וָעֶד.
כִּיעוֹדְךָ מִפִּי נִבְיָאֵי קִדְשְׁךָ בְּחִזּוֹן אַחֲרִית הַיָּמִים. אָמֵן.

MORNING SERVICE FOR SABBATH AND FESTIVALS

A PRAYER IN MEMORY OF THE MARTYRS

May our merciful Father whose Presence fills the universe, remember in His great mercy, the faithful, the upright and innocent lives of the holy communities of Israel, who died in sacntification of the divine name. They were faithful and beloved in life, and there was no disunity among them in death. They were swifter than the eagle and more resolute than the lion in doing the will of their Creator. May our God remember them for good, together with all the righteous of this world, and may He vindicate the blood of His faithful shed by tyrants. As it is promised in the Torah of Moses, the man of God (Deuteronomy 32:43): Let His people rejoice among the nations, for He will vindicate the blood of His faithful. He will bring retribution upon His adversaries, and remove the guilt committed against the land of His people. And as it is further promised in the writings of Thy prophets (Joel 4:21): I will not clear them for the blood of the innocent, for the Lord's presence is in Zion. And in the Holy Writings it is also written (Psalms 79:10): Why should the nations say, Where is their God? Manifest Thy retribution among nations for the innocent blood of Thy faithful shed by tyrants. And it is written (Psalms 9:13): He who vindicates the blood of the innocent will remember them; He will not forget the cry of the humble.

A PRAYER FOR WORLD PEACE

Heavenly Father, in days gone by, our forefathers offered unto Thee seventy sacrifices on the feast of Sukkot to invoke Thy blessings for the peace and welfare of all the nations of the world. We direct to Thee our prayers in like entreaty.

Have mercy on Thy world, upon all the countries and nations therein. Shield us from all destruction and warfare. Thou who art the Source of peace, inspire all nations with the spirit of goodwill, justice and brotherhood. Guide them to establish a lasting peace among all the peoples of the world. Fulfill unto us the prophet's vision: And it shall come to pass in the end of days that men shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not raise sword against nation, neither shall they learn war anymore. Amen.

תפלת שחרית לשבת ויום טוב

A PRAYER FOR OUR COUNTRY

אֲבִינוּ שְׁבַשְׁמִים, בָּרֵךְ אֶת נְשִׂיא מְמִשְׁלֹת אֶרְצֵנוּ, וְאֶת כָּל
מְנַהֲיָהּ. הֲגֵן עָלֵיהֶם בְּחִסְדְּךָ וּתְקַנֵּם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.
חֲזַק אֶת יְדֵיהֶם לְכוּנוֹ אֶת מְמִשְׁלֹת אֶרְצֵנוּ בְּאַמֶּת וּבְאֱמוּנָה.
הֵן בְּלָבָבְךָ לְדַרְשׁ אֶת שְׁלוֹם כָּל בְּנֵי אֶרְצֵנוּ. חוֹרֵם מִדְּבָרֵי
תוֹרָתְךָ לְמַעַן יִדְעוּ, כִּי צִדְקָה תְרוּמָם גּוֹי, וְחֶסֶד לְאֲמִים
חֲטָאֵת.

אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר, הַשֶּׁרֶשׁ בְּלֵב כָּל יוֹשְׁבֵי
אֶרְצֵנוּ אֶהְבֵּת מִשְׁפָּט וּצְדָקָה, חֲרוֹת וְשְׁלוֹם. כּוֹנֵן נָא עָלֵינוּ
אֶת כָּל מַעֲשֵׂי יְדֵינוּ לְטוֹבָה לְמַעַן נִהְיֶה בְּרָכָה לְכָל בְּרִיּוֹתֶיךָ.
אָמֵן.

A PRAYER FOR ISRAEL

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגֹאֲלֹו, בָּרֵךְ אֶת מְדִינַת
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת נְאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ בְּאַבְרַת חֲסִדְּךָ,
וּפְרוֹס עָלֶיהָ סִבַּת שְׁלוֹמָהּ; וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ,
שְׁרִיָּהּ וְיוֹעֲצֶיהָ, וּתְקַנֵּם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.
חֲזַק אֶת יְדֵי מְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֲטָרַת נִצְחוֹן תַּעֲטֹרֵם; וְנִתֵּן שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת עוֹלָם
לְיוֹשְׁבֶיהָ.

וְאֶת אֲחֵינוּ, כָּל בֵּית יִשְׂרָאֵל פְּקוּדֵי־נָא בְּכָל אֶרְצוֹת
פְּזוּרֵיהֶם, וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלִשְׁמוֹר אֶת
כָּל דְּבָרֵי תוֹרָתְךָ, לְמַעַן נִהְיֶה בְּרָכָה לְכָל יוֹשְׁבֵי תְבֵל אֶרְצָה.
קִים בְּנוֹ חֲזוֹן נְבִיאָהּ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר יְיָ מִירוּשָׁלַיִם.
אָמֵן.

MORNING SERVICE FOR SABBATH AND FESTIVALS

A PRAYER FOR OUR COUNTRY

Heavenly Father, we invoke Thy blessings upon the President of the United States of America, and upon all the leaders of our country. Protect them with Thy mercy and sustain them with Thy good counsel. Inspire them to govern the nation in faithfulness and in truth, and direct them ever to seek the welfare of all the inhabitants of our land. Grant them to know that a nation is exalted by righteousness, but that the perversion of righteousness is a reproach to any people.

Thou who art the Lord of all mankind, implant within our hearts a respect for law, and a resoluteness of purpose in advancing the cause of freedom, justice and peace. Prosper our country in all her worthy endeavors, and help her to be a force for good among all the nations of the world. Amen.

A PRAYER FOR ISRAEL

Heavenly Father, Protector and Redeemer of Israel, we invoke Thy blessing upon the State of Israel which by Thy providence has been reborn in the land of our fathers. Shield her with Thy mercy and spread over her Thy protecting peace. Bestow the light of Thy truth upon her leaders and direct them by Thy good counsel.

Sustain the hands of those who build and defend the Holy Land. Grant peace within her borders and security to all her inhabitants.

O Lord, remember our brethren of the whole house of Israel. Unite our hearts to love and revere Thee and to keep all the precepts of Thy Torah, that we may be a blessing to all mankind. Fulfill unto us the vision of Thy prophet: Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. Amen.

תפלת שחרית לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבֵי בֵיתָהּ; עוֹד יִהְיֶה לָּהּ סֶלָה.
אֲשֶׁרִי הָעַם שֶׁבָּכָה לוֹ; אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו.

Psalm 145

תְּהִלָּה לַדָּוָד

אֲרוֹמָמָה, אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרָכְךָ, וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִנְדָּתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּה.
הַדָּר כְּבוֹד הוֹדָה וְדָבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלָּתְךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבָה וּבִיטָה, וְצִדִּיקְתָּהּ יִרְנָנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפָּיִם וּגְדֹלַת־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדֶה יְיָ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרָכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתָּהּ בְּכָל דוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנִּפְלָאִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.

Psalm 145 was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minhah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension. Because God's attributes were taken as goals for human emulation, *Psalm 145* has had important consequences in Jewish ethical thought. As God's mercy is over all His works, it was generalized in Jewish ethics, so must ours seek to encompass all His works.

MORNING SERVICE FOR SABBATH AND FESTIVALS

Happy are they that dwell in Thy House;
They will ever praise Thee.
Happy is the people that is thus blessed;
Happy is the people whose God is the Lord.

Psalm 145

The King divine I will adore,
And ever chant to Him my praise;
His grandeur I will hail each day,
His name exalt forevermore.

All praise is due our mighty King,
His greatness is beyond our reach;
Let age to age extol His works,
And tribute to His valor bring.

His Kingdom's sway I will proclaim,
His wondrous deeds, I will rehearse;
Let all recount His awesome acts,
His saving might I will acclaim.

Thy graciousness, let all declare,
Thy righteousness, let all extol;
Our God is kind in all His ways,
His mercies are beyond compare.

The Lord is kind to everything,
His grace extends to all His works;
Thy works, O Lord, are Thy renown,
And faithful lips Thy praises sing.

Let all proclaim Thy sovereignty,
The grandeur of Thy august reign;
O tell all men His mighty deeds,
Declare to all His majesty.

All realms of life are in Thy hand,
Thou rulest all Thou gavest breath;
The Lord upholds all those who fall,
They rise again at His command.

תפלת שחרית לשבת ויום טוב

עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
צַדִּיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קְרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רְצוֹן יִרְאָיו יַעֲשֶׂה, וְאֵת שְׁוַעְתָּם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יִיגָאֵל כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.
תִּהְיֶה יְיָ יַדְבָּר-פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.
וְאִנְחֵנוּ נִבְרָךְ יְהִי מִעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

The Reader takes the Torah and chants:

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

The congregation responds:

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם. וַיֵּרָם קִרְוֹ לְעַמּוֹ, תִּהְיֶה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הַלְלוּיָהּ.

MORNING SERVICE FOR SABBATH AND FESTIVALS

The eyes of all are set on Thee
To give them all their food in time;
Thy bounty flows profuse to all,
To every life Thy love is free.

The Lord is just in all His ways
And merciful in all His works;
The Lord is near to all who call,
Sustaining them through all their days.

The Lord fulfills our deepest need,
He heeds us when we cry to Him;
The wicked hosts He will destroy,
And keep from harm His faithful seed.

Let praises rise from everywhere
To God the Lord who fashioned all;
Let every heart send up to Him
A fervent hymn of grateful prayer.

The Reader takes the Torah and chants:

Let them praise the name of the Lord for His name alone is truly exalted.

The congregation responds:

His glory is revealed on earth and in the heavens. He established His people in strength. He raised His faithful to high honor. He exalted the children of Israel, who ever seek His presence. Praise the Lord.

תפלת שחרית לשבת ויום טוב

As the Torah is carried in procession back to the Ark:

On the Sabbath:

Psalm 29

מִזְמוֹר לְדָוִד.

הָבוּ לַיְי, בְּנֵי אֱלֹהִים,
הָבוּ לַיְי כְּבוֹד וָעֹז.
הָבוּ לַיְי כְּבוֹד שְׁמוֹ,
הַשְׁתַּחֲוִי לַיְי בְּהַדְרַת קֹדֶשׁ.
קוֹל יְיָ עַל הַמָּיִם,
אֵל הַכְּבוֹד הַרְעִים,
יְיָ עַל מַיִם רַבִּים.
קוֹל יְיָ בַּבַּחַת, קוֹל יְיָ בַּהֲדָר,
קוֹל יְיָ שֹׁבֵר אֲרָזִים,
וַיִּשְׁבֶּר יְיָ אֶת אֲרָזֵי הַלְבָּנוֹן.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל,
לְבָנוֹן וּשְׁרִיזֹן כְּמוֹ בֹן־רֵאמִים.
קוֹל יְיָ חֹצֵב לְהַבֹּת אֵשׁ.
קוֹל יְיָ יַחֲלִיל מִדְּבָר, יַחֲלִיל יְיָ מִדְּבַר קָדֶשׁ.
קוֹל יְיָ יַחֲלִיל אֵילֹת, וַיַּחֲשֵׁף יַעְרֹת,
וַיִּבְהִיכֵלֹו כֵּלֹו אִמֵּר כְּבוֹד.
יְיָ לִמְבוֹל יָשֹׁב, וַיָּשָׁב יְיָ מִלֶּדֶךְ לְעוֹלָם.
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֶךְ אֶת עַמּוֹ בִּשְׁלֹום.

MORNING SERVICE FOR SABBATH AND FESTIVALS

As the Torah is carried in procession back to the Ark:

On the Sabbath:

Psalm 29

A PSALM OF DAVID.

Acclaim the Lord, O mighty hosts,
Acclaim the Lord in glory;
Revere the Lord in holy awe,
Retell the wondrous story.

On oceans vast is heard His voice,
His thunder over the sea;
The voice of God resounds with might,
It resounds with majesty.

His lightning strikes the cedar trees,
It breaks them all asunder;
Mount Lebanon and Sirian
Are shaken by His thunder.

His voice commands the lightning flame,
It scatters the desert sand;
The wilderness of Kadesh sways
When touched by His mighty hand.

His thunder twists the mighty oak,
It strips the forests bare;
While in His Temple all resound
In hymns of stirring prayer.

The Lord did curb the mighty flood,
His power will never cease;
In God our people will be strong,
In God will be our peace.

תפלת שחרית לשבת ויום טוב

On Festivals occurring during a week-day:

Psalm 24

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמִלּוֹאָהּ, תִּבֶּל וַיִּשְׁבִּי בָהּ. כִּי הוּא
עַל גַּמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִבְנוּנָהּ. מִי יַעֲלֶה בְּהַר יְיָ, וּמִי
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וְיָד וְיֵרֶכַב, אֲשֶׁר לֹא נָשָׂא לִשְׂנֵא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְכָּמָה. יֵשָׂא בִרְכָּה מֵאֵת יְיָ, וּצְדָקָה מֵאֱלֹהֵי
יִשְׂרָאֵל. זֶה דֹּוֹר דִּרְשָׁיו, מִבְּקִשֵּׁי פָנֶיךָ, יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ עֲזוּז וְנָבוֹר, יְיָ גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה.

When the Torah is returned to the Ark, Reader and congregation continue:

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל.

קוּמָה יְיָ לְמִנוּחָתְךָ, אֶתָּה וְאֶרֶן עֲזָךְ.

כַּחֲנִיךָ יִלְבָּשׁוּ צִדְקָה, וַחֲסִידֶיךָ יִרְנְנוּ.

בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֹׁב פָּנֶי מִשִּׁיחָךְ.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,

תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עַיִן חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,

וְתִמְכֶּיָהּ מֵאֲשֶׁר.

דִּרְכֶּיךָ דְּרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיךָ שָׁלוֹם.

הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ, וְנִשְׁוֹבָה; חֲדָשׁ יָמֵינוּ בְּקָדְשְׁךָ.

The Amidah for Festivals appears on page 177. The Amidah for Rosh Hodesh appears on page 190.

MORNING SERVICE FOR SABBATH AND FESTIVALS

On Festivals occurring during a week-day:

Psalm 24

A PSALM OF DAVID.

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not sworn deceitfully. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

When the Torah is returned to the Ark, Reader and congregation continue:

And when the ark rested, Moses said:

Return, O Lord, to the multitude of the families of Israel.

Arise, O Lord, return unto Thy sanctuary,

Thou and the Ark of Thy glory.

Let Thy priests be robed in righteousness,

And let Thy faithful sing for joy.

Be gracious unto David, Thy faithful,

Reject not Thine anointed.

I have given you good teaching

Forsake not My Torah.

It is a tree of life to them that hold fast to it,

And everyone that upholds it is happy.

Its ways are ways of pleasantness,

And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;

Renew our days as of old.

The Amidah for Festivals appears on page 177. The Amidah for Rosh Hodesh appears on page 190.

תפלת מוסף לשבת

Reader:

יְתַנַּדְל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בָרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכּוֹן וּבְיוֹמִיכּוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

THE AMIDAH

The Amidah is recited standing in silent devotion:

כִּי שֵׁם יְיָ אֱקַרָא, הָבוּ גִדְל לְאַלְהֵינוּ.
אֲדֹנֵי, שְׁפַתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

During the Sabbath of Penitence add:

זָכְרֵנוּ לְחַיִּים, מִלְּךָ חַפֵּץ בְּחַיִּים,
וּבְתַבְּנוּ בְּסִפּוּר חַיִּים, לְמַעַן אֵלֹהִים חַיִּים.
מִלְּךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

MUSAPH SERVICE—SABBATH

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

THE AMIDAH

The Amidah is recited standing in silent devotion:

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

During the Sabbath of Penitence add:

(Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.)

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

The *Amidah* repeats the term *God* with each of the patriarchs to suggest that each of the patriarchs added a distinctive dimension to the conception of God. He did not seem as quite the same to Isaac as he was to Abraham, nor the same to Jacob as He was to Isaac. God is unchanging but each person offers a unique perspective from which to comprehend Him.

תפלת מוסף לשבת

Between Shemini Atzeret and Pesah add:

(משיב הרוח ומוריד הגשם.)

מבִּלְבָּל חַיִּים בְּתֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי יוֹמֵה לָךְ, מִלֵּךְ מִמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

During the Sabbath of Penitence add:

(מִי כְמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)
וְנֶאֱמָן אֶתְּךָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מַחֲיֶה הַמֵּתִים.

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

נִעְרִיצְךָ וְנִקְדִּישְׁךָ בְּסוֹד שֵׁית שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים שְׁמֹךְ
בְּקֹדֶשׁ, בְּכָתוּב עַל יַד נְבִיאֶךָ: וּקְרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֹא עוֹלָם; מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזֶה מְקוֹם
כְּבוֹדוֹ; לְעִמָּתָם בָּרוּךְ יֵאמְרוּ—
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וַיַּחַן עִם הַמִּיחֲדִים שְׁמוֹ; עָרַב
וּבָקַר, בְּכָל יוֹם תְּמִיד, פָּעֲמָיִם בְּאַהֲבָה שְ�מַע אוֹמְרִים—
שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים—
אֲנִי יְיָ אֱלֹהֵיכֶם.

וּבְדַבְּרֵי קֹדֶשׁ בְּכָתוּב לֵאמֹר:
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר גָּדוֹל; הִלְלוּיָהּ.

MUSAPH SERVICE—SABBATH

Between Shemini Atzeret and Pesah add:

(Thou caustest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee, Almighty God, who may be compared to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

During the Sabbath of Penitence add:

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

We will adore and hallow Thee in the language of the angelic hosts who acclaim Thee in holiness. As it is told in the prophet's vision: And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,
The whole earth is full of His glory,
His glory pervades the universe.
His ministering angels inquire of one another:
Where is the seat of His glory?
They respond proclaiming:
Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear, O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer; and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

As it is written in the words of Thy consecrated servant David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

תפלת מוסף לשבת

לְדֹר וְדֹר נִגִּיד נִדְלָה, וְלִנְצַח נִצְחִים קִדְשָׁהּ נִקְדִּישׁ,
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶד
נִדְוֵל וְקִדּוּשׁ אֲתָה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקִּדּוּשׁ.

**During the Sabbath of Penitence conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקִּדּוּשׁ.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קִדּוּשׁ וְשִׁמְךָ קִדּוּשׁ, וְקִדּוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.
* בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקִּדּוּשׁ.

**During the Sabbath of Penitence conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקִּדּוּשׁ.)

תִּכְנֹת שַׁבָּת, רָצִיתָ קִרְבָּנוֹתֶיךָ. צִוִּיתָ פְּרוּשֵׁיךָ עִם סְדוּרֵי
נִסְכֶּיךָ. מְעַנֶּיךָ לְעוֹלָם כְּבוֹד יִנְחִלְךָ; טוֹעֲמֶיךָ חַיִּים זָכוּ; וְגַם
הָאוֹתָהִים דְּבָרֶיךָ נִדְלָה בְּחֶרֶד. אֲזַמְסִינִי נִצְטוּי עֲלִיךָ. וְתִצְוֶנּוּ,
יְיָ אֱלֹהֵינוּ, לְחֻקְרִיב בָּהֶ קָרְבַּן מוֹסֵף שַׁבָּת פָּרָאִי. יְהִי רָצוֹן
מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׁמְחָה לְאַרְצֵנוּ,
וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ; וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת חוֹבוֹתֵינוּ,
תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם. וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת
הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, בְּמִצּוֹת רְצוֹנָךְ, כְּמוֹ
שֶׁתִּתְּבֹת עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי כְבוֹדְךָ,
כְּאֵמֹר.

וּבִיוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִים; וּשְׁנֵי עֶשְׂרִים
סֶלֶת, מִנְחָה בְּלוּלָה בַשֶּׁמֶן, וְנִסְכּוֹ. עֲלֵת שַׁבָּת בְּשַׁבְתּוֹ, עַל
עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵה, עִם מְקוֹדְשֵׁי
שְׁבִיעִי, בְּרָם יִשְׁבְּעוּ וְיִתְעַנּוּ מִטּוֹבְךָ; וְהַשְׁבִּיעִי רָצִיתָ בּוֹ
וְקִדְשָׁתוֹ, חֲמִדַת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֶׂה בְּרֵאשִׁית.

MUSAPH SERVICE—SABBATH

Unto all generations will we declare Thy greatness, and throughout all time will we acclaim Thy holiness. Yea, Thy praise will never cease from our lips. For Thou art a great and holy King. *Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout all creation. And they are holy who praise Thee daily. *Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

Thou didst establish the Sabbath, and Thou didst favor the Temple service for its sanctification. They who take delight in the Sabbath have possessed a heritage of everlasting glory. They who have tasted its bliss have attained the fullness of life. They who love its traditions cherish greatness.

At Sinai, our ancestors were summoned to keep the Sabbath, and Thou, O God, didst instruct them to bring an additional offering on the Sabbath in a form fitting for the sacred day.

O may it be Thy will, O Lord our God and God of our fathers, to cause Thy people Israel again to be planted firmly in their ancient land, and to restore Thy holy Temple in Jerusalem. There may we yet again perform the service of the Sabbath in splendor and in glory, bringing to Thee offerings as tokens of our obligation, offerings in recognition of our daily blessings, and additional offerings suitable for special occasions.

And we will bring to Thee in love an additional offering on the Sabbath as is prescribed unto us in Thy Torah given by Thee through Thy servant, Moses.

They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people who hallow the seventh day will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ; שְׂבַעְנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ; וְטַהֵר
לִבֵּנוּ לְעֵבֶדְךָ בְּאַמֶּת; וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ, וְיִנְוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יְיָ,
מִקִּדְשׁ הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפִּלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.
וְתַחֲזִיגָהּ עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁבִינָתוֹ לְצִיּוֹן.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּנוּ וְתַקִּימָנוּ,
וְתַאֲסֹף גְּלוּתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מֶגֶן
יִשְׁעֵנוּ, אַתָּה הוּא. לְדוֹר וָדוֹר
גּוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּינְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָּךְ, וְעַל
נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,
מֵעוֹלָם קִיַּיְנוּ לָּךְ.

MUSAPH SERVICE—SABBATH

Our God and God of our fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that our portion may be among those who are devoted to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. And purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love the heritage of Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein a true rest. Praised be Thou, O Lord, who hallowest the Sabbath.

Show Thy favor, O Lord our God, to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

תפלת מוסף לשבת

On Hanukkah add:

(על הנסים ועל הפך־קו, ועל הגבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה. בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך, ולהעבירם מחקי רצונך. ואתה ברחמיה הרבים עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם; מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. וידך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופך־קו כהיום הזה. ואחר כן באו בניך לדכור ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.

During the Sabbath of Penitence add:

(וכתוב לחיים טובים כל בני ברייתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל, ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, וידך נאה להודות.

To be recited by the Reader when he repeats the Amidah:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה הכתובה על ידי משה עבדך, האמורה מפי אהרן ובניו, כהנים עם קדושך, באמור: יברכה יי וישמרה. יאר יי פניו אליך ויחנה. ישא יי פניו אליך, וישם לך שלום.

MUSAPH SERVICE—SABBATH

On Hanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah. Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy House. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Hanukkah, in thankfulness and praise to Thy great name.)

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

During the Sabbath of Penitence add:

(O inscribe all the children of Thy covenant for a good life.)

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

To be recited by the Reader when he repeats the Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His divine Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

שִׁים שְׁלֹום, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אֲבוֹנֵנוּ, בְּלָנוּ בְּאַחֲד, בְּאוֹר פְּנִיךָ;
כִּי בְּאוֹר פְּנִיךָ נִתַּתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשְׁלֹום. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ. * בְּרוּךְ
אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹום.

**During the Sabbath of Penitence add:*

(בְּסֻפֵּר חַיִּים, בָּרְכָה וְשְׁלֹום וּפְרִינָסָה טוֹבָה, נִזְכֵּר וְנוֹכַח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשְׁלֹום.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֶׂה הַשְׁלֹום.)

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מָרָע, וּשְׁפָתֵי מַדְבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָעֶפֶר לְכָל תַּהֲוָה. פִּתַּח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּדְרֹף נַפְשִׁי; וְכָל תַּחֲשׁוּבִים עָלַי רָעָה, מִתְּהַרָה
הַפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יִמִּינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יִמִּינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְחֲנִינוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְנוֹאֲלִי. עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלֹום עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמִתְהַרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נְעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרָבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Continue with the concluding prayers on page 199.

MUSAPH SERVICE—SABBATH

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. *Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

**During the Sabbath of Penitence continue thus:*

(O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

Continue with the concluding prayers on page 199.

תפלת מוסף ליום טוב

Reader:

יְתַנְּדֵל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן, וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומֶם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְּאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

THE AMIDAH

The Amidah is recited standing in silent devotion:

בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָא לְאַלְהֵינוּ.
אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן אַבְרָהָם.
אַתָּה גְבוּר לְעוֹלָם, אֲדָנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*On Simhat Torah and on the first day of Pesah, in the silent Amidah,
recite the following:*

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

The silent Amidah continues on page 182.

On the first day Pesah the Reader continues on page 178.

On Shemini Atzeret the Reader continues on page 179.

MUSAPH SERVICE—FESTIVALS

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

THE AMIDAH

The Amidah is recited standing in silent devotion:

When I call upon the Lord, declare the greatness of our God.

O Lord, open thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

On Simḥat Torah and on the first day of Pesah, in the silent Amidah, recite the following:

(Thou causest the wind to blow and the rain to fall.)

The silent Amidah continues on page 182.

On the first day Pesah the Reader continues on page 178.

On Shemini Atzeret the Reader continues on page 179.

תפלת מוסף ליום טוב

PRAYER FOR DEW—FIRST DAY PESAḤ

Reader and Congregation:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

טל תן לְרִצּוֹת אֶרֶצְךָ,

שִׁיתָנוּ בְּרִכָּה בְּדִיצְךָ,

רֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצְךָ,

קוֹמָם עֵיר בָּהּ חֶפְצְךָ, בָּטֹל.

טל צִנָּה שָׁנָה טוֹבָה וּמַעֲטָרָת,

פְּרֵי הָאָרֶץ לָנֶאֱמָן וּלְתַפְאֲרָת,

עֵיר בְּסֻכָּה נוֹתָרָת,

שִׁימָה בְּיָדְךָ עֲטָרָת, בָּטֹל.

טל נוֹפֵף עָלֵי אֶרֶץ בְּרוּכָה,

מִמָּגֵד שָׁמַיִם שְׂבַעֲנוּ בְּרִכָּה,

לְהָאִיר מִתּוֹךְ חֲשֻׁכָה,

בָּנָה אַחֲרֶיךָ מְשׁוּכָה, בָּטֹל.

טל יַעֲסִיס צוּף הָרִים,

טָעַם בְּמֵאֲדִיד מִבְּחָרִים,

חֲנוּנִיךָ חֲלַץ מִמִּסְגָּרִים,

זְמַרָה נִנְעִים וְקוֹל נָרִים, בָּטֹל.

טל וְשָׁבַע מֵלֵא אֲסָמִינוּ,

הִכְעֵת תִּתְחַדֵּשׁ יָמֵינוּ,

דֹּד בְּעֶרְבְּךָ הַעֲמֵד שָׁמָנוּ,

בֶּן דָּוָה שִׁימָנוּ, בָּטֹל.

MUSAPH SERVICE—FESTIVALS

PRAYER FOR DEW—FIRST DAY PESAḤ

Reader and Congregation:

Our God and God of our fathers,
Be gracious unto the land
With the gift of Thy dew.
Bestow upon us Thy blessing,
The joy of ample corn and wine.
O let the dew of Thy mercy
Revive the city of Thy love.
Grant dew for a year of plenty,
Crowned with the proud fruit of the earth.
O let Thine hand
Raise the city desolate
Into an ornament of beauty.
Let dew descend
Upon the blessed earth.
Sate us with Thy heavenly gifts.
O let a light dawn
For Israel, Thy faithful,
Yearning for Thy love.
Sweeten the mountain's growth
With the sweet gift of dew,
And let Thy chosen seed
Taste of Thine abundance,
And lift their voices in sweet melodies.
Our granaries fill
With the earth's bounty;
Renew our strength
As in the day's of our youth.
Uplift us, O God of Love,
Restore us, as a watered garden,
Nourished with dew.

The *Prayer for Dew* is one of the liturgical hymns composed by Rabbi Eleazar ha-Kallir, who lived in the eighth century in Palestine. Each stanza begins and concludes with **ל**, and each line begins with a different letter of the alphabet, starting with the last and ending with the first.

תפלת מוסף ליום טוב

טל בו תברך מזון,

במשמנינו אל יהי רזון,

אימה אשר הסעת בצאן,

אנא תפק לה רצון, בטל.

שאתה הוא יי אלהינו, משיב הרוח ומוריד הטל.

Congregation

אמן.

אמן.

אמן.

Reader

לברכה ולא למללה

לחיים ולא למות

לשבע ולא לרזון

The Reader continues the Amidah on page 182.

PRAYER FOR RAIN—SHEMINI ATZERET

Reader and Congregation:

אלהינו ואלהי אבותינו,

זכור אב נמשך אתריך במים,

ברכתו בעץ שתול על פלגי מים,

וננתו, הצלתו מאש וממים,

דרשתו בזרעו על כל מים.

Congregation:

בעבורו אל תמנע מים.

Reader:

זכור הנוֹדֵד בבשורת יקח נא מעט מים,

ושחת להורו לשחטו, לשפוך דמו במים.

זהר גם הוא לשפוך לב במים,

תפר ומצא בארות מים.

Congregation:

בצדקו חן חשרת מים.

MUSAPH SERVICE—FESTIVALS

Let dew bless our sustenance,
Spare from hunger
Thy faithful flock
Thou hast led from Egypt.
Heed their longing
For the dew of Thy love.

For Thou art the Lord our God, who causest the wind to blow
and the dew to descend:

<i>Reader</i>	<i>Congregation</i>
For a blessing and not for a curse.	Amen.
For life and not for death.	Amen.
For abundance and not for famine.	Amen.

The Reader continues the Amidah on page 182.

PRAYER FOR RAIN—SHEMINI ATZERET

Reader and Congregation:

Our God and God of our fathers,
Remember Abraham
Who yearned for Thy Presence,
Who was blessed by Thee
As a tree planted by streams of water,
Who was shielded by Thee
When in his faith
He braved fire and water.

Congregation:

For his sake,
O refuse not the gift of water.

Reader:

Remember Isaac
Whose father was ready
To offer him as a sacrifice to Thee,
To shed his blood like water.
His own faith soared high,
Trusting in Thee
He dug to find wells of water.

Congregation:

For his sake,
O grant Thy gift of water.

תפלת מוסף ליום טוב

Reader:

זְכוֹר טַעַן מְקַלֵּוּ וְעֵבֶר יִרְדֵּן מַיִם,
יִחַד לֵב וְגַל אֶבֶן מִפִּי בְּאֵר מַיִם,
בְּנֵאֲבֵק לוֹ שׁוֹר בְּלוֹל מֵאֵשׁ וּבְמַיִם,
לָבֵן הִבְטַחְתָּו הָיִיתָ עִמּוֹ בְּאֵשׁ וּבְמַיִם.

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם.

Reader:

זְכוֹר מְשׁוּי בְּתַבְתִּי וְנִמָּא מִן הַמַּיִם,
נִמּוּ דְלָה דְלָה וְהִשְׁקָה צֶאֱן מַיִם,
סְנוּלֵיךְ עֵת צִמְאוּ לְמַיִם,
עַל הַסֵּלַע הָרִי וַיִּצְאוּ מַיִם.

Congregation:

בְּצִדְקוֹ חֵן חֲשַׁרְתָּ מַיִם.

Reader:

זְכוֹר פְּקִיד שְׁתוֹת טוֹבֵל חֲמֵשׁ טְבִילוֹת בְּמַיִם,
צוּעָה וּמְרַחֵץ כַּפָּיו בְּקִדּוּשׁ מַיִם,
קוֹרֵא וּמִזֶּה טְהַרְתָּ מַיִם,
רַחֵק מֵעַם פָּחַז בְּמַיִם.

The *Prayer for Rain* was composed by Rabbi Eleazar ha-Kallir. It recalls the pious deeds of Abraham, Isaac, Jacob, Moses, Aaron, and the twelve tribes of Israel, and, because of their merit, petitions for God's gift of rain. It is an alphabetical acrostic, the lines beginning with the respective letters of the Hebrew alphabet.

MUSAPH SERVICE—FESTIVALS

Reader:

Remember Jacob
Who trusted in Thee
When staff in hand
He crossed Jordan's water.
His heart was whole in faith
When he removed the stone
From the well of water,
When he wrestled with the angel,
The prince of fire and water.
Thou didst promise to be with him
Through fire and water

Congregation:

For his sake,
O refuse not the gift of water.

Reader:

Remember Moses
Who was drawn in an ark
From the reeds by the edge of water.
He found for his flock
An ample store of water.
And when Thy chosen seed thirsted,
He struck the rock
And there came gushing water.

Congregation:

For his sake,
O grant Thy gift of water.

Reader:

Remember the Temple priest;
In the holy rites on Atonement Day
He performed five ablutions.
In prayer he raised hands
Cleansed, sanctified in water.
He read the Law
And again poured on his flesh
The cleansing water.
He served in a lonely vigil
Remote from the people
Unstable as water.

תפלת מוסף ליום טוב

Congregation:

בַּעֲבוּרוֹ אֶל תְּמִנֵּעַ מַיִם.

Reader:

זְכוֹר שָׁנִים עָשָׂר שְׁבַטִים שֶׁהֶעֱבַרְתָּ בְּנוֹרַת מַיִם,

שֶׁהִתְקַדְתָּ לָמוֹ מְרִירוֹת מַיִם,

תוֹלְדוֹתֵם נִשְׁפָּךְ דָּמָם עַל־יָד פְּמִיָּם,

תַּפֶּן כִּי נִפְשָׁנוּ אֲפֹפוּ מַיִם.

Congregation:

בְּצַדִּיקָם חֵן חֲשַׁרְתָּ מַיִם.

Reader:

שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Congregation:

אָמֵן.

אָמֵן.

אָמֵן.

Reader:

לְבָרָכָה וְלֹא לְקַלָּה

לְחַיִּים וְלֹא לְמָוֶת

לְשֹׁבַע וְלֹא לְרֹזוֹן

The *Prayer for Rain* is added to the benediction which asserts the renewal of life after death, because rain revives the products of nature. The time set for this prayer reflects the climate in the Holy Land. The importance attached to rain has led to the conception of Shemini Atzeret as a day of judgment, when the world is judged concerning water. The solemnity of this conception is carried over into the melody which the cantor chants in this prayer and his wearing of the white *kittel* or robe, as on the High Holydays. The prayer for rain was deferred to the last day of Sukkot, when the dry weather is no longer needed for dwelling in the *Sukkah*.

In the ancient Temple service in Jerusalem, at the end of the Day of Atonement service, the High Priest used to offer a prayer for a year blessed with ample rain. In this prayer he also implored the Lord not to heed the selfish prayers of travelers who pray for dry weather because it suits their own needs, when the community is in need of rain. The Talmud records many

MUSAPH SERVICE—FESTIVALS

Congregation:

For his sake,
O refuse not the gift of water.

Reader:

Remember the twelve tribes of Israel
For whom Thou didst part water;
For whom Thou didst sweeten bitter water.
For Thee their sons were ever set
To shed their blood like water.
Turn to us for we are encircled
By many foes like water.

Congregation:

For their sake,
O grant Thy gift of water.

Reader:

For Thou art the Lord our God who causest the wind to blow
and the rain to descend:

Reader:

For a blessing and not for a curse.
For life and not for death.
For abundance and not for famine.

Congregation:

Amen.
Amen.
Amen.

special services of intercession during persistent dry seasons, when there was danger of famine, and certain Rabbis won wide esteem because their prayers were heeded and rain came to bless the earth.

The total dependence of man upon water to fructify the earth has made water into a general symbol for God's blessing. Isaiah's promise of deliverance (chapter 12:3) is phrased thus: "And joyously you will draw water from the wells of of deliverance". In chapter 55 Isaiah employs the term water as a metaphor for the word of God: "Let all who thirst come for water". In the Talmud water is compared especially to the Torah which also fructifies life, and which, like water, leaves the heights and settles in the lowlands—it shuns the proud but abides with the humble.

The prayers for rain are a reminder that the life of nature is an unfolding manifestation of God's providential concern for all His creatures.

מִבְּלִלַי חַיִּים בְּחֶסֶד, מִחַיַּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיִּשְׁנֵי
עָפָר. מִי כְמוֹד, בְּעַל גְּבוּרֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית
וּמִחַיַּה וּמַצְמִית יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה, יְיָ, מִחַיַּה הַמֵּתִים.

THE KEDUSHAH

On Festivals:

To be recited when the Reader repeats the Amidah:

נִעְרִיצֶךָ וְנִקְדִּישֶׁךָ בְּסוֹד שֵׁית שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים שְׁמֶךָ
בְּקֹדֶשׁ, בְּכָתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם; מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ; לְעִמָּתָם בָּרוּךְ יֵאמְרוּ—

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲזֵן עִם הַמִּיחָדִּים שְׁמוֹ; עָרַב
וּבִקֵּר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים—
שְׂמֵעַ, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים—
אֲנִי יְיָ אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִינֵנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהִנֵּה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַזֶּה יְיָ אֶחָד וְשְׁמוֹ
אֶחָד.

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר; תִּלְלוּיָהּ.

MUSAPH SERVICE—FESTIVALS

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee, Almighty God, who compares to Thee? From Thy hand, O King, comes death as well as life, and in Thee is our deliverance.

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

THE KEDUSHAH

On Festivals:

To be recited when the Reader repeats the Amidah:

We will adore and hallow Thee in the language of the angelic hosts who acclaim Thee in holiness. As it is told in the prophet's vision: And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory,

His glory pervades the universe.

His ministering angels inquire of one another:

Where is the seat of His glory?

They respond proclaiming:

Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear, O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer; and He will again in mercy announce to us before every living creature the reassuring promise: I am the Lord your God.

O Lord our God, Thou art all powerful. How mighty is Thy name in all the earth! And the Lord's sovereignty shall be acknowledged throughout the earth. On that day shall the Lord be One and His name One. As it is written in the words of Thy consecrated servant David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

תפלת מוסף ליום טוב

THE KEDUSHAH

On Hol ha-Moed:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעַמָּתָם בְּרוּךְ יְאֻמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

וּבְדִבְרֵי קִדְשֶׁךָ בְּתוֹב לֵאמֹר:

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; תִּלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד נִדְרֶךָ, וְלִנְצַח נִצָּחִים קִדְשָׁתְךָ נְקַדִּישׁ,
וְשִׁבְחָתְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֵךְ
נִדְוָל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִתְלַקְדּוּ סְלָה.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבָתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ,

וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָתָנוּ

מִלִּפְנֵי לַעֲבוּדָתְךָ, וְשְׁמֶךָ הַנְּדוּל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.

The term קדוש which we translate as holy suggests "set apart." When used of man, it suggests dedicated for a specific purpose. When used of God, it means that He is incomparable, that His grandeur and perfection are beyond comprehension. Man must, of course, do more than offer verbal affirmation of God's holiness. He is summoned to be holy as God is holy (*Leviticus 22:32*). This is in accordance with the familiar doctrine in Judaism which regards all characterizations of God as goals for human emulation. Holiness as an ideal for human action has been described by Rabbi Abraham Isaac Kook in

MUSAPH SERVICE—FESTIVAL

THE KEDUSHAH

On Hol ha-Moed:

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is chanted: Praised be the Lord throughout the universe.

And it is written in the words of Thy Psalmist David: The Lord will reign forever, your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. Praised be Thou, O Lord, Thou holy God.

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. Praised be Thou, O Lord, Thou holy God.

Thou hast chosen us in love from among all peoples by drawing us near to Thy service. Thou hast raised us in favor from among all nations by making us holy through Thy commandments. Thou hast invoked Thy great and holy name upon us.

these words: "The virtue of holiness demands essentially that a person shall direct all his aspirations and thoughts, not toward the fulfillment of his personal wants but toward glorifying the Lord of all existence, toward doing the will of his Creator. And as long as a person thinks only of his own perfection, even if it be spiritual perfection, he has not attained the virtue of holiness. For in the state of holiness, one rises to what is good and just as ends in themselves, out of the recognition of the truth that has clarified itself to him. The quest for self-perfection, however, derives also from self-love" (*Olat Rayah*, Jerusalem 1939, pages 271-272).

תפלת מוסף ליום טוב

On the Sabbath add the words in brackets:

ותתן לנו, יי אלהינו, באהבה, [שבתות למנוחה ו]מועדים
לשמחה, חגים וזמנים לששון, את יום [השבת הזה ואת יום]

*on Shemini Atzeret
and Simhat Torah:*

on Sukkot:

on Shavuot:

on Pesah:

חג המצות	חג השבועות	חג הסוכות	השמיני, חג
הזה, זמן	הזה, זמן	הזה, זמן	העצרת הזה,
חרותנו,	מתן תורתנו,	שמחתנו,	זמן שמחתנו,

[באהבה] מקרא קדש, וזכר ליציאת מצרים.

ומפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו, ואין
אנחנו יכולים לעלות ולראות ולהשתחות לפניך, ולעשות
חובותינו בבית בחירתך, בבית הנדבך והקדוש שנקרא שמו
עליו, מפני הירששותך במקדשך. יהי רצון מלפניך, יי
אלהינו ואלהי אבותינו, מלך רחמן, שתשוב ותרחם עלינו
ועל מקדשך ברחמיך הרבים, ותבנהו מהרה ותגדל כבודו.
אבינו מלפנו, גלה כבוד מלכותך עלינו מהרה, והופע
והנשא עלינו לעיני כל חי, וקרוב פזורינו מבין הגוים,
ונפוצותינו בנס מירכתי ארץ; ונהיאנו לציון עירך ברנה,
ולירושלים בית מקדשך בשמחת עולם, ושם נעשה לפניך
את קרבנות חובותינו, תמידים בסדרם ומוספים בהלכתם.
[ואת מוסף יום השבת הזה] ואת מוסף יום

*on Shemini Atzeret
and Simhat Torah:*

on Sukkot:

on Shavuot:

on Pesah:

חג המצות	חג השבועות	חג הסוכות	השמיני, חג
הזה,	הזה,	הזה,	העצרת הזה,

נעשה ונקריב לפניך באהבה במצות רצונך, כמו שכתבת
עלינו בתורתך על ידי משה עבדך, מפי כבודך, באמור.

MUSAPH SERVICE—FESTIVALS

On the Sabbath add the words in brackets:

In love hast Thou given us [Sabbath days for rest,] occasions for rejoicing, and appointed seasons for gladness, even [this Sabbath day and]

on Pesah:

this feast of Matzot, the season of our freedom

on Shavuot:

this feast of Shavuot, the season of the giving of the Torah

on Sukkot:

this feast of Sukkot, the season of our gladness

on Shemini Atzeret and Simhat Torah:

this Eighth Day of Assembly, the season of our gladness.

It is unto us for a holy convocation, a memorial to our liberation from Egyptian bondage.

Because of our transgressions we were exiled from the Holy Land and banished from its borders. We cannot therefore make our festival pilgrimages before Thee, nor can we fulfill our obligations to worship in the great and holy Temple dedicated unto Thee.

O Lord our God and God of our fathers, merciful King, may it be Thy will to renew Thy mercies unto us and unto Thy sanctuary. O rebuild it speedily and magnify its glory.

Our Father, our King, reveal unto us speedily the glory of Thy kingdom; and establish Thy rule over us in the presence of all the living. Bring together our scattered people from among the nations, and assemble them from the farthest ends of the earth. And restore us joyously to Zion Thy city, and in everlasting glee lead us to Jerusalem, the site of Thy sanctuary. There may we yet perform the service of each festival in splendor and in glory, bringing to Thee offerings as tokens of our obligation, offerings in recognition of our daily blessings, and additional offerings suitable for special occasions.

And we will bring to Thee in love an additional offering [on the Sabbath and] on this day of

on Pesah:

the feast of Matzot

on Sukkot:

the feast of Sukkot

on Shavuot:

the feast of Shavuot

on Shemini Atzeret and Simhat Torah:

the Eighth Day of Assembly

in accordance with Thy will, as prescribed in the Torah, given by Thee through Thy servant, Moses.

תפלת מוסף ליום טוב

On the Sabbath add here:

(וביום השבת, שני כבשים בני שנה תמימים, ושני עֲשָׂרִים סֵלֹת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנֹסֶכָו. עֹלֹת שֶׁבֶת בְּשֶׁבֶתוֹ, עַל עֹלֹת הַתָּמִיד וְנֹסֶכָה.)

For the first two days of Pesah:

וּבַחֲדָשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֲדָשׁ, פֶּסַח לֵי. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חָג; שִׁבְעַת יָמִים מִצּוֹת יֵאָכֵל. בְּיוֹם הָרִאשׁוֹן מִקְרָא קָדֵשׁ, כָּל מְלָאכָת עֲבוּדָה לֹא תַעֲשׂוּ.

For the eight days of Pesah:

וְהִקְרַבְתֶּם אִשָּׁה, עֹלָה לֵי: פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם. וּמִנְחָתָם וְנֹסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֲשָׂרִים לָפָר, וּשְׁנֵי עֲשָׂרִים לְאַיִל, וְעֶשְׂרוֹן לַכֶּבֶשׂ, וַיִּין בְּנֹסֶכָו, וְשַׁעִיר לְכַפֵּר, וּשְׁנֵי תָמִידִים בְּהַלְבָּתָם.

For Shavuot:

וּבְיוֹם הַשִּׁבּוּרִים, בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לֵי, בְּשִׁבְעַתִּיכֶם, מִקְרָא קָדֵשׁ יִהְיֶה לָכֶם, כָּל מְלָאכָת עֲבוּדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה לָרִיחַ נִיחַח לֵי: פָּרִים בְּנֵי בָקָר שְׁנַיִם, אֵיל אֶחָד, שִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה.

וּמִנְחָתָם וְנֹסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֲשָׂרִים לָפָר, וּשְׁנֵי עֲשָׂרִים לְאַיִל, וְעֶשְׂרוֹן לַכֶּבֶשׂ, וַיִּין בְּנֹסֶכָו, וְשַׁעִיר לְכַפֵּר, וּשְׁנֵי תָמִידִים בְּהַלְבָּתָם.

MUSAPH SERVICE—FESTIVALS

For the first two days of Sukkot:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קָדָשׁ יִהְיֶה
לָכֶם, כָּל מִלְאָכֶת עֲבֹדָה לֹא תַעֲשׂוּ; וְחַזְתֶּם חֹג לִי שְׁבַעַת
יָמִים. וְהִקְרַבְתֶּם עֹלָה, אִשָּׁה קֵיִת נִיחֹחַ לִי: פָּרִים בְּנֵי בָקָר
שְׁלֹשָׁה עָשָׂר, אֵילָם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר,
תְּמִימִם יִהְיוּ.

וּמִנְחָתָם וְנֹסְפֵיהֶם בַּמִּדְבָּר: שְׁלֹשָׁה עָשָׂרִים לֶפָר, וּשְׁנֵי
עָשָׂרִים לָאֵיל, וְעֶשְׂרוֹן לַבֶּבֶשׁ, וַיֵּין בְּנוֹסֶכּוֹ, וְשַׁעִיר לְכַפֵּר,
וּשְׁנֵי תְּמִידִים בְּהַלְבָּתָם.

For the first day of Hol ha-Moed Sukkot:

וּבַיּוֹם הַשֵּׁנִי, פָּרִים בְּנֵי בָקָר שְׁנַיִם עָשָׂר, אֵילָם שְׁנַיִם,
בְּבָשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עֶשְׂתִּי עָשָׂר, אֵילָם שְׁנַיִם, בְּבָשִׁים
בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם וְנֹסְפֵיהֶם בַּמִּדְבָּר: שְׁלֹשָׁה עָשָׂרִים לֶפָר, וּשְׁנֵי
עָשָׂרִים לָאֵיל, וְעֶשְׂרוֹן לַבֶּבֶשׁ, וַיֵּין בְּנוֹסֶכּוֹ, וְשַׁעִיר לְכַפֵּר,
וּשְׁנֵי תְּמִידִים בְּהַלְבָּתָם.

For the second day of Hol ha-Moed Sukkot:

וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עֶשְׂתִּי עָשָׂר, אֵילָם שְׁנַיִם, בְּבָשִׁים
בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּבַיּוֹם הָרְבִיעִי, פָּרִים עֶשְׂרֶה, אֵילָם שְׁנַיִם, בְּבָשִׁים בְּנֵי שָׁנָה
אַרְבָּעָה עָשָׂר, תְּמִימִם.

תפלת מוסף ליום טוב

וּמִנְחָתָם וְנִסְבִּיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עָשָׂר יָמִים לָפָר, וְשָׁנִי
עָשָׂר יָמִים לָאֵיל, וְעֶשְׂרֹן לַכֶּבֶשׂ, וַיֵּין בְּנוֹסְבוֹ, וְשָׁעִיר לְכַפֵּר,
וְשָׁנִי תְּמִידִים בְּהַלָּכָתָם.

For the third day of Hol ha-Moed Sukkot:

וּבַיּוֹם הָרְבִיעִי, פָּרִים עֲשָׂה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה
אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תַּשְׁעָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה
אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּמִנְחָתָם וְנִסְבִּיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עָשָׂר יָמִים לָפָר, וְשָׁנִי
עָשָׂר יָמִים לָאֵיל, וְעֶשְׂרֹן לַכֶּבֶשׂ, וַיֵּין בְּנוֹסְבוֹ, וְשָׁעִיר לְכַפֵּר,
וְשָׁנִי תְּמִידִים בְּהַלָּכָתָם.

For the fourth day of Hol ha-Moed Sukkot:

וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תַּשְׁעָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה
אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּבַיּוֹם הַשֵּׁשִׁי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה
אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּמִנְחָתָם וְנִסְבִּיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עָשָׂר יָמִים לָפָר, וְשָׁנִי
עָשָׂר יָמִים לָאֵיל, וְעֶשְׂרֹן לַכֶּבֶשׂ, וַיֵּין בְּנוֹסְבוֹ, וְשָׁעִיר לְכַפֵּר,
וְשָׁנִי תְּמִידִים בְּהַלָּכָתָם.

For Hoshana Rabba:

וּבַיּוֹם הַשֵּׁשִׁי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה
אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וביום השביעי, פרים שבעה, אילים שנים, כבשים בני שנה
ארבעה עשר, תמימים.

ומנחתם ונסכייהם במדבר: שלשה עשרנים לפר, ושני
עשרנים לאיל, ועשרון לבבש, וזין בנסכו, ושעיר לבפר,
ושני תמידים בהלכתם.

For Shemini Atzeret and Simhat Torah:

ביום השמיני, עצרת תהיה לכם, כל מלאכת עבודה לא
תעשו. והקרבתם עזה, אשה קיח נחת ליי: פר אחד, איל
אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסכייהם במדבר: שלשה עשרנים לפר, ושני
עשרנים לאיל, ועשרון לבבש, וזין בנסכו, ושעיר לבפר,
ושני תמידים בהלכתם.

The Biblical quotations specifying the animals sacrificed on the Sabbath and on each day of the festivals appear in the Hebrew text of our prayers, but they are not translated. Animal sacrifices symbolized surrender to God and the craving for His nearness. They were also a token of the sacrifices which are implied in a life lived in faithfulness to God and His Law, the sanctification of life through the disciplines of personal piety, the study of the Torah and the performance of acts of lovingkindness for our fellowman.

The sacrificial system has of course, been replaced by a service of prayer with its associated rituals, in which "words take the place of bullocks". The inner meaning of the sacrifices lived on in the service of prayer which replaced them. Said Rabbi Isaac Aramah: "There are embodied in the sacrifices eternal truths that have not ceased. The efficacy of the sacrifices cleaves to the service of prayer which a person brings to God. Indeed, prayer is even more suitable, for it carries a greater personal identification with it" (*Akedat Yizhak* on *Zav*).

תפלת מוסף ליום טוב

On the Sabbath add here:

(יִשְׁמְחוּ בַמִּלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵה, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כָּל־עַם יִשְׂרָאֵל וְיִתְעַנְּנוּ מִטּוֹבָהּ; וְהַשְׁבִּיעֵי רְצִיתָ בּוֹ
וְקִדְּשָׁתוּ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה בְרָאשִׁית.)
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, מְלֶכֶד רַחֲמָן, רַחֵם עָלֵינוּ; טוֹב
וּמְטִיב, הַקָּדוֹשׁ-עֶלְיוֹן; שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְגָּל אֲבוֹת
שָׁעָשׂוּ רְצוֹנָהּ; בְּגִיחַ בֵּיתְךָ בְּבִתְחֻלָּהּ, וְכוֹנֵן מְקַדְּשֶׁךָ עַל מְכוֹנוֹ,
וְהִרְאֵנוּ בְּבִנְיָנוּ וּשְׁמִיחָנוּ בְּתַקְוָנוּ, וְהָשִׁב כְּהָנִים לְעִבּוֹדְתָם,
וְיָוִים לְשִׁירָם וּלְזִמְרָם, וְהָשִׁב יִשְׂרָאֵל לְגֻיֵיהֶם; וְשֵׁם נִעְלָה
וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ פַּעַמֵּי יוֹמֵינוּ, בְּכָתוּב בְּתוֹרָתְךָ:
שְׁלֹשׁ פַּעַמִּים בַּשָּׁנָה יֵרָאֶה כָּל זְכוּרְךָ אֶת פָּנָי יְיָ אֱלֹהֶיךָ
בְּמָקוֹם אֲשֶׁר יִבְחָר, בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת וּבְחַג הַסֻּכּוֹת;
וְלֹא יֵרָאֶה אֶת פָּנָי יְיָ רִיקָם. אִישׁ בְּמִתְנֵת יָדוֹ, בְּבִרְכַּת יְיָ
אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

On the Sabbath add the words in brackets:

וְהַשִּׁיאֵנוּ, יְיָ אֱלֹהֵינוּ, אֶת בְּרִכַּת מוֹעֲדֶיךָ לְחַיִּים וְלִשְׁלֹמֹם,
לְשִׂמְחָה וְלִשְׁשׁוֹן, בְּאֲשֶׁר רְצִיתָ וְאַמְרַתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ
וְאַלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחֵיךָ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתוֹ חֻלְקָנוּ
בְּתוֹרָתְךָ, שְׁבַעְנוּ מִטּוֹבָה, וּשְׁמִיחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעִבּוֹדְךָ בְּאַמֶּת; וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרִצּוֹן]
בְּשִׂמְחָה וּבְשְׁשׁוֹן [שַׁבָּת וּ]מוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׁמְחוּ בְךָ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל
וְהַזְמָנִים.

MUSAPH SERVICE—FESTIVALS

On the Sabbath add here:

(They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people that hallow the seventh day will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.)

Our God and God of our fathers, merciful King, be gracious unto us and heed our prayers. For our ancestors' sake who were faithful to Thy will, do Thou return unto us. Rebuild Thy Temple as of old and establish again Thy sanctuary on its ancient foundation; and privilege us to behold the glory of its rebuilding and the joy of its reestablishment. O may the Kohanim resume the performance of sacred rites; and the voices of the Levites resound again with their stirring songs; and all the children of Israel congregate again to share in its splendor. There we shall go up three times a year on our festival pilgrimages. As it is prescribed in Thy Torah: Three times a year shall all your men appear before the Lord your God, in the place where He shall choose, on the feast of Pesah, on the ~~feast~~ of Shavuot, and on the feast of Sukkot and everyone shall appear before the Lord with some offering, each one according to his means, according to the bounty wherewith the Lord has blessed you.

On the Sabbath add the words in brackets:

O Lord our God, do Thou enable us to enjoy the blessing of Thy festivals. May they bring us life and peace, gladness and rejoicing, as Thou hast indeed promised unto us. Our God and God of our fathers, [may our rest be worthy before Thee,] make us holy through Thy commandments and grant our portion in Thy law. Satisfy us with Thy goodness and cause us to rejoice in Thy help. And do Thou purify our hearts to serve Thee in truth. O Lord our God, cause us to possess [in love and favor] in gladness and rejoicing Thy holy [Sabbath and] festivals; and make the people of Israel who hallow Thy name rejoice in Thee. Praised be Thou, O Lord, who hallowest [the Sabbath and] Israel and the festivals.

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך; ואשי ישראל ותפלתם באהבה תקבל ברכון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשוכה לציון ברחמים. ברוך אתה, יי, המחזיר שבינתו לציון.

While the Reader recites the preceding paragraph, the Congregation reads:

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא. לדור ודור נודה לך, ונספר תהלתך, על חיינו המסורים בך, ועל נשמותינו הפקודות לך, ועל נסיד שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיה, מעולם קנינו לך. ברוך אל ההודאות.

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא. לדור ודור נודה לך, ונספר תהלתך, על חיינו המסורים בך, ועל נשמותינו הפקודות לך, ועל נסיד שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיה, והמרחם כי לא תמו חסדיה, מעולם קנינו לך.

ועל כלם יתברך ויתרומם שמה, מלכנו, תמיד לעולם ועד.

וכל חתים יודוך סלה, ויהללו את שמה באמת, האל, ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמה, ולך נאה להודות.

MUSAPH SERVICE—FESTIVALS

Show Thy favor, O Lord our God to Thy people Israel, and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in favor and in love our offerings and our supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold the mercy of Thy return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these Thy mercies shall Thy name be praised and and exalted forever, O our King.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

תפלת מוסף ליום טוב

To be recited by the Reader when he repeats the Amidah:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּרָכָה הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּנָה מִפִּי אֲהָרֹן וּבָנָיו,
בְּהַנִּים עִם קְדוּשָׁה, בְּאָמֹר: יְבָרְכֵךָ יי וַיִּשְׁמְרֵךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשֶׁא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אֲבִינוּ, כְּלָנוּ בְּאַחַד, בְּאוֹר פָּנֶיךָ;
כִּי בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַצִּדְקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרְכֵךָ
אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בָּרוּךְ אַתָּה,
יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אֱלֹהֵי, נֹצֵר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מַדְבָּר מְרֻמָּה; וְלִמְקַלְלֵי
נִפְשֵׁי תְדוּם, וְנִפְשֵׁי בְּעַפְרָ לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי; וְכָל חַחוּשֵׁים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וּקְלָקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לָמַעַן שְׁמֶךָ, עֲשֵׂה לָמַעַן
יִמְיָנֶךָ, עֲשֵׂה לָמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לָמַעַן תּוֹרַתְךָ. לָמַעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יי, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת. וְעָרְכָה לִי מִנְחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת.

On Sukkot add Hoshanot, page 274; otherwise continue with page 199.

MUSAPH SERVICE—FESTIVALS

To be recited by the Reader when he repeats the Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. O may we be privileged to worship Thee in our restored sanctuary, in splendor and in awe, as did our forefathers in ancient days.

On Sukkot add Hoshanot, page 274; otherwise continue with page 199.

תפלת מוסף לראש חודש

Reader:

יְתַנְּדֵל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ;
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בָּרִיךְ הוּא, לְעָלְמָא מִן כָּל
בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּן בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

THE AMIDAH

ON THE SABBATH AND WEEKDAYS

The Amidah is recited standing in silent devotion:

כִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְלָא לְאַלְהֵינוּ.
אֲדֹנֵי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר תְּסֻדֵּי אֲבוֹת,
וּמַבְרִיא גּוֹאֵל לְבָנָי בְּגִיטָהּ לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנֵי; מַתִּיבָה מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.

MUSAPH SERVICE—ROSH HODESH

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

THE AMIDAH

ON THE SABBATH AND WEEKDAYS

The Amidah is recited standing in silent devotion:

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered, and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

The final editions of the *Amidah* occurred under the supervision of Rabban Gamaliel II. after the destruction of the second Temple. But some elements of it have been ascribed to the Men of the Great Assembly, about the fourth century B. C. E.

תפלת מוסף לראש חודש

Between Shemini Atzeret and Pesah add:

(משיב הרוח ומוריד הגשם.)

מבִּלְבָּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁרָאֵל
עָפָר. מִי כְמוֹךָ, בְּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מְלַךְ מַמְיָת
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

THE KEDUSHAH FOR SABBATH

Recited when the Reader repeats the Amidah:

נִעְרִיצְךָ וְנִקְדִּישְׁךָ בְּסוֹד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְּקַדִּישִׁים שְׁמֹךְ
בְּקִרְשׁ, בְּכָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֹא עוֹלָם; מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ; לְעַמָּתָם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפוֹן בְּרַחֲמִים, וַיַּחֲזֵן עִם הַמִּיַּחֲדִים שְׁמוֹ; עָרַב
וּבָקַר, בְּכָל יוֹם תָּמִיד, פִּעֲמִים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים—

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
שׁוֹמֵעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהַיּוֹת לָכֶם לְאֱלֹהִים—
אֲנִי יְיָ אֱלֹהֵיכֶם.

וּבְדַבְּרֵי קִדְשְׁךָ בְּתוֹב לֹאמַר:

יְמַלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר; הִלְלוּהָ.

MUSAPH SERVICE—ROSH HODESH

Between Shemini Atzeret and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to everlasting life.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee Almighty God, who compares to Thee? From Thy hand, O King, comes death as well as life, and in Thee is deliverance.

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

THE KEDUSHAH FOR SABBATH

Recited when the Reader repeats the Amidah:

We will adore and hallow Thee in the language of the angelic hosts who acclaim Thee in holiness. As it is told in the prophet's vision: And the angelic hosts called one to another:

Holy, holy, holy is the Lord of hosts,

The whole earth is full of His glory,

His glory pervades the universe.

His ministering angels inquire of one another:

Where is the seat of His glory?

They respond proclaiming:

Praised be the Lord throughout the universe.

O may He turn in mercy toward the people who, morning and evening, twice daily, proclaim His unity with love, saying: Hear, O Israel, the Lord is our God, the Lord is One. He is our God; He is our Father; He is our King; He is our Deliverer; and He will again in mercy announce to us before every living creature the reassuring promise: "I am the Lord your God."

As it is written in the words of Thy consecrated servant David: The Lord will reign forever, your God, O Zion, from generation to generation. Praise the Lord.

לְדֹר וְדֹר נִגִּיד נִדְלָה, וְלִנְצַח נִצָּחִים קִדְשָׁתָהּ נִקְדִּישׁ,
וּשְׁבַחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ
נִדְוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

THE KEDUSHAH FOR WEEKDAYS

נִקְדִּישׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמִי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת; מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.
לְעַמָּתָם בְּרוּךְ יֹאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
וּבִדְבַרֵּי קִדְשָׁהּ כְּתוּב לֵאמֹר:
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וְדֹר; הִלְלוּיָהּ.
לְדֹר וְדֹר נִגִּיד נִדְלָה, וְלִנְצַח נִצָּחִים קִדְשָׁתָהּ נִקְדִּישׁ,
וּשְׁבַחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ
נִדְוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קָדוֹשׁ וְשְׁמֶךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סִלָּה.
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

The central theme in the Musaph Amidah is a reaffirmation of the Messianic hope for the restoration of the Temple in Zion, where we shall again bring *korbanot* to the Lord, the *tamid* ("continual") on ordinary days and the *musaph* ("supplementary") on the Sabbath and the festivals.

The literal meaning of *korban* is "that which is brought near" to God, or "that which brings near" to God; it is applicable to whatever we render as a token of devotion to our God. Numbers 7:1-83 enumerates various gifts to the tabernacle, including wagons with teams of oxen, silver pans and golden spoons,

MUSAPH SERVICE—ROSH HODESH

Unto all generations will we declare Thy greatness, and throughout all time will we acclaim Thy holiness. Yea, Thy praise will never cease from our lips. For Thou art a great and holy King. Praised be Thou, O Lord, Thou holy God.

THE KEDUSHAH FOR WEEKDAYS

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is heard: Praised be the Lord throughout the universe.

And it is written in the words of Thy faithful David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. Praised be Thou, O Lord, Thou holy God.

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is manifest throughout creation. And they are holy who praise Thee daily. Praised be Thou, O Lord, Thou holy God.

and each is called a *korban*. Righteous deeds, the study of Torah and especially prayer, are frequently equated in the Bible and the Talmud with *korbanot*. References to *korbanot* in a restored Temple may therefore be interpreted as applying to a service of prayer and its related rites.

There were ancient teachers who sensed that the service in a restored Temple would not duplicate the past, as may be inferred from the well-known Talmudic statement that all sacrifices except the thanksgiving sacrifice will cease in the hereafter **אֵין מִזְבֵּחַ בְּתֵיכָם לְעֹלָם לְעֹלָם לְבָא חַוָּה מִזְבֵּחַ**. This would,

ON THE SABBATH

אתה יצרת עולָמך מקדָם; בְּלִיַּת מְלֹאכְתֶּךָ בַּיּוֹם הַשְּׁבִיעִי.
אֶהְיֶה אוֹתְנוּ וְרָצִית בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וּמִקְדָּשֵׁינוּ
בְּמִצּוֹתֶיךָ, וּמִקְרַבְתָּנוּ מִלִּבְנוּ לְעִבּוּדְתֶּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ
עָלֵינוּ קָרָאת; וּתְתוֹן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה, שְׂכָתוֹת לְמִנוּחָה
וְרֹאשֵׁי חֲדָשִׁים לְכַפָּרָה. וְלִפִּי שְׁחָטָאנוּ לְפָנֶיךָ, אֲנַחְנוּ וְאַבּוֹתֵינוּ,
חֲרָבָה עֵירָנוּ, וְשָׁמַם בֵּית מִקְדָּשֵׁנוּ, וְנָלָה יָקָרְנוּ, וְנִטַּל כְּבוֹד
מִבֵּית חֵינֵנוּ, וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית
בְּחִירְתֶּךָ, בְּבֵית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי
הַיָּד שֶׁנִּשְׁתַּלַּחְתָּה בְּמִקְדָּשֶׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ
וְאַל־הִי אַבּוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׁמְחָה לְאַרְצֵנוּ, וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ;
וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קְרִבּוֹנוֹת חוּבוֹתֵינוּ, תְּמִידִים בְּסֻדְרָם
וּמוֹסָפִים בְּהַלְכָּתָם. וְאֶת מוֹסְפֵי יוֹם הַשְּׂכֵת הַזֶּה וְיוֹם רֹאשׁ הַחֹדֶשׁ
הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, בְּמִצְוַת רְצוֹנְךָ, בְּמוֹ שְׂכָתְךָ
עָלֵינוּ בְּתוֹרְתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, בְּאִמּוֹר.

ON WEEKDAYS

רֹאשֵׁי חֲדָשִׁים לַעֲמֹד נִתַּת, זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם,
בְּהֵיוֹתָם מִקְרִיבִים לְפָנֶיךָ זְבָחֵי רְצוֹן וְשַׁעֲרֵי חַטָּאת לְכַפֵּר
בְּעֶדְם, זָכוֹן לְכָלֶם יְהִי, וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזְבֵּחַ
חֲדָשׁ בְּצִיּוֹן תִּכּוֹן, וְעוֹלַת רֹאשׁ חֲדָשׁ נַעֲלָה עָלָיו. שִׁירֵי דָוִד
נִשְׁמַע בְּעִירְךָ הָאֱמוּרִים לְפָנֵי מִזְבְּחֶךָ. אֶהְבֵּת עוֹלָם תְּבִיא

of course, preclude the reestablishment of the regular round of Temple sacrifices, consisting of the *tamid* and the *musaph*.

MUSAPH SERVICE—ROSH HODESH

ON THE SABBATH

Thou didst create Thy world in ancient days, halting its labor on the seventh day. Thou hast loved us greatly, selecting us from among all peoples by implanting within us the holiness of Thy commandments. O our King, Thou hast drawn us to Thy service and hast called us by Thy great and holy name. In love hast Thou given us Sabbath days for serenity and peace, and new moon festivals that we may find cleansing from our sins.

Through our sinfulness was Jerusalem, our holy city, laid waste and our sanctuary destroyed, and the glory is departed from our lives. We are deprived of sharing in the solemn service in the great and holy Temple dedicated unto Thee. May it be Thy will, O Lord our God and God of our fathers, to cause Thy people Israel to be planted firmly in their ancient homeland, and to restore Thy holy Temple in Jerusalem. There will we bring to Thee offerings as tokens of our obligation, offerings for our daily blessings and additional offerings on special occasions. And the additional offerings of the Sabbath and the new moon we shall bring to Thee in love, in accordance with Thy instructions, as prescribed in Thy Torah, which Thou didst give us through Thy servant Moses.

ON WEEKDAYS

Thou hast assigned unto Thy people the festival of the new moon, a time of atonement for all their generations. The atonement offerings which they brought unto Thee were to them all as a memorial before God, and a help against the adversary within us. O may Thy holy Temple be restored in Zion that Israel may again celebrate therein the festival of the new moon. And may we soon rejoice in the songs of Thy servant David resounding in Thy city before Thine altar.

The passages listing the ancient Temple sacrifices are for us historical reminiscences; they may be omitted from the service, according to Maimonides, Abudraham, and Rashi (commentary on Rosh Hashanah 35a). The Sephardic rite eliminates these passages from every festival Amidah.

Our version of the **ראשי חודשים** prayer follows the text of Maimonides, who omits the line **ושעירי עוים נעשה בראון ובעבורה בית המקדש נשמה כלנו**.

תפלת מוסף לראש חודש

ON THE SABBATH

וביזם השבת, שני כבשים בני שנה תמימים; ושני עשרנים סלת, מנחה בלילה בשמן, ונסכו. עלת שבת בשבתו על עלת התמיד ונסכה.

ובראשי חדשיכם תקריבו עלה ליי: פרים בני בקר שנים, ואיל אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסביהם, במדבר: שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לבבש, ויין בנסכו, ושעיר לבפר, ושני תמידים בהלכתם.

ON WEEKDAYS

להם, וברית אבות לבנים תזכור. והביאנו לציון עירך ברנה, ולירושלים בית מקדשך בשמחת עולם; ושם נעשה לפניך את קרבנות חובותינו, תמידים בסדרם ומוספים בהלכתם. ואת מוסף יום ראש החדש הזה נעשה ונקריב לפניך באהבה במצות רצונך, כמו שכתבת עלינו בתורתך, על ידי משה עבדך, מפי כבודך, פאמור.

ובראשי חדשיכם תקריבו עלה ליי: פרים בני בקר שנים, ואיל אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסביהם במדבר: שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לבבש, ויין בנסכו, ושעיר לבפר, ושני תמידים בהלכתם.

MUSAPH SERVICE—ROSH HODESH

ON WEEKDAYS

Fulfill unto us the promise of Thine unending love and remember the covenant Thou didst make with our ancestors. Bring us back to Zion Thy city, in song, and to Jerusalem, the site of Thy sanctuary, with everlasting joy. There shall we bring to Thee offerings as tokens of our obligation, offerings for our daily blessings, and additional offerings on special occasions. And the offering of the festival of the new moon, we shall bring unto Thee in love, in accordance with Thy instruction, as prescribed in Thy Torah, which Thou didst give unto us through Thy servant, Moses.

The sacrifices specified (*Numbers 28:9-15*) for the Sabbath were two male lambs. On Rosh Hodesh, eleven sacrifices were offered; two young bullocks, one ram, seven male lambs a year old, and one male goat as a sin-offering.

Maimonides warned against seeking a special significance in each particular element in the provision of the law of sacrifices: "The law that sacrifices should be brought is evidently of great use, but we cannot say why one offering should be a lamb while another is a ram; and why a fixed number of them should be brought." Maimonides believed that the Law of the Torah paralleled the law of nature. Reason was vividly manifest in each, but there was also present in each an element of arbitrariness. "You ask," Maimonides continued, "why must a lamb be sacrificed and not a ram? But the same question would be why a ram had been commanded and not a lamb, as long as one particular kind is required" (*Guide of the Perplexed* III chapter 26).

But scholars continued to seek a significance not only in the general law of sacrifices, but also in its detailed provisions. The prophets had made it clear that the sacrifice is efficacious only when it is accompanied with the right motivations; only then could it serve to bring man close to God. In post-Biblical literature this theme is further elaborated, and there we also find the attempt to assign meaning to the particularities of the sacrifices. Thus the offering of bullocks was seen as a reminder of the hospitality of Abraham who prepared a calf to feed the three angels who had come to him as strangers (*Genesis 12:7*). The ram was a reminder of the faith of Isaac who was ready to offer himself as a sacrifice to God, but who was replaced upon the altar by a ram (*Genesis 22:13*). The lambs were a reminder of the trials of Jacob in the house of Laban, for whom he served as a shepherd (*Genesis 29, 30*). The male goat as a sin-offering was a reminder of the sin of Joseph's brothers, who dipped Joseph's coat in the blood of a goat and deceived their father to think he had been killed by a wild beast (*Genesis 37:31, 32*). The Sabbath offering consisted of two lambs because the Sabbath has been invested with dual honors and all its commemorations are dual, the two loaves of the Sab-

תפלת מוסף לראש חודש

ON THE SABBATH

יִשְׁמְחוּ בַּמִּלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקוֹדְשֵׁי
 שְׁבִיעִי, בְּכֶם יִשְׁבְּעוּ וְיִתְעַנְּנוּ מִטוֹבְךָ; וְהַשְׁבִּיעִי רַצִּית בּוֹ
 וְקוֹדְשֵׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, וְכָר לַמַּעֲשֵׂה בְּרֵאשִׁית.
 אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ, וְחִדַּשׁ עֲלֵינוּ בְּיוֹם
 הַשַּׁבָּת הַזֶּה אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׁמֻחָה,
 לְיִשׁוּעָה וְלִנְחֻמָּה, לְפָרִנְסָה וְלִבְלִפְלָה, לְחַיִּים וְלִשְׁלוֹם,
 לְמַחֲיֵילַת חֲטָא וְלִסְלִיחַת עֲוֹן (וְלִכְפָּרַת פָּשַׁע: during leap year).
 כִּי בַעֲמֻךְ יִשְׂרָאֵל בְּחִרְתָּ מִכָּל הָאֲמוֹת, וְשַׁבַּת קִדְשְׁךָ לָהֶם
 הוֹדַעְתָּ, וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ. בְּרוּךְ אַתָּה, יְיָ,
 מְקוֹדֵשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

ON WEEKDAYS

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, חִדַּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה
 לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׁמֻחָה, לְיִשׁוּעָה וְלִנְחֻמָּה, לְפָרִנְסָה
 וְלִבְלִפְלָה, לְחַיִּים וְלִשְׁלוֹם, לְמַחֲיֵילַת חֲטָא וְלִסְלִיחַת עֲוֹן
 (וְלִכְפָּרַת פָּשַׁע: during leap year). כִּי בַעֲמֻךְ יִשְׂרָאֵל בְּחִרְתָּ
 מִכָּל הָאֲמוֹת, וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ. בְּרוּךְ אַתָּה, יְיָ,
 מְקוֹדֵשׁ יִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים.

bath bread, for instance, the two forms of the Sabbath commandment, one bidding us to "remember" (*zakar*) the Sabbath and the other to "keep" (*shamor*) the Sabbath, and the designation of the Psalm for the Sabbath (*Psalm 92*) as "A Psalm, a Song." The eleven sacrifices on the new moon corresponds to the eleven days by which the lunar year is smaller than the solar year (*Rabenu Behai*, Commentary on Numbers, 28:9-15).

MUSAPH SERVICE—ROSH HODESH

ON THE SABBATH

They who observe the Sabbath and call it a delight will rejoice in the bliss of Thy kingdom. The people that hold the seventh day holy will be abundantly satisfied and delighted. Thou didst favor the seventh day and declare it holy. Thou didst call it the choicest of days, a memorial to the work of creation.

Our God and God of our fathers, may our rest be acceptable unto Thee, and on this Sabbath day, do Thou renew the month that has come for good and for blessing, for joy, deliverance, comfort, sustenance, life, peace and pardon. For Thou hast loved Israel by ordaining unto them Thy holy Sabbath and by establishing for them new moon festivals. Praised be Thou, O Lord, who sanctifiest the Sabbath, and the people of Israel, and the festivals of the new moon.

ON WEEKDAYS

O God and God of our fathers, grant us a happy new month. May it be unto us a month of good and of blessing, of joy and deliverance, to comfort and sustenance, of life and peace, of forgiveness and atonement. For Thou didst choose Thy people Israel from among all the nations to ordain unto them the precepts of the festival of the new moon. Praised be Thou, O Lord, who hallowest Thy people Israel and the festival of the new moon.

The inner meanings of the sacrifices were transferred to the service of prayer. "There inhered in the sacrifices eternal truths that have not ceased. The efficacy of sacrifices cleaves to the service of prayer which a person brings to God. Indeed, prayer is even more suitable for it is the type of offering with which the person is more closely identified" (Rabbi Isaac Aramah, in *Akedat Yizhak* on *Zav*).

ולכפרת פסע is added in a leap year to make a total of thirteen terms for a blessing asked for in the prayer. The Hebrew text employed these terms each to correspond to a month in the year. In a normal year, it therefore employs twelve terms, but when the year consists of thirteen months the additional term is added.

רצה, יי אֱלֹהֵינוּ, בַּעֲמֻךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהָשִׁב אֶת
הַעֲבֻדָּה לְדָבִיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן
יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּינְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָּךְ, וְעַל
נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצָהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָּךְ.
מוֹדִים אֲנַחְנוּ לָּךְ, שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן
יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּינְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָּךְ, וְעַל
נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצָהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָּךְ.
מוֹדִים אֲנַחְנוּ לָּךְ, שְׂאֵתָה
הוא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן
יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּינְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָּךְ, וְעַל
נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצָהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָּךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת וְעַל הַחֲשׂוֹנוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְן הַזֶּה—

follows closely the verse found in *Isaiah* 52:8, and it has been suggested that this prayer was inspired by the prophecy of *Isaiah*. In our text of *Isaiah* the word *ברחמים* is omitted, but it appears in the text of

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Show Thy favor, O Lord unto Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein with favor and with love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

O may we behold the mercy of Thy return to Zion. Praised be Thou, O Lord, who causest the return of Thy divine Presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

On Hanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

Isaiah which was found among the Dead Sea scrolls. According to H. L. Ginsberg, this would argue that the liturgist used the cave version of the Isaiah text.

בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה
מלכות יון הרשעה על עמך ישראל להשכיחם תורתך,
ולהעבירם מחקי רצונך. ואתה ברחמיה הרבים עמדת להם
בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם;
מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר
ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות
בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולתהדר
לשםך הגדול.)

ועל כדם יתברך ויתרומם שםך, מלכנו, תמיד לעולם
ועד.

וכל חתים יודוך סלה, ויהללו את שםך באמת, האל,
ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שםך, ולך נאה
להודות.

To be recited by the Reader only when he repeats the Amidah:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה
הבתוכה על ידי משה עבדך, האמורה מפי אהרן ובניו,
כהנים עם קדושך, כאמור: ברכך יי וישמרה. יאר יי פניו
אלך ויחנה. ישא יי פניו אליך, וישם לך שלום.

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In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah. Thou didst establish Thy renown throughout the world; and for Thy people Israel thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy house. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Ḥanukkah, in thankfulness and praise to Thy great name.)

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

To be recited by the Reader only when he repeats the Amidah:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests:

May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you and be gracious unto you. May the Lord turn with favor unto you and give you peace.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל
בָּרֵךְ יִשְׂרָאֵל עַמּוּךְ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ כְּאֶחָד, בְּאוֹר פְּנִיָּה;
כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמּוּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוּ יִשְׂרָאֵל בְּשְׁלוֹם.

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתֵי מוֹדֵבֵר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשֵׁי עָלִי רָעָה, מְהֵרָה
תִּפְרַע בְּעֵצְתָם וּבִקְלָקֵל מִחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עֲלֵינוּ וְעַל בָּרֵךְ יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּרֶךְ
בְּיִרְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנוֹת. וְעֲרֹכָה לִי מִנְחַת
יְהוּדָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנוֹת.

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Endow us and all Thy people Isreal with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God, and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary in splendor and in awe as in ancient days. Amen.

תפלת מוסף

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכּוֹן וּבְיוֹמֵיכּוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאָמְרוּ בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהּ וּבְעוּתָהּ דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים, עָלְנֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹום עָלְנֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

When Rosh Hodesh falls on a week-day continue with Alenu on page 201.

THE GREAT COMMITMENT

Man is frail of body, subject to grief and frustration, and destined before long to leave the scene of his earthly labors.

But there is another side to man—he can fashion God's kingdom in his own heart and in his world. He can pursue the goals which will fulfill God's will in his life. He can aspire after goodness and truth, and shun what is trivial, what is false. He can practice mercy and

MUSAPH SERVICE

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

When Rosh Hodesh falls on a week-day continue with Alenu on page 201.

goodness, strive after justice and help establish freedom. He can foster harmony and peace.

God might have made man perfect. But then man would have lost the capacity to strive for perfection. The longing for perfection, the striving for it, is man's noblest attribute; it brings him closer to God.

Man is, therefore, under a great commitment—to extend holiness, Godliness, to overcome the evils that obscure God, and to establish the perfection that exalts Him.

It is to this that we are summoned by the words of the Kaddish: "Glorified and hallowed be the great name of God in the world which He created according to His will."

אין באַרְהֵנו,	אין באַרְהֵנו,
אין כְּמִלְכֵנו,	אין כְּמִלְכֵנו,
מי באַרְהֵנו,	מי באַרְהֵנו,
מי כְּמִלְכֵנו,	מי כְּמִלְכֵנו,
נוֹדָה לְאַרְהֵנו,	נוֹדָה לְאַרְהֵנו,
נוֹדָה לְמִלְכֵנו,	נוֹדָה לְמִלְכֵנו,
כְּרוּךְ אֱלֹהֵינו,	כְּרוּךְ אֱלֹהֵינו,
כְּרוּךְ מִלְכֵנו,	כְּרוּךְ מִלְכֵנו,
אַתָּה הוּא אֱלֹהֵנו,	אַתָּה הוּא אֱלֹהֵנו,
אַתָּה הוּא מִלְכֵנו,	אַתָּה הוּא מִלְכֵנו,

אַתָּה הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

PASSAGE FROM THE TALMUD: BERAHOT 64a.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא: תִּלְמִידֵי חֲכָמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם, שֶׁנֶּאֱמָר: וְכָל בְּנֵיךָ לְמוֹדֵי יי, וְרַב שְׁלוֹם
בְּנֵיךָ. אַל תִּקְרָא בְּנֵיךָ, אֱלֹא בּוֹנֵיךָ. שְׁלוֹם רַב לְאַחֲבֵי תוֹרָתְךָ,
וְאֵין לָמוֹ מְכֻשׁוֹר. יְהִי שְׁלוֹם בְּחֵילֶךָ, שְׁלֹוֹה בְּאַרְמְנוֹתֶיךָ.
Reader לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יי
אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יי עֲזֹר לְעַמּוֹ יִתֵּן, יי וְיָרֶךְ אֶת עַמּוֹ
בְּשְׁלוֹם.

is recited in some synagogue traditions at the end of the week-day morning service, as well as on Sabbath and festivals. The order of the epithets by which this hymn refers to God parallels the order in the Bible, in which He is referred to as God, Lord, King and Deliverer.

MUSAPH SERVICE FOR SABBATH AND FESTIVALS

EN KELOHENU

There is none like our God;
There is none like our Lord;
There is none like our King;
There is none like our Deliverer.

Who is like our God?
Who is like our Lord?
Who is like our King?
Who is like our Deliverer?

Let us give thanks to our God;
Let us give thanks to our Lord;
Let us give thanks to our King;
Let us give thanks to our Deliverer.

Praised be our God;
Praised be our Lord;
Praised be our King;
Praised be our Deliverer.

Thou art our God;
Thou art our Lord;
Thou art our King;
Thou art our Deliverer.

PASSAGE FROM THE TALMUD: BERAKOT 64a.

Said Rabbi Elazar in the name of Rabbi Haninah: "Those who are enlightened in the knowledge of the Torah increase peace in the world." As it is written: 'And all your children shall be taught of the Lord, and great shall be the peace of your children' (Isaiah 54:13). *Banayih*, "your children", may be read *bonayih*, "your builders", thus asserting that those taught of the Lord build peace in the world.

A great peace will be the possession of those who love the Torah. Nothing will make them stumble on their path in life.

May there be peace within your walls and serenity within your palaces. Out of my love for you, my friends and brethren all, I say: O may there be peace in your midst.

Out of my love for the House of the Lord our God, I seek your welfare.

May the Lord give strength to His people. May the Lord bless His people with peace.

תפלת מוסף

When Rosh Hodesh falls on a week-day continue here:

עֲלֵינוּ לְשַׁבֵּחַ לְאֶדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוּיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם, וְגִדְלָנוּ בְּכָל הַמוֹנָם. וְאִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ
הוא, שֶׁהוא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשָׁכִינֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין עוֹד;
אֲמַת מַלְכֵנוּ, אָפֶס זִוְלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם
וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יְיָ הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפִּלָּתְךָ עִנְךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כָּרוֹת יִפְרֹתוּ; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת
אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִפְרֻוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרַעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ, וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתְךָ,
וְתַמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,
וְלְעוֹלָמִי עַד תַּמְלֹךְ בְּכָבוֹד, בְּכָתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וַיֹּאמֶר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

עלינו לשבח is an appropriation to each daily service throughout the year from the Rosh Hashanah liturgy. The time of its introduction to the daily services is early in the 14th century.

MUSAPH SERVICE

When Rosh Hodesh falls on a week-day continue here:

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathens of the earth, He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

V'-anaḥnu kor-eem umish-taḥa-veem umo-deem lifney
meleḥ mal-ḥey ha-mloḥeem, ha-kodosh boruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious Presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God, there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz
Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

A MEDITATION BEFORE THE MOURNER'S KADDISH

Memory is the bridge that links the living and the dead. They are not wholly dead whom we remember, whose spirit continues to live as an influence in our lives. This is why we remember the anniversaries (*yahrzeit*) of our departed. This is why we also perform a special service of remembrance during the first year of bereavement.

The memorial prayer is in part an act of reaching out to God with the pain of our loss, so as to find comfort and consolation. In renewing our trust in God's existence and His love for us, we become fortified to face life and its demands, despite our grief.

Our memorial prayer also gives direction to the emotions engendered by bereavement. We cannot undo the inevitable fact that we are mortal and therefore subject to a termination of our earthly existence. But if the termination of a life that was precious to us induces us to think more deeply about our own lives, then our grief is not a futile emotion. We can see more through a tear than through a telescope.

The Jewish observance of a memorial to our departed directs us to channel the emotions engendered by bereavement into a greater love of God, a greater devotion to the Torah, a greater concern for the well-being of our fellow man.

The Kaddish is only one prayer in the entire service. But it brings the meaning of the service to its highest climax. It proclaims the majesty of God, and thus assures us of His care to sustain us in our sorrow. And the recognition of God's majesty implies the highest goals for living to which a man may be summoned.

PRAYERS BEFORE THE MOURNER'S KADDISH

1.

O Lord our God, grief stricken for our dearly beloved who were taken from us, we have come to seek solace from the knowledge that Thou art near.

We know that all life is Thy creation, and that Thou hast taken only what Thou hast given. Help us to cherish in loving and abiding memory the good that was in them. Teach us to honor them in deeds of righteousness that will advance the cause of Thy Torah. Inspire us to bring to ever greater fruition the visions they can no longer serve with their own labors. Sustain us, O God, with an unfaltering faith in Thy goodness. Amen.

2.

Amidst the sorrow of our bereavement, we lift our hearts to Thee, O God, for comfort and consolation. O Lord, help us to resist the shadows of despair that darken our lives. Help us to find strength in the knowledge that those we have lost were but Thy gift to us, and the benediction of their lives but a privilege Thou didst confer upon us. Teach us to be grateful for our dearly beloved and for whatever time they were permitted to walk this world by our side. May their memories continue to inspire us and to bless us. Amen.

THE MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכּוֹן וּבְיוֹמֵיכּוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, וְשִׁבְחָתָא וְנִחְמָתָא, וְדָאמִירָן בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The *Kaddish* is a prayer of summation for every religious service in Judaism. It prays for establishment of God's Kingdom, when His sovereignty will be acknowledged throughout the earth. God is of course sovereign whether men acknowledge Him or not, but since man is a creature of free will, who only slowly grows to the truth, he may fall prey to various illusions and become an idolator, offering his supreme loyalty to things which are not God. But he pays a price for this, in the sufferings he brings on himself and his world. The bliss which God assigned to man waits for the day when he will discover the truth and live by it—that only God is King.

The *Kaddish* makes no reference to the dead. Its theme is the glorification of God. The earliest reference to the *Kaddish* as a mourner's prayer is the 13th century. The vision of the Kingdom of God triumphant mitigates the grief of bereavement. And it is the highest test of a person's faith, to praise God despite his sorrow. It is reminiscent of the faith of Job who cried out, in the face of his pain: Though He slay me, yet will I trust Him.

MUSAPH SERVICE

THE MOURNER'S KADDISH

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May there be a great heavenly peace and life unto us, unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Yisgaddal v'yiskaddash shmey rabboh
B'olmoh dee v'roh hir-usey,
V'yamliḥ malḥusey b'ḥa-yeyḥon uvyo-meyḥon,
Uvḥa-yey d'ḥol beys yisro-eyl,
Ba-agoloh uvizman koreev; v'imru omeyn.
Y'hey shmey rabboh m'voraḥ l'olam ul'olmey olmah-yoh.
Yisboraḥ v'yishtabbah, v'yispo-ar v'yisromam,
V'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal
Shmey d'kudshoh, b'reeh hu,
L'eyloh min kol birḥosoh v'shirosoh,
Tush-b'ḥosoh v'neḥemosoh
Da-ameeron b'olmoh; v'imru omeyn.
Y'hey shlomoh rabboh min sh'mah-yoh,
V'ḥa-yeem, oleynu v'al kol yisro-eyl; v'imru omeyn.
O-seh sholom bimromov hu ya-aseh sholom
Oleynu v'al kol yisro-eyl; v'imru omeyn.

אֲדוֹן עוֹלָם

בְּטָרֵם כָּל יָצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבָדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרֵי בְּכָלוֹת הַכָּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה, וְהוּא הוֹה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹ וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַבְלִית
וְצִוֵּר חֲבָלֵי בְעֵת צָרָה.	וְהוּא אֵלֵי וְחִי נֶאֱלִי
מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי
בְּעֵת אִישָׁן וְאַעֲיָרָה.	בְּיָדּוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אִירָא.	וְעַם רוּחִי גִוְיָתִי

The hymn *Adon Olam* has been ascribed to the authorship of Solomon ibn Gabirol (born 1021, died 1058). Its sublime conception of God is in the spirit of Gabirol's work, but there is no proof that he was really the author of it. Because texts of the Prayer Book before the fourteenth century omit it, we may place the date of its composition as not earlier than the early part of that century. Two basic ideas dominate this hymn. One declares that God's existence and sovereignty are independent of the existent universe, that He fashioned the universe in time, and that He will continue to be after all existence has returned to void. This negates the view that God is only an aspect of the universe in existence. The other declares God's providential concern for each of His creatures and the abiding peace and security that man may find in drawing close to his Maker. The *Adon Olam* was added to the prayer on retiring for the night. In the synagogue liturgy it has generally been recited as part of the preliminary prayers in the morning service, appropriately so, because it voices gratitude for God's providence in having enabled us to rise in the morning for a new day of life. As a hymn at the close of the service, it has been recited especially Friday night and the night of Yom Kippur. Presently it is often used at the close of Sabbath and festival morning services as well.

MUSAPH SERVICE FOR SABBATH AND FESTIVALS

A-DON O-LAM

The Lord eternal reigned supreme
When all the universe was naught,
His name be praised by every life
That in His gracious will He wrought.

And if this world should ever cease
He alone will reign in awe,
The tides of time will not erase
The workings of His wondrous law.

Our God abides in mystery,
His oneness is beyond compare,
The grandeur of His sovereign might,
It shines to us from everywhere.

He is my Rock, my Refuge sure,
He is my help when grief assails,
My cup of life is ever full.
His saving mercy never fails.

My life is ever in His hand,
Though storms may rage I will not fear,
When I sleep and when I wake
I am at peace, my God is near.

Adon olom asher molaḥ, b'terem kol y'tseer nivroh;
L'ey's na-asoh b'ḥef-tso kol, azai meleḥ sh'mo nikroh.
V'aḥarey kiḥlos hakkol, l'vado yimloḥ noroh;
V'hu ho-yoh v'hu hoveh; v'hu yee-yeh b'sif-oroh.
V'hu eḥod v'eyn sheynee, l'hamsheel lo l'haḥbeeroh;
B'lee reyshees b'lee saḥlees; v'lo ho-oz v'ha-misroh.
V'hu ey-lee v'ḥai go-alee; v'tsur ḥevlee b'ey's tsoroh;
V'hu nis-see umonos lee; m'nos kosee b'yom ekroh.
B'yodo afkeed ruḥee, b'ey's eeshan v'o-eeroh;
V'im ruḥee g'vee-yosee, Adonoy lee v'lo ee-roh.

יגדל

יגדל אל־הים חי וְיִשְׁתַּבַּח	נִמְצָא וְאֵין עַת אֵל מְצִיאוֹתוֹ.
אֶחָד וְאֵין יְחִיד בְּיַחְדּוֹדוֹ	נִעְלָם וְנִסְתָּר אֵין סוּף לְאַחֲדוּתוֹ.
אֵין לוֹ דְּמוּת הַנוֹף וְאֵינוּ נוֹף	לֹא נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ.
בְּדִמּוּן לְכָל דְּבַר אֲשֶׁר נִבְרָא	רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצֵר	יּוֹרֵה גִדְלָתוֹ וּמַלְכוּתוֹ.
שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוּ אֵל	אֲנִשִּׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד	נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל	עַל יַד נְבִיאָוּ נֶאֱמָן בֵּיתוֹ.
לֹא יַחְלִיף הָאֵל וְלֹא יָמִיר	דָּתוֹ לְעוֹלָמִים לְזוֹלָתוֹ.
צוּפָה וְיוֹדֵעַ סִתְרֵינוּ	מַבִּיט לְסוּף דְּבַר בְּקִדְמָתוֹ.
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ	נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.
יִשְׁלַח לְקִץ יָמָיו מְשִׁיחָנוּ	לְפָדוֹת מַחְבֵּי קִץ יְשׁוּעָתוֹ.
מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ	בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.

The *Yigdal* hymn is a versified summation of the thirteen principles of the creed of Judaism, as enunciated by Moses Maimonides. These are: God's eternity; His unity; His incorporeality; that He created the universe in time; that it is incumbent upon us to worship Him; that He revealed His truth to certain chosen spirits, the prophets; the primacy of Moses among the prophets; that the Torah is true; that it will not be abrogated in favor of another faith; that God knows the future; that He rewards and punishes those who obey or transgress His will; the belief in the coming of the Messiah; immortality for the departed.

The author of *Yigdal* is unknown, but it has been conjectured that he was an Italian poet who lived in Rome in the early part of the fourteenth century. *Yigdal* is frequently recited in the preliminary prayers, together with *Adon Olam*. The present practice is to alternate *Yigdal* with *Adon Olam* as a closing hymn on the Sabbath and festivals, in the evening as well as the morning service.

MUSAPH SERVICE FOR SABBATH AND FESTIVALS

YIGDAL

O let us come, the living God adore,
He is, He was, He will be ever more.
His oneness is a thing of mystery,
No man can fathom His true unity.
He is without a body's form or frame,
No mortal lips His essence can proclaim.
He reigned before this teeming world was wrought,
He was when all the world as yet was naught.
Our God created every living thing,
All creatures owe their love to Him, their King.
He pours on men His prophecies sublime,
But none have seen like Moses in his time.
The Law that God ordained is ever true,
It needs no changing; it is ever new.
Our God discerns the promptings of the heart,
He knows the deeds we do before they start.
The noble man is blessed by a noble life,
The fruit of evil is unending strife.
Our God will grant our deepest hopes for peace,
Messiah's reign will make all hatreds cease.
The soul of man is an immortal flame,
Let us forever praise God's eternal name.

Yigdal eloheem hai v'yishtabbah, nimtsoh v'eyn eys el m'tsee-uso.
Ehod v'eyn yoheed k'yiHUDo, ne-elom v'gam eyn sof l'aHDuso.
Eyn lo d'mus ha-guf v'eyno guf, lo na-aroH eylov k'dushoso.
Kadmon l'hol dovor asher nivroh, rishon v'eyn reyshees l'reysheeso.
Hinno adon olom v'hol notsor, yoreh g'duloso umalHuso.
Shefa n'vu-oso n'sono, el anshey s'guloso v'sif-arto.
Lo kom b'yisro-eyl k'mosheh od, novee umabeet es t'munosO
To-ras emes nosan l'ammo eyl, al yad n'vee-o ne-eman beyso.
Lo ya-Haleef ho-eyl v'lo yo-meer doso, l'olomeem l'zuloso.
Tsofeh v'yodey-a s'soreynu, mabeet l'sof dovor b'kadmoso.
Go-meyl l'eesh HESed k'mifolo, no-seyn l'rosho rah k'rishoso.
Yishlah l'keyts yo-meen m'shee-Heynu, lif-dos m'hakkey
keyts y'shuoso.
Mey-seem y'Ha-yeh eyl b'rov HAsdo, boruH adey ad sheym t'hilloso.

תפלת מנחה לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבֵי בֵיתָךְ; עוֹד יִהְיֶה לָּךְ סֶלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהָיו.

Psalm 145

תהלה לך יי

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמַּלְאָה, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתְךָ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדָךְ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדָלְתְּךָ אֲסַפְּרֶנָּה.
זָכָר רַב טוֹבָךְ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפָּיִם וּגְדֹל־חֶסֶד.
טוֹב יְיָ לַכָּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִדְוֶה יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל דוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל הַנִּפְלְאִים, וְזֹקֵף לְכָל הַכְּפוּפִים.

The introductory verses which the liturgy always adds to *Psalm 145* are from *Psalm 84:5*, and *144:15*. The first sentence was added, according to the Talmud, *Berakot 32b*, because it appeared to offer a basis for the practice of the early pietists, who lingered in the synagogue before commencing their prayers in praise of God. The general term by which this *Psalm* is referred to, *אשרי*, derives from the introductory sentence.

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

Happy are they that dwell in Thy House;
They will ever praise Thee.
Happy is the people that is thus blessed;
Happy is the people whose God is the Lord.

Psalm 145

The King divine I will adore,
And ever chant to Him my praise;
His grandeur I will hail each day,
His name exalt forevermore.

All praise is due our mighty King,
His greatness is beyond our reach;
Let age to age extol His works
And tribute to His valor bring.

His kingdom's sway I will proclaim,
His wondrous deeds I will rehearse;
Let all recount His awesome acts,
His saving might I will acclaim.

Thy graciousness let all declare,
Thy righteousness let all extol;
Our God is kind in all His ways,
His mercies are beyond compare.

The Lord is kind to everything,
His grace extends to all His works;
Thy works, O Lord, are Thy renown,
And faithful lips Thy praises sing.

Let all proclaim Thy sovereignty,
The grandeur of Thy august reign;
O tell all men His mighty deeds,
Declare to all His majesty.

All realms of life are in Thy hand,
Thou rulest all Thou gavest breath;
The Lord upholds all those who fall,
They rise again at His command.

עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתַח אֶת יְדֶךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.
 צַדִּיק יִי בְּכָל דְּרָכָיו, וְחֹסִיד בְּכָל מַעֲשָׁיו.
 קְרוֹב יִי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיִּשְׁמַע.
 שׁוֹמֵר יִי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תְּהַלֵּל יִי יַדְבָּר־פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נִבְרַךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הַלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבִי פָשַׁע בִּיעֲקֹב, נָאִם יִי. וְאֲנִי, זֹאת
 בְּרִיתִי אִתְּם, אָמַר יִי: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שָׁמַעְתִּי
 בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה, וּמִפִּי זֶרַע זִרְעָה, אָמַר יִי.
 מַעֲתָה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא
 זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יִי צְבָאוֹת, מְלֹא כָל
 הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דָן מִן דָּן וְאֹמְרֵי: קִדִּישׁ בְּשֵׁמִי מְרוֹמָא
 עֲלָאָה, בֵּית שְׂכִינְתָּה; קִדִּישׁ עַל אֶרֶץ, עוֹבֵד גְּבוּרְתָּה; קִדִּישׁ
 לְעֵלָם וּלְעֵלְמֵי עֲלָמִיא יִי צְבָאוֹת; מְלִיא כָל אֶרֶץ זִיו יִקְרָה.
 וְתִשְׁאֲנִי רוּחַ, וְאֶשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יִי
 מִמְּקוֹמוֹ. וּנְטִלְתָּנִי רוּחָא, וְשִׁמְעַת בְּתָרִי קוֹל זִיע סִגְיָא דִּי
 מְשַׁבְּחִין וְאֹמְרֵי: בְּרִיךְ יִקְרָא דִּי מְאַתֵּר בֵּית שְׂכִינְתָּה. יִי
 יִמְלֹךְ לְעֵלָם וָעֶד. יִי מְלַכּוּתָה קָאִם לְעֵלָם וּלְעֵלְמֵי עֲלָמִיא.
 יִי אֱלֹהֵי אַבְרָהָם יִצְחָק וַיִּשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֶרְהוּ זֹאת לְעוֹלָם,
 לְיָצֵר מַחֲשָׁבוֹת לְבַב עַמָּךְ, וְהִכֵּן לְבָבָם אֱלֹהִים. וְהוּא רַחוּם,
 יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

The eyes of all are set on Thee
To give them all their food in time;
Thy bounty flows profuse to all,
To every life Thy love is free.

The Lord is just in all His ways,
And merciful in all His works;
The Lord is near to all who call,
Sustaining them through all their days.

The Lord fulfills our every need,
He heeds us when we cry to Him;
The wicked hosts He will destroy,
And keep from harm His faithful seed.

Let praises rise from everywhere
To God the Lord who fashioned all;
Let every heart raise up to Him
A fervent hymn of grateful prayer.

The Lord has promised: A redeemer will come to Zion, and a deliverer to those in Jacob who turn from transgression. This is My covenant with them: My spirit with which I endowed them, My teachings which I imparted to them, will never depart from them throughout the generations.

Thou, ever adored in the praises of Israel, holy art Thou. The angelic beings proclaim to one another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. Praised be the glory of God throughout creation. The Lord will reign forever and ever.

O God of Abraham, of Isaac and of Israel, direct the heart of Thy people to know Thy mercy. Thou forgivest iniquity and dost not destroy. Yea, Thou dost pardon abundantly and Thou dost continually withdraw from Thine anger. Thou art good, and forgiving, and abounding in mercy to all who call upon Thee.

Psalm 145 was prized greatly among the Rabbis. It was incorporated into the liturgy, and it is recited three times each day, twice in the morning, and once in the Minḥah service. This Psalm extols God's providence, which extends to all His creatures, and the grandeur of His work, which surpasses our powers of comprehension.

חַמַּתוֹ. כִּי אַתָּה, אֲדֹנָי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קִרְאִיךָ.
צִדְקָתְךָ צִדְקַת לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד
לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיַּמֵּי קֶדֶם. בְּרוּךְ יְיָ, יוֹם יוֹם
יַעֲמֹס-לָנוּ, הָאֵל יְשׁוּעָתָנוּ, סֶלָה. יְיָ צְבָאוֹת עֲמָנוּ, מְשׁוֹב לָנוּ
אֱלֹהֵי יַעֲקֹב, סֶלָה. יְיָ צְבָאוֹת, אֲשֶׁר אָדָם בָּטַח בְּךָ. יְיָ,
הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ
לְכַבֹּדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיִּי
עוֹלָם נָטַע בְּתוֹכָנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ. וְיֵשֶׁם בְּלִבָּנוּ
אֱהָבָתוֹ וְיִרְאָתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ בְּלִבְּךָ שְׁלָם, לְמַעַן
לֹא נִינַע לְרִיק, וְלֹא נִגְדַּל לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה
וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת הַמָּשִׁית וּלְחַיֵּי
הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם
אֹרֶךְ. בְּרוּךְ הַנֶּגֶב אֲשֶׁר יִבְטַח בִּי, וְהָיָה יְיָ מִבְּטַחוֹ. בְּטַחוֹ
בִּי עַד עַד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים. Reader וְיִבְטַחוּ בְּךָ יוֹדְעֵי
שְׁמֶךָ, כִּי לֹא עֲזָבְתָּ וְרִשְׁיָהּ, יְיָ. יְיָ חַפֵּץ לְמַעַן צִדְקוֹ, יִגְדִּיל
תּוֹרָה וְיִאֲדִיר.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶה רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

Thy righteousness is an everlasting righteousness, and Thy Torah is truth. Thou wilt be faithful to Jacob and merciful to Abraham, fulfilling the promise Thou didst make to our ancestors in ancient days.

Praised be the Lord who daily relieves our burdens. In God is ever our deliverance. The Lord of hosts is with us. The God of Jacob is our protection. O Thou, Lord of hosts, happy is he who trusts in Thee. O Lord, help us. O Thou King, answer us when we call unto Thee.

Praised be the Lord who created us for His glory. He distinguished us from those who live in darkness by giving us a Torah of truth. Thus He planted everlasting life in our midst.

May He open our hearts to the understanding of His Torah, and may He inspire us to love and revere Him that we may do His will and serve Him with all our hearts. Thus our labor will not be in vain and the children we bear will not be lost in confusion.

May it be Thy will, O Lord our God and God of our fathers, that we prove true to Thy precepts in this world, and thereby prove worthy to share in the blessings of the Messianic age and of the life of the world to come. Thus shall we ever sing of Thy glory. O Lord my God, we shall ever praise Thee.

Blessed is the man who trusts in the Lord and who regards the Lord as his fortress. Trust in the Lord always for the Lord will be unto you an unfailing stronghold. Those who know Thee do indeed trust in Thee. For Thou hast never abandoned those who seek Thee.

The Lord chose to raise Israel in righteousness. Therefore did He give unto them a Torah that is vast and profound.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

תפלת מנוחה לשבת ויום טוב

יְתַבְרַךְ וַיְשַׁתַּבַּח, וַיְתַפָּאֵר וַיְתְּרוֹמֵם, וַיְתַנְשֵׂא וַיְתַהַדְּדֵר,
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִידָהּ הוּא, לְעָלָא (לְעֵלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאַמְיָרָן בְּעָלְמָא,
וְאַמְרוּ אָמֵן.

On Festivals which occur on week-days the service is continued with the Amidah on page 143, and the concluding prayers beginning with the Readers Kaddish on page 217.

TORAH SERVICE

וְאֲנִי תַפְלִיתִי לָךְ, יְיָ, עַתָּה רְצֹנִי; אֱלֹהִים, בְּרַב־חֲסִדֶּךָ עֲנֵנִי
בְּאַמֶּת יִשְׁעֶךָ.

As the Ark is opened:

וַיְהִי בַּנֹּסֶע הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֲיֹבֶיךָ, וַיִּגְסוּ
מִשְׁנֵאֶיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֻדְשָׁתוֹ.

The Reader takes the Torah and continues:

גִּדְּלוּ לִי אֶתִי, וְנִרְוֹמָמָה שְׁמוֹ יִתְּדוּ.

Reader and Congregation:

לָךְ יְיָ הַגִּדְלָה וְהַגְבִּירָה וְהַתְּפַאֲרָת וְהַנְצַח וְהַחֹדֶר, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי. לָךְ, יְיָ, הַמְּלִכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.
רוּמָמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵרֶם רְגֵלָיו, קָדוֹשׁ הוּא. רוּמָמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵר קִדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.
אֵב הַרְחָמִים. הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכּוֹר בְּרִית
אִיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן תַּשְׁעוֹת הָרָעוֹת, וַיַּנְעֵר בְּיָצָר הָרָע
מִן הַנְּשׂוּאִים, וַיַּחֲן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יִשְׁעָה וְרַחֲמִים.

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

On Festivals which occur on week-days the service is continued with the Amidah on page 143, and the concluding prayers beginning with the Readers Kaddish on page 217.

TORAH SERVICE

O Lord, do Thou attune my heart unto Thee in this hour of my meditation. Thou God, in Thine abounding mercy, answer me with Thine unfailing help.

As the Ark is opened:

And when the ark moved forward, Moses would exclaim: Arise O Lord, and let them who are the enemies of Thy word be scattered. Let those who oppose Thee run in defeat from Thy Presence.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

Praised be He, who in His holiness did entrust the Torah to His people Israel.

The Reader takes the Torah and continues:

O magnify the Lord with me, and together let us exalt His name.

Reader and Congregation:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all. Exalt you the Lord our God, and bow down before His throne, for He is holy. Exalt you the Lord our God and worship at His holy mountain, for the Lord our God is holy.

May our compassionate Father be merciful unto us, and may He be mindful of the covenant with our ancestors. May He deliver us in evil times, and may He fortify us against the evil inclination residing in our own hearts. May He grant us an enduring deliverance, and answer our yearnings for His merciful help.

תפלת מנחה לשבת ויום טוב

The Torah is placed on the lectern, the Reader unrolls the Torah and recites:

וְתִנָּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וְיִחַן פְּלִיטָתֵנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לֶחֶן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצוֹן,
וְנֹאמַר אָמֵן. הַבֵּל הָבוּ נָדָר לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה; בָּהֵן,
קָרֵב; יַעֲמֵד (פִּלּוֹנִי בֶן פִּלּוֹנִי) הַבָּהֵן. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

וְאַתֶּם תְּדַבְּקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

The congregation responds:

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The person called to the Torah repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן תּוֹרָה.

After the reading of the portion he concludes:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָה
אֲמִת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן תּוֹרָה.

When the Torah is raised the congregation joins in reciting.

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנִי יִשְׂרָאֵל, עַל פִּי יְיָ
בְּיַד מֹשֶׁה.

The Reader takes the Torah and chants:

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

The Torah is placed on the lectern, the Reader unrolls the Torah and recites:

May His kingdom of peace soon be revealed unto us. And may He grant the house of Israel grace, kindness, mercy and favor. Amen. Let all declare the greatness of our God, and render honor to the Torah. Praised be He, who in His holiness did entrust the Torah to His people, Israel.

And all of you, in adhering to the Lord your God, have been sustained in life to this day.

The person called to the Torah recites:

Praise the Lord to whom all praise is due.

The congregation responds:

Praised be the Lord to whom all praise is due forever and ever.

The person called to the Torah repeats the response and continues:

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples to give unto us Thy Torah. Praised be Thou, O Lord, Giver of the Torah.

After the reading of the portion he concludes:

Praised be Thou, O Lord our God, King of the universe, who hast given us a Torah of truth, thereby planting everlasting life in our midst. Praised be Thou, O Lord, Giver of the Torah.

When the Torah is raised the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

The Reader takes the Torah and chants:

Let all praise the name of the Lord, for His name alone is truly exalted.

וְזאת התורה declares that Moses was the giver of the Torah, but that he acted as God's intermediary. The Talmud declares that Moses was like a scribe recording what God inspired him to write.

תפלת מנחה לשבת ויום טוב

The Congregation responds:

הודו על אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכָל
חֲסִידֶיךָ, לְבִנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

Psalm 24

לְדָוִד מִזְמוֹר. לֵי אֶרֶץ וּמְלוֹאָהּ, תִּבְלֵ וַיֵּשְׁבִי בָהּ. כִּי הוּא
עַל יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ. מִי יַעֲלֶה בְּהַר יְיָ, וּמִי
יָקוּם בְּמָקוֹם קָדְשׁוֹ. נָקִי כַפָּיִם וּבֶרֶךְ לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָה מֵאֵת יְיָ, וַיִּצְדָּקָה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דֹּוֹר דִּרְשִׁיו, מִבִּקְשֵׁי פְנִיָּה, יַעֲקֹב, סֵלָה. שְׁאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד. מִי זֶה
מִלֶּךְ הַכְּבוֹד, יְיָ עֲזֹז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׁאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׁאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד, מִי הוּא זֶה
מִלֶּךְ הַכְּבוֹד, יְיָ צְבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד, סֵלָה.

When the Torah is returned to the ark, Reader and congregation continue:

וּבִנְחָה יֹאמַר: שׁוּבָה, יְיָ, רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל.

קוּמָה יְיָ לְמִנוּחֶתְךָ, אֲתָה וְאַרְוֶן עֲנֶה.

כַּהֲנִיף יִלְבָּשׁוּ צִדְקָה, וְחֲסִידֶיךָ יִרְגְּנוּ.

בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֹׁב פָּנֵי מְשִׁיחֶךָ.

כִּי לָקַח טוֹב נִתַּתִּי לָכֶם,

תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,

וְתִמְכֶּיָּהּ מֵאֲשֶׁר.

דִּרְכֶּיךָ דִּרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיךָ שָׁלוֹם.

הִשְׁיִבֵנוּ יְיָ אֱלֹהֵיךָ, וְנִשְׁוֶיָּהּ; חֲדָשׁ יָמֵינוּ בְּקֶדֶם.

When a Festival falls on a Sabbath the Amidah is recited on page 143.

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

The congregation responds:

His glory is revealed on earth and in the heavens. He exalted His people. He glorified His faithful ones, the children of Israel, who ever seek His divine Presence. Praise the Lord.

Psalm 24

The earth is the Lord's, and the fullness thereof, the world and those who dwell on it. He founded it upon the seas, and He made it firm upon the flowing waters.

Who may ascend to the mountain of the Lord, and who may stand up in His holy place? He that has clean hands and a pure heart, who has not set his mind upon falsehood, and who has not taken an oath in deception. He will receive a blessing from the Lord, and mercy from the God of his deliverance. This is the way to come before Him, to seek Thy Presence, O God of Jacob.

Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, lift them up, O everlasting doors, that the glorious King may enter. Who is the glorious King? The Lord of all creation—He is the glorious King.

When the Torah is returned to the ark, Reader and congregation continue:

And when the ark rested, Moses said:

Return, O Lord, to the multitude of the families of Israel.

Arise, O Lord, return unto Thy sanctuary,
Thou and the Ark of Thy glory.

Let Thy priests be robed in righteousness,
And let Thy faithful sing for joy.

Be gracious unto David, Thy faithful,
Reject not Thine anointed.

I have given you good teaching,
Forsake not My Torah.

It is a tree of life to them that hold fast to it,
And everyone that upholds it is happy.

Its ways are ways of pleasantness,
And all its paths are peace.

Turn us unto Thee, O Lord, and we shall return;
Renew our days as of old.

When a Festival falls on a Sabbath the Amidah is recited on page 143.

תפלת מנחה לשבת

Reader:

יְתַנְּדֵל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, וְשִׁבְחָתָא וְנִחְמָתָא, וְאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

THE AMIDAH

The Amidah is recited standing in silent devotion:

כִּי שֵׁם יְיָ אֱקַרָא, הָבוּ גִדְלָא לְאַלְהֵינוּ.
אֲדִנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יְיָ הֵי אֲבֹרָהּם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמַבְיֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

During the Sabbath of Penitence add here:

(זְכַרְנוּ לְחַיִּים, מְלִיךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֶפֶר חַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.)

מְלִיךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבֹרָהּם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדִנִּי; מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Shemini Atzereth and Pesah add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַחֹשֶׁם.)

MINḤAH SERVICE FOR SABBATH

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

THE AMIDAH

The Amidah is recited standing in silent devotion:

When I call upon the Lord, declare the greatness of our God.

O Lord, open Thou my lips, and I will declare Thy greatness.

Praised be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, God of Jacob. Thou art great, mighty, revered and exalted, bestowing lovingkindness and holding dominion over all things. Thou rememberest the noble deeds of our ancestors and because Thou art a God of love, Thou wilt bring a redeemer to their children's children after them.

During the Sabbath of Penitence add here:

(Remember us unto life, O King who delightest in life, and inscribe us in the book of life, for Thine own sake, O God of life.)

Thou, O King, art a Helper, a Savior and a Shield. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty forever, O Lord. Thou hast endowed us with immortal life. Great is Thy saving power.

Between Shemini Atzeret and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

תפלת מנוחה לשבת

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַחֲיֵר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיֹּשְׁנֵי
עָפָר. מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶכֶךְ מַמְיָת
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

During the Sabbath of Penitence add:

(מִי כְמוֹךָ, אֵב הֶרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים).
וְנֶאֱמָן אֶתָּה לְחַיּוֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחֲיָה הַמֵּתִים.

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

נִקְדַּשׁ אֶת שְׁמוֹךְ בָּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.
וּבְדַבְרֵי קִדְשְׁךָ בְּתוֹב לֵאמֹר:

יְמִלֶּכֶךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.
לְדֹר וָדֹר נִגִּיד נִדְרֶךָ, וּלְנֶצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

**During the Sabbath of Penitence conclude thus:*

(בְּרוּךְ אַתָּה, יְיָ, הַמְלֶכֶךְ הַקְדוֹשׁ).

MINḤAH SERVICE FOR SABBATH

Thou sustainest the living with lovingkindness, and in great mercy callest the departed to life eternal.

Thou supportest the fallen, healest the sick, and releasest those who are in bondage. Thou keepest faith with those who sleep in the dust. Who is like unto Thee Almighty God, who compares to Thee? From Thy hand, O King, comes death as well as life, and from Thee is our deliverance.

During the Sabbath of Penitence add:

(Who is like unto Thee, Father of mercies, remembering Thy creatures mercifully unto life?)

Thou wilt surely grant immortal life to the departed. Praised be Thou, O Lord, who callest the departed to life eternal.

THE KEDUSHAH

Recited when the Reader repeats the Amidah:

Let us acclaim Thy holiness throughout the world even as it is acclaimed in the celestial heights.

As it is told in the prophet's vision: And the angelic hosts called to one another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory.

Whereupon the heavenly response is chanted: Praised be the Lord throughout the universe.

And as it is written in the words of Thy consecrated servant David: The Lord will reign forever; your God, O Zion, unto all generations. Praise the Lord.

Unto all generations we will declare Thy greatness and to all eternity we will proclaim Thy holiness. Thy praise, O our God, will never cease from our lips. For Thou art a great and holy God and King. *Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

תפלת מנחה לשבת

The following paragraph is omitted by the Reader when he repeats the Amidah:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקִדְוָשִׁים הִבָּרַךְ יוֹם יְהִלָּלוֹךָ סֶלָה.
* בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

**During the Sabbath of Penitence conclude thus:*

(בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וְכִי בָעֲמֻךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ.
תַּפְאֲרַת גְּדֻלָּה, וְעֲטָרַת יְשׁוּעָה, יוֹם מְנוּחָה וְקִרְשָׁה לְעַמְּךָ
נַחֲתָ. אֲבָרְהֶם יִגַּל, יִצְחָק יִרְנֶן, יַעֲקֹב וּבָנָיו יִנְחוּ בוֹ. מְנוּחַת
אַהֲבָה וּנְדָבָה, מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת שְׁלֹום וְשִׁלְוָה
וְהַשְׁקֵט וּבִטָּח, מְנוּחָה שְׁלָמָה שְׁאֵתָה רוֹצֶה בָּהּ; וּבִירוֹ בְּנִיךָ
וַיִּדְעוּ, כִּי מֵאַתָּה הִיא מְנוּחָתָם, וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ.
אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, רָצָה בְּמְנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְחַן חֵלְקָנוּ בְּתוֹרָתְךָ; שִׁבְעֵנוּ מִטּוֹבֶיךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ; וְטַהַר
לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת; וְהַנְחִילָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן
שִׁבְתָּ קִדְשֶׁךָ, וַיִּנְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה, יי,
מְקַדֵּשׁ הַשַּׁבָּת.

רָצָה, יי אֱלֹהֵינוּ, בָּעֲמֻךְ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהִשָּׁב אֶת
הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבֹּל
בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol ha-Moed the following is added:

(אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וַיָּנִיעַ וַיִּרְאֶה, וַיִּרְצֶה
וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר, זָכְרוּנָנוּ וּפְקֻדּוֹתֵינוּ, וְזָכְרוּן אֲבוֹתֵינוּ,
וְזָכְרוּן מְשִׁיחַ בְּוֶדְדוֹר עֲבָדֶיךָ, וְזָכְרוּן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ,

MINḤAH SERVICE FOR SABBATH

The following paragraph is omitted by the Reader when he repeats the Amidah:

Holy art Thou, and Thy holiness is renowned throughout creation. And they are holy who praise Thee daily. *Praised be Thou, O Lord, Thou holy God.

**During the Sabbath of Penitence conclude thus:*

(Praised be Thou, O Lord, Thou holy King.)

Thou art the one and only God; and we acknowledge Thy unity. And who is like Israel among the peoples in the world?

Thou gavest Thy people an adornment of distinction, a crown of salvation—a day of rest and of holiness. Abraham and Isaac rejoiced on the Sabbath; Jacob and his children found repose therein. Sabbath rest is a rest of loving self-surrender, a true and enduring rest, a rest of peacefulness and serenity, of quietness and confidence, a total rest such as Thou dost favor. May Thy children recognize that their Sabbath rest was of Thy establishment, and that by such rest do they sanctify Thy name.

Our God and God of our Fathers, may our Sabbath rest be worthy before Thee. Sanctify us with Thy commandments and grant that our portion may be among those who are devoted to Thy Torah. Satisfy us with Thy goodness and cause us to rejoice in Thy deliverance. And purify our hearts to serve Thee in truth. O Lord our God, cause us to enjoy in love Thy holy Sabbath; and may the people of Israel who hallow Thy name find therein a true rest. Praised be Thou, O Lord, who hallowest the Sabbath.

Show Thy favor O Lord our God to Thy people Israel and heed their prayer. Cause Thy service to be restored in Thy sanctuary in Zion, and mayest Thou receive therein in love their offerings and their supplications. And may the worship of Thy people Israel always be worthy of Thy acceptance.

On Rosh Ḥodesh and Ḥol ha-Moed the following is added:

(Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of

תפלת מנחה לשבת

וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום

on Sukkot:

on Pesah:

on Rosh Hodesh:

חג הסוכות

חג המצות

ראש החדש

הזה. זכרנו, יי אלהינו, בו לטובה, ופקדנו בו ולברכה,
והושיענו בו לחיים. ובדבר ישועה ורחמים חוס ותננו, ורחם
עלנו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום
אתה.)

ותחזיקנו עינינו בשוכה לציון ברחמים. ברוך אתה, יי,
המחזיר שבינתו לציון.

While the Reader recites the preceding
paragraph, the Congregation reads:

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חינו, מן
ישענו אתה הוא. לדור ודור
נודה לך, ונספר תהלתך, על
חנינו המסורים בידך, ועל
נשמותינו הפקודות לך, ועל
נפיק שבעל יום עמנו, ועל
נפלאותיך וטובותיך שבעל
עת, ערב ובקר וצהרים.
הטוב כי לא כלו רחמיה,
והרחם כי לא תמו חסדיך,
מעולם קנינו לך.

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חינו, מן
ישענו אתה הוא. לדור ודור
נודה לך, ונספר תהלתך, על
חנינו המסורים בידך, ועל
נשמותינו הפקודות לך, ועל
נפיק שבעל יום עמנו, ועל
נפלאותיך וטובותיך שבעל
עת, ערב ובקר וצהרים.
הטוב כי לא כלו רחמיה,
והרחם כי לא תמו חסדיך,
מעולם קנינו לך.

MINḤAH SERVICE FOR SABBATH

Israel, Thy people. Grant us deliverance, life, and peace on this day of

on Rosh Ḥodesh:

on Pesah:

on Sukkot:

Rosh Ḥodesh

the feast of Matzot

the feast of Sukkot

Extend to us on this day Thy blessings of life and wellbeing. In Thee do we put our trust, and Thou our divine King, art indeed gracious and compassionate.)

O may we behold Thy merciful return to Zion. Praised be Thou, O Lord, who causeth the return of Thy divine presence to Zion.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

The מודים that the congregation chants when the Reader recites מודים לך אֲנַחְנוּ has been called מודים דרבנן, the *Modim* of the Scholars. It is a composite of several responses suggested by the Rabbis of the Talmud in *Sotah* 40a.

תפלת מנחה לשבת

On Hanukkah add:

(על הנסים ועל הפרקן, ועל הנבירות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה
מלכות יון הרשעה על עמך ישראל להשביחם תורתך,
ולתעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם
בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם;
מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לרביר
ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות
בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולתהלל
לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם
ועד.

During the Sabbath of Penitence add:

(ובתוב לתיים טובים כל בני ברייתך.)

וכל חתיים יודוך סלה, ויהללו את שמך באמת, האל,
ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, ולך נאה
להודות.

שלום רב על ישראל עמך תשים לעולם, כי אתה הוא
מלך אדון לכל השלום, וטוב בעיניך לברך את עמך ישראל
בכל עת ובכל שעה בשלומך. ברוך אתה, יי, המברך את
עמו ישראל בשלום.

MINḤAH SERVICE FOR SABBATH

On Ḥanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of the Ḥasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah. Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy House. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Ḥanukkah, in thankfulness and praise to Thy great name).

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

During the Sabbath of Penitence add:

(O inscribe all the children of Thy covenant for a good life.)

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Endow Thy people Israel forever with abounding peace, for all peace is of Thy ordaining. And may it please Thee to bestow Thy peace upon Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

תפלת מנחה לשבת

During the Sabbath of Penitence add:

(בְּסֻפֵּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנוֹכָח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֶׂה הַשָּׁלוֹם.)

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מָרֵעַ, וּשְׁפָתֵי מַדְבַּר מְרֻמָּה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בָעֵפֶר לְכָל תַּהֲוָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשֵׁי עָלִי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעַה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִהֲרָה בְּיְמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעֲרָבָה לִי מִנַּחַת
יְהוָה וִירוּשָׁלָּיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

The following paragraph is omitted when the penitential prayers (Tahanun) are not said during the weekdays, as indicated on page 63.

צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. וְצְדָקָתְךָ אֱלֹהִים עַד
מָרוֹם, אֲשֶׁר עֲשִׂיתָ גְדֻלוֹת; אֱלֹהִים, מִי כְמוֹךָ. צְדָקָתְךָ כְּהִרְרִי
אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה; אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְיָ.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

MINḤAH SERVICE FOR SABBATH

During the Sabbath of Penitence add:

(O Lord, inscribe us and the entire household of Israel and all Thy creatures in the book of life, peace and honorable sustenance. Praised be Thou, Master of peace.)

O Lord, guard my tongue from evil and my lips from speaking falsehood, and to those who abuse me may I give no heed. May my soul be humble and forgiving unto all. Open Thou my heart, O Lord, to Thy Torah that my soul may eagerly perform Thy commandments. And as for those who may think evil against me, do Thou frustrate their counsel and undo their designs. Do it in accordance with Thy graciousness, in accordance with Thy might. Do it in accordance with Thy holiness, in accordance with the promise in Thy Torah. O mayest Thou assert Thy power to answer me, that those who revere Thee may find deliverance.

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

May it be Thy will, O Lord our God and God of our fathers, that our holy Temple be restored in Jerusalem, and do Thou grant our portion among those who devote themselves to Thy Torah. May we be privileged to worship Thee in our restored sanctuary, in splendor and in awe, as in ancient days. Amen.

The following paragraph is omitted when the penitential prayers (Taḥanun) are not said during the weekdays, as indicated on page 63.

Thy righteousness is an everlasting righteousness; and Thy law is true. Thy righteousness, O God, is most profound. Thou, O Lord, performest mighty deeds, and who may be compared unto Thee? Thy righteousness is as the enduring mountains. Thy judgments are most profound. Thy deliverance extends to man as well as beast.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

יְהֵא שְׁמִיה רַבָּא מְבָרַךְ לְעַלְמִי וּלְעַלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִידָהּ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, וְתַשְׁבְּחָתָא וְנִתְחַמְתָּא, וְדַאמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹנֵינוּ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עָלֵינוּ לְשִׁבְתָּם לְאֶדוֹן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר בְּרָאשִׁית,
שְׂלֵא עֲשֵׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שְׁמַנּוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׂלֵא שָׁם חִלְקֵנוּ בָהֶם, וְגִרְלָנוּ בְּכָל הַמּוֹנֵם. וְאִנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מַלְכֵּי הַמְּלָכִים, הַקְדּוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יִקְרוֹ בְּשָׁמַיִם
מִמַּעַל, וּשְׁכִינֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֱמֶת מְלָכְנוּ, אֶפְסֵי זוּלָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעֵתִי הַיּוֹם
וְהִשְׁבַּחְתִּי אֶל לְבָבִי, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוֶה לָּךְ, יְיָ אֱלֹהֵינוּ, לְרְאוּת מְהֵרָה בְּתַפְאֲרַת עֲנֶה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כְּרוֹת יִבְרָתוֹ; לְתַקַּן

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathen of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

V'-anahnu kor-eem umish-taḥa-veem umo-deem lifney
meleḥ mal-hey ha-mloḥeem, ha-kodosh boruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious Presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

עוֹלָם בְּמַלְכוּת שְׁדִי, וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת
 אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִבִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תִבְלָה, כִּי לָךְ
 תִּכְרַע כָּל בָּרִךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
 וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֶה יִתְּנוּ, וַיִּקְבְּלוּ כָלָם אֶת עַל מַלְכוּתְךָ,
 וְתִמְלֹךְ עַל־יָהֵם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכִבוֹד, בְּכַתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ
 לְעֹלָם וָעֶד. Reader וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ;
 בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

THE MOURNER'S KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתְהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעִנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלָם וְלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
 מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא, וְאָמִידִין בְּעָלְמָא,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

MINḤAH SERVICE FOR SABBATH AND FESTIVALS

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleḥ al kol ho-oretz

Ba-yom ha-hu yih-yeh adonoy eḥod ush'mo eḥod.

THE MOURNER'S KADDISH.

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

למוצאי שבת

Begin with the Maariv service on pages 95-100, 83-92.

On a Saturday evening in a week when a Festival is celebrated and at the end of a Festival on a week-day, continue with the Reader's Kaddish on page 222.

Reader:

יְתַנַּדְל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדַּר,
וַיִּתְעַלֶּה וַיִּתְהַדַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירִין בְּעָלְמָא,
וְאָמְרוּ אָמֵן.

On the Ninth of Av the readings from Psalms 90 and 91 are omitted:

Psalm 90: 17.

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָה עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהּ.

Psalm 91

יֹשֵׁב בְּסֻתֵּר עָלְיוֹן, בְּצֹל שַׁדַּי יִתְלוֹנֵן. אֹמֵר לַיְי, מַחְסִי
וּמִצֻּדֹתַי; אֵלֹהֵי אֲבֹתַי בּוֹ. כִּי הוּא יַצִּילֵךְ מִכַּף יָקוֹשׁ, מִדָּבָר
חַוֹּת. בְּאֲבָרְתוֹ יִסֹּךְ לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה; צִנָּה וְסֻחָרָה
אֲמָתוֹ. לֹא תִירָא מִפֶּתַח לַיְיָלָה, מִחַץ יְעוֹף יוֹמָם. מִדָּבָר בְּאָפֶל
יִהְיֶה, מִקֶּטֶב יִשׁוּד צְהָרִים. יַפֵּל מִצִּדֶּךָ אֱלֹהִי, וּרְבֵבָה מִיְמִינֶךָ;
אֱלֹהֵי לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תִּבְטֵן, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה. כִּי

FOR THE CONCLUSION OF THE SABBATH

Begin with the Maariv service on pages 95-100, 83-92.

On a Saturday evening in a week when a Festival is celebrated and at the end of a Festival on a week-day, continue with the Reader's Kaddish on page 222.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer to Him throughout the world. Amen.

On the Ninth of Av the readings from Psalms 90 and 91 are omitted:

Psalms 90: 17.

May Thy pleasantness, O Lord our God, be upon us. Do Thou establish for us the work of our hands. Yea, the work of our hands establish Thou it.

Psalms 91

He who dwells in the shelter of the Most High will find protection in the Almighty.

I will say of the Lord: Thou art my Refuge, my Fortress, my God in whom I trust.

He will deliver you from the snare of the hidden foe and from the deadly pestilence. He will shield you with His arms and under His wings you will find protection.

His truth is a shield and a buckler. You will not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that strikes in the darkness, nor the destruction that ravages at noonday.

A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you. You will cast only a glance, and lo, you will see the end of evil men.

אתה, יי, מחסי; עֲלִיּוֹן שְׁמֹת מְעוֹנָה. לא תֵּאֱנֶה אֵלֶיךָ רָעָה, וְנָנֶע לא יִקְרַב בְּאַהֲלָהָ. בִּי מִלְּאֲכָיו יִצְוֶה לָךְ, לְשִׁמְרָה בְּכָל דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאוּנָה, פֶּן תִּגַּף בְּאֶבֶן רִגְלָהָ. עַל שֹׁחַל וְפֶתֶן תִּדְרֹךְ, תִּרְמָס כְּפִיר וְתַנִּין. בִּי בִי חֶשֶׁק וְאַפְלָטָהוּ; אֲשַׁנְּבְּהוּ בִּי יַדַּע שְׁמִי. יִקְרָאֵנִי וְאַעֲנֶנּוּהוּ, עַמּוֹ אֲנֹכִי בְּצָרָה; אֲחַלְּצֶהוּ וְאִבְבְּךָהוּ. אֶרֶךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי. אֶרֶךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מֶלֶךְ כָּל הָאָרֶץ כְּבוֹדוֹ. וּמִמְבָּלִין דִּן מִן דִּין וְאִמְרִין: קְדִישׁ בְּשִׁמִּי מְרוֹמָא עֲלָאָה, בֵּית שְׁכִינְתָּהּ; קְדִישׁ עַל אֶרְעָא, עוֹבֵד גְּבוּרְתָּהּ; קְדִישׁ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא יי צְבָאוֹת; מֶלֶךְ כָּל אֶרְעָא זִיו יְקָרָה. וְתִשְׁאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ. וְנִטְלָתְנִי רוּחָא, וְשִׁמְעַת בְּתַרִּי קֹל זִיע סִגְיָא דִּי מְשַׁבְּחִין וְאִמְרִין: בְּרִיךְ יְקָרָא דִּי מְאַתֵּר בֵּית שְׁכִינְתָּהּ. יי וּמֶלֶךְ לְעֵלָם וְעַד. יי מַלְכוּתָהּ קָאֵם לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא. יי אֵלֶּהִי אֲבִרְהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם, לְיָצָר מִחֻשְׁבוֹת לְבַב עַמּוּךְ, וְהָבֵן לְבָבָם אֵלֶיךָ. וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ. בִּי אַתָּה, אֲדֹנִי, טוֹב וְסֶלַח וְרַב חֶסֶד לְכָל קְרָאִיךָ. צִדְקָתְךָ צִדְקָה לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. תַּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתְּרִינוּ מִיָּמֵי קֶדֶם. בְּרוּךְ יי, יוֹם יוֹם יַעֲמֹס-לָנוּ

FOR THE CONCLUSION OF THE SABBATH

Because you have made the Lord your refuge and the Most High your dwelling place, no evil shall befall you—no plague shall approach your tent. He shall appoint His angels to guard over you, to preserve you in all your ways. Yea, they shall carry you in their arms lest you hurt your foot against a stone. You shall tread upon the hosts of arrogance. You shalt crush the evil adversary.

Because he yearns for Me, I will deliver him. I will protect him because he knows My name. When he calls Me, I will answer him, I will be with him in trouble. I will rescue him and bring him to honor. I will satisfy him with long life, and enable him to see My deliverance.

Thou, ever adored in the praises of Israel, holy art Thou. The angelic beings proclaim Thy holiness one to another: Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory. Praised be the glory of God throughout creation. The Lord will reign forever and ever.

O God of Abraham, of Isaac and of Israel, direct the heart of Thy people to know Thy mercy. Thou forgivest iniquity and dost not destroy. Yea, Thou dost pardon abundantly and Thou dost continually withdraw from Thine anger. Thou art good, and forgiving, and abounding in mercy to all who call unto Thee.

Thy righteousness is an everlasting righteousness, and Thy Torah is truth. Thou wilt be faithful to Jacob and merciful to Abraham, fulfilling the promise Thou didst make to our ancestors in ancient days.

Psalm 91 was known as the Psalm of Blessing. It offers a fervent reassurance of divine protection against all possible vicissitudes of life. It is preceded by verse 17 of *Psalm 90*, which invokes God's blessings upon the work of our hands. These sentiments are uniquely suited for the inaugural of a new week for the pursuit of our worldly labors. The verse from *Psalm 90* was originally pronounced by Moses on the completion of the sanctuary. It is properly omitted on the Ninth of Av which commemorates the destruction of the Temple.

האל ישועתנו, סלָה. יי צבאות עמנו, משנב לנו אלהי יעקב, סלָה. יי צבאות, אשרי אדם בטח בך. יי, הושיעה; המלך יענו ביום קראנו. ברוך הוא אלהינו שבראנו לכבודו, והבדילנו מן התועים, ונתן לנו תורת אמת, וחי עולם נטע בתוכנו; הוא יפתח לבנו בתורתו, וישם בלבנו אהבתו ויראתו, לעשות רצונו ולעבדו בלבב שלם. למען לא ניגע לריק, ולא נלד לבקלה. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שנשמור חקיה בעולם הזה, ונזכה ונחיה ונראה, ונירש טובה וברכה, לשני ימות המשיח ולחיי העולם הבא. למען וזמרך כבוד ולא ידם; יי אלהי, לעולם אודה. ברוך הנבר אשר יבטח בני, וחייה יי מבטחו. בטחו בני עדי עד, כי ביה יי צור עולמים. ויבטחו בך יודעי שמך, כי לא עזבת דרשך, יי. יי חפץ למען צדקו, יגדיל תורה ונאדיר.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותיה;
וימליך מלכותה בתיכון ובימיכון, ובחיי דכל בית ישראל
בעגלא ובזמן קריב, ואמרו אמן.
יהא שמה רבא מברך לעלם ולעלמי עלמא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדד,
ויתעלה ויתחלל שמה דקדשא, בריך הוא, לעלא (לעלא)
מן כל ברבתא ושירתא, תשבחתא ונחמתא, דאמירו בעלמא,
ואמרו אמן.

FOR THE CONCLUSION OF THE SABBATH

Praised be the Lord who daily relieves our burdens. In God is ever our deliverance. The Lord of hosts is with us. The God of Jacob is our protection. O Thou, Lord of hosts, happy is he who trusts in Thee. O Lord, help us. O Thou King, answer us when we call unto Thee.

Praised be the Lord who created us for His glory. He distinguished us from those who live in darkness by giving us a Torah of truth. Thus He planted everlasting life in our midst.

May He open our hearts to the understanding of His Torah, and may He inspire us to love and revere Him that we may do His will and serve Him wholeheartedly. Thus our labor will not be in vain and the children we bear will not be lost in confusion.

May it be Thy will, O Lord our God and God of our fathers, that we prove true to Thy precepts in this world, and thereby prove worthy to share in the blessings of the Messianic age and of the life of the world to come. Thus we shall ever sing of Thy glory. O Lord, my God, we shall ever praise Thee.

Blessed is the man who trusts in the Lord and who regards the Lord as his fortress. Trust in the Lord always, for the Lord will be to you an unfailing stronghold. Those who know Thee do indeed trust in Thee, for Thou hast never abandoned those who seek Thee.

The Lord chose to raise Israel in righteousness. Therefore did He give unto them a Torah that is vast and profound.

Reader:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

למוצאי שבת ויום טוב

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון
די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

From the second night of Pesah until Shavuot add the Counting of the Omer.

HAVDALAH

The Havdalah for home recitation is found on page 356.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפח.
* ברוך אתה, יי אלהינו, מלך העולם, בורא מיני בשמים.
* ברוך אתה, יי אלהינו, מלך העולם, בורא מאורי האש.
ברוך אתה, יי אלהינו, מלך העולם, המבדיל בין קדש
לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי
לששת ימי המעשה. ברוך אתה, יי, המבדיל בין קדש לחל.

**At the conclusion of a Festival: omit these Brahot.*

עלינו לשבת לארון הכל, לתת גדרה ליוצר בראשית,
שלא עשנו כגויי הארצות, ולא שקנו במשפחות האדמה;
שלא שם חלקנו בהם, וגרלנו בכל המונם. ואנחנו כורעים
ומשתתחים ומודים לפני מלך מלכי המלכים, הקדוש ברוך
הוא, שהוא נוטה שמנים ויוסד ארץ, ומושב יקרו בשמים
ממעל, ושכינת עוז בגבהי מרומים. הוא אלהינו, אין עוד;
אמת מלבנו, אפס זולתו, בכתוב בתורתו: וידעת היום
והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל ועל
הארץ מתחת, אין עוד.

FOR THE CONCLUSION OF SABBATH AND FESTIVALS

May the prayers and supplications of the entire household of Israel be accepted favorably by their Heavenly Father. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

From the second night of Pesah until Shavuot add the Counting of the Omer.

HAVDALAH

The Havdalah for home recitation is found on page 356.

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

*Praised be Thou, O Lord our God, King of the universe, who createst the various spices.

*Praised be Thou, O Lord our God, King of the universe, who createst the light of fire.

Praised be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the other peoples of the world, between the seventh day and the six days of the week. Praised be Thou, O Lord, who hast set a distinction between the holy and the mundane.

**At the conclusion of a Festival omit these Brahot.*

ALENU

It is for us to praise the Lord of all things, to acclaim the Author of all existence. He did not make us like the heathens of the earth; He did not fashion us like the pagans of the world. Our portion is not like theirs, our lot is not like that of their multitudes.

We bend the knee, bow down, and acclaim the supreme King of kings, the Holy One, praised be He.

V'-anahnu kor-eem umish-ta'ha-veem umo-deem lifney
meleḥ mal-hey ha-mloḥem, ha-kodosh boruḥ hu.

It is He who stretched forth the heavens and laid the foundations of the earth. His glorious presence is in the heavens above, the dominion of His might is in the loftiest heights. He is our God; there is none else. He is our King; there is none other. As it is written in His Torah: And you shall know this day and meditate in your heart, that the Lord is Master in the heavens above and on the earth beneath. There is none else.

על בן נקונה לך, יי אלהינו, לראות מהרה בתפארת עזך,
להעביר גזולים מן הארץ, והאלילים ברות יברתו; לתמן
עולם במלכות שדי, וכך בני בשר יקראו בשמך, להפנות
אלך כל רשעי ארץ. נפירו ונדעו כל יושבי תבל, כי לך
תכרע כל ברך, תשבע כל לשון. לפניך, יי אלהינו, יברעו
ויפלו, ולכבוד שמך יקר יתנו, ויקבלו בכם את על מלכותך,
ותמלוד עליהם מהרה לעולם ועד; כי המלכות שלך היא,
ולעולמי עד ותמלוד בכבוד, כפתיב בתורתך: יי ימלוד
לעלם ועד. Reader ונאמר: ויהי יי למלך על כל הארץ;
ביום ההוא יהי יי אחד ושמו אחד.

*From the beginning of the Hebrew month Elul until after Shemini Atzeret, add
Psalm 27 on page 18.*

THE MOURNER'S KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעוניה;
וימליך מלכותה בחיבון וביומיו, ובחיי דכל בית ישראל
בעלמא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתתדר,
ויתעלה ויתגדל שמה דקדשא, בריך הוא, לעלמא (לעלמא)
מן כל ברכתא ושירתא, תשבתתא ונחמתא, דאמירן בעלמא
ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

FOR THE CONCLUSION OF SABBATH AND FESTIVALS

We therefore hope in Thee, O Lord our God, that we shall soon behold the triumph of Thy might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed.

We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind learn to revere Thy name; when all the wicked of the earth will be drawn in penitence unto Thee.

O may all the inhabitants of the earth recognize that unto Thee every knee must bend, every tongue pledge loyalty.

Before Thee, O Lord our God, may they bow in worship, and give honor to Thy glorious name.

May they all acknowledge Thy kingdom, and may Thy dominion be established over them speedily and forevermore. For sovereignty is Thine and unto all eternity Thou wilt reign in glory.

As it is written in Thy Torah: "The Lord will reign forever and ever." And it is further written: "The Lord will be acknowledged as King over all the earth; on that day will the Lord be One and His name One."

V'ne-emar: V'hoyoh adonoy l'meleh al kol ho-oretz

Ba-yom ha-hu yih-yeh adonoy ehod ush'mo ehod.

From the beginning of the Hebrew month Elul until after Shemini Atzeret, add Psalm 27 on page 18.

THE MOURNER'S KADDISH

The transliteration of the Mourner's Kaddish will be found on page 203.

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him through out the world. Amen.

May there be a great heavenly peace and life unto us, and unto all Israel. Amen.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

ברכי נפשי

Psalm 104

בְּרָכִי נַפְשִׁי אֶת יְיָ יי אֱלֹהֵי, גִּדְּלָתָהּ מֵאֵד; חוֹד וְהִדְר
לְבָשָׁתָהּ. עָטָה אֹר כְּשִׁלְמָהּ, נוֹטָה שָׁמַיִם בִּירִיעָה. הַמְקַרֶּה
בַּמַּיִם עֲלִיּוֹתָיו, הַשֶּׁם עָבִים רְכֹּבָיו, הַמְהַלֵּךְ עַל בְּנֵי רֹחַ.
עָשָׂה מִלְּאָכָיו רוּחוֹת, מִשְׁרָתָיו אֵשׁ לֶהֱטֹ. יוֹסֵד אֶרֶץ עַל
מְכוּנֶיהָ, בַּר תַּמּוּט עוֹלָם וְעֵד. תִּהְיוּם בְּלָבוּשׁ בְּסִיתוֹ; עַל הָרִים
יַעֲמְדוּ מַיִם. מִן נִעְרָתָהּ יְנוֹסִין, מִן קוֹל רַעְמָהּ יִחְפּוּזִין. יַעֲלוּ
הָרִים, יִרְדּוּ בְּקַעֲוֹת, אֵל מָקוֹם זֶה יִסְדֹּתָהּ לָהֶם. גִּבּוֹל שְׁמֹתָ
בַּר יַעֲבְרוּן. בַּר יֵשְׁבוּן לְבַסּוֹת הָאָרֶץ. הַמְשַׁלֵּחַ מַעֲיָנִים
בִּנְחָלִים; בֵּין הָרִים יִהְלִכּוּן. יִשְׁקוּ בַּר חֵיתוֹ שָׂדֵי; יִשְׁבְּרוּ
פָּרָאִים צִמָּאִם. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּן; מִבֵּין עֲפָאִים יִתְּנוּ
קוֹל. מִשְׁקָה הָרִים מִעֲלִיּוֹתָיו; מִפְּרִי מַעֲשֵׂיהָ תִשָּׁבַע הָאָרֶץ.
מִצְמִיחַ חֲצִיר לְבַהֲמָהּ, וְעֹשֶׂב לְעִבּוֹדַת הָאָדָם, לְהוֹצִיא לָחֶם
מִן הָאָרֶץ. וַיֵּן יִשְׁמַח לְבַב אֲנוּשׁ, לְהַצְחִיל פָּנִים מִשָּׂמֶן; וְלָחֶם
לְבַב אֲנוּשׁ יִסְעֵד. יִשָּׁבְעוּ עֲצֵי יְיָ, אֲרָזֵי לְבָנוֹן אֲשֶׁר נִטְעוּ. אֲשֶׁר
שָׁם צִפְרִים יִקְנְנוּ; חֲסִידָהּ, בְּרוּשִׁים בֵּיתָהּ. הָרִים תִּגְבְּהִים
לִיַּעֲלִים, סִלְעִים מַחֲסֵה לְשֹׁפְנִים. עָשָׂה יָרַח לְמוֹעֲדִים; שֶׁמֶשׁ
יָדַע מְבוֹאוֹ. תִּקְשֵׁת חֲשֵׁךְ וַיְהִי לַיִלָּה; בּוֹ תִרְמַשׁ בַּר חֵיתוֹ יַעֲר.
הַכְּפִירִים שֹׁאֲגִים לְטָרֶף, וְלִבְקֵשׁ מֵאֵל אֲכָלָם. תִּזְרַח הַשָּׁמֶשׁ
וַאֲסִפּוֹן, וְאֵל מַעֲוֹנָתָם יִרְבֹּצוּן. יֵצֵא אָדָם לְפַעֲלוֹ, וְלַעֲבֹדָתוֹ
עַדִּי עָרַב. מָה רַבּוּ מַעֲשֵׂיהָ, יְיָ; בָּלָם בְּחִכְמָהּ עֲשִׂיתָ; מִלְּאָה
הָאָרֶץ קִנְיָנָהּ. זֶה הֵיךְ גְּדוֹל וְרַחֲב יָדִים, שֶׁם רָמַשׁ וְאִין מִסְפָּר,
חַיּוֹת קִטְנוֹת עִם גְּדֵלוֹת. שֶׁם אֲנִיּוֹת יִהְלִכּוּן, לִוְיָתָן זֶה יִצְרָתָהּ

PSALMS FOR DEVOTIONAL READING

Psalm 104

Praise the Lord, O my soul; O Lord my God, Thou art very great. Thou didst adorn Thyself with majesty and splendor.

He robed creation with light as with a garment; He stretched out the heavens as a curtain. He roofed the world with water; He made the clouds His chariot. He moves on the wings of the wind. He makes the winds His messengers, the flaming fire His emissary.

He established the earth on secure foundations that it shall never be moved. The abyss covered it as a garment. The waters were above the mountains. At Thy rebuke they fled; at the sound of Thy thunder they hurried away. They rose upon mountains and descended into valleys toward the place assigned to them. Thou didst contain them within a boundary, that they shall not return to engulf the earth.

He dispatched springs into the streams that flow among the mountains. They offer drink to all the beasts of the field; they sate the thirst of wild animals. Near them the fowl of heaven make their home; out of the foliage, they sing their melodies.

He waters the mountains from His upper treasures; from the fruit of His store-houses, He quenches the earth's thirst. He causes grass to sprout for the cattle, and vegetation that rewards the work of man, bringing forth food from the earth, wine which rejoices man's heart, oil which gives his face radiance, and bread which sustains his energies.

The Lord's trees drink their fill, the cedars of Lebanon which He planted, where the birds build their nests, and the fir trees where the stork builds her home. The high mountains are for the wild goats, and the rocks are a shelter for the rabbits.

He fashioned the moon for the seasons; He guards the movements of the sun. Thou makest dark and it is night; then all the wild beasts prowl about. The young lions roar for prey, seeking from God their sustenance. When the sun rises, they reassemble to lie down in their dens. Then man goes forth to his work; he remains at his labor until evening.

How great are Thy works, O Lord. In wisdom hast Thou made them all; the earth is full of Thy possessions. There is the sea, vast and wide, where innumerable creatures crawl about, small and large beasts. There ships sail; there Leviathan is, whom Thou createst as a plaything of Thy fancy.

לְשַׁחֲקֵדְבוּ. בָּלֶם אֵלֶיךָ יִשְׁבְּרוּן, לָחֵת אֲכָלָם בָּעֵתוֹ. תִּתֵּן לָהֶם
יִלְקֻטוֹן, תִּפְתַּח יָדְךָ יִשְׁבְּעוֹן טוֹב. תִּסְתִּיר פָּנֶיךָ יִבְהִלּוּן, תוֹסִיף
רוּחָם יִגְוְעוּן, וְאֵל עֲפָרָם יִשׁוּבוּן. תִּשְׁלַח רוּחְךָ יִבְרֹאוּן, וְתַחֲדָשׁ
פָּנֵי אֲדָמָה. יְהִי כְבוֹד יְיָ לְעוֹלָם; יִשְׂמַח יְיָ בַּמַּעֲשִׂיוֹ. הַמְבִיט
לְאָרֶץ וּתְרַעַר, יַנַּע בְּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לִי בַחֲיִי, אֲזַמְּרָה
לְאֵלֹהֵי בְעוֹדִי. יַעֲרֹב עָלָיו שִׁיחִי; אֲנֹכִי אֲשַׂמַּח בִּי. יִתְמוֹן
חַטָּאִים מִן הָאָרֶץ, וּרְשָׁעִים עוֹד אֵינָם; בָּרְכִי נַפְשִׁי אֵת יְיָ;
הִלְלִיָּהּ.

Psalm 120

שִׁיר הַמַּעֲלוֹת. אֵל יְיָ, בִּצְרָתָהּ לִי, קָרָאתִי וַיַּעֲנֵנִי. יְיָ,
הִצִּילָה נַפְשִׁי מִשִּׁפְתַּי שִׁקָּר, מִלִּשׁוֹן רְמִיָּה. מִה יִתֵּן לָךְ, וּמִה
יִסִּיף לָךְ, לְשׁוֹן רְמִיָּה. חֲצִי גְבוּר שְׁנוּנִים, עִם גִּחְלִי רְתָמִים.
אוֹיְהָ-לִי, כִּי גִרְתִּי מִשָּׂדֶה; שָׁכַנְתִּי עִם אֲהָלֵי גִדְרָה. רַבַּת שָׁכְנָהּ
לָהּ נַפְשִׁי עִם שׁוֹנֵא שָׁלוֹם. אֲנִי שָׁלוֹם, וְכִי אֲדַבֵּר, הִמָּה
לְמִלְחָמָה.

Psalm 121

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאֵינן יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שְׂמִים וְאָרֶץ. אֵל יִתֵּן לַמוֹט רִגְלֶךָ, אֵל יָנוּם
שִׁמְרֶךָ. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ שִׁמְרֶךָ, יְיָ
צִדְקֶךָ, עַל יַד יְמִינֶךָ. יוֹמָם הִשְׁמֵשׁ לֹא יִכְבֶּה, וַיְרֵחַ בַּלַּיְלָהּ. יְיָ
יִשְׁמְרֶךָ מִכָּל רָע, וְיִשְׁמַר אֵת נַפְשֶׁךָ. יְיָ יִשְׁמַר-צִאֲתֶךָ וּבֹאֲךָ,
מֵעַתָּה וְעַד עוֹלָם.

The Talmud relates that Rabbi Meir once prayed for the destruction of wicked men who lived in his vicinity, and his wife rebuked him, quoting the verse in *Psalm 104*: יתמו חטאים מן הארץ, which literally means "May sin cease from the earth". It is a prayer for the end of sin, but as for sinners, the proper prayer is for their repentance.

PSALMS FOR DEVOTIONAL READING

They all wait upon Thee to give them their food in due time. When Thou givest them, they gather it in. Thou openest Thy hand, and they are satisfied with every good. Thou hidest Thy face and they are perplexed. Thou takest away their breath, and they perish, returning to the dust. Thou sendest forth Thy breath, and they are created, renewing the face of the earth. Let the world ever declare the glory of God, that the Lord be pleased with His works.

He but looks upon the earth, and it quakes. He touches the mountains, and they smoke.

I will sing to the Lord while I live; I will sing to my God while I have being. May my discourse please Him. I will rejoice in the Lord. O may sinners cease from the earth; may there be no more wicked men. Praise the Lord, O my soul. Praise the Lord.

Psalm 120

A SONG OF ASCENT

To God I called whenever I was afflicted, and He answered me. O Lord, save me from him who speaks falsehood, from a lying tongue. What can a lying tongue give or add to you? Sharp and mighty arrows, with hot coals! Woe is me, for I live among the barbarous people of Mesheḥ; I am a neighbor of the wild tribes of Kedar. Long have I dwelt among people who hate peace. I am for peace, but when I speak to them, they are for war.

Psalm 121

A SONG OF ASCENT

I raise my eyes toward the mountains. Whence will come my help? My help will come from the Lord, who created heaven and earth. He will not allow your foot to slip; your Guardian never sleeps. The Guardian of Israel neither sleeps nor slumbers. The Lord will guard you; He will be your protecting shade on your right hand. The sun will not injure you by day, nor the moon by night. The Lord will guard you from every evil; He will guard your soul. The Lord will guard you in your going and in your coming, now and forever.

Psalm 122

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחְתִּי בְּאֲמָרִים לֵי, בֵּית יְיָ נִלְדָּה.
עֲמֻדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיהָ, יְרוּשָׁלָּם. יְרוּשָׁלָּם הַבְּנוּיָה בְּעִיר
שְׁחִבְרָה—לָהּ יַחֲדוּ. שָׁשָׂם עָלָיו שְׁבָטִים, שְׁבָטֵי יְהוָה, עֲדוֹת
לְיִשְׂרָאֵל, לְהָדוֹת לְשֵׁם יְיָ. כִּי שָׁמָּה יָשְׁבוּ כְּסָאוֹת לְמִשְׁפָּט,
כְּסָאוֹת לְבֵית דָּוִד. שָׂאֲלוּ שְׁלוֹם יְרוּשָׁלָּם; וְשָׁלְיוֹ אֶהְיֶה. יְהוָה
שְׁלוֹם בְּחִילָהּ, שְׁלֹוָה בְּאַרְמְנוֹתֶיהָ. לְמַעַן אֲחִי וְרַעִי, אֲדַבְּרָה
נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.

Psalm 123

שִׁיר הַמַּעֲלוֹת. אֶלֶיךָ נִשְׁאַתִּי אֶת עֵינַי, הַיֹּשֵׁבִי בַשָּׁמַיִם. הִנֵּה
כְּעֵינַי עֹבְדִים אֶל יַד אֲדוֹנֵיהֶם, כְּעֵינַי שֹׁפְחָה אֶל יַד גְּבוֹרָתָהּ,
כִּן עֵינֵינוּ אֶל יְיָ אֱלֹהֵינוּ, עַד שִׁיִּתְּנֵנוּ. תִּתְּנוּ יְיָ תִּתְּנוּ, כִּי רַב שִׁבְעֵנוּ
בוֹז. רַבַּת שִׁבְעָה לָּהּ נִפְשָׁנוּ הִלְעַג הַשָּׂאֲנָנִים, הַבוֹז לְגֵאִי-יוֹנִים.

Psalm 124

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוֹלֵי יְיָ שְׁהִיָּה לָנוּ, יֹאמֶר נָא יִשְׂרָאֵל.
לוֹלֵי יְיָ שְׁהִיָּה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלָעוּנוּ, בַּחֲרוֹת
אֶפֶס בָּנוּ. אֲזִי הַמַּיִם שִׁטְפוּנוּ, נַחֲלָה עֹבֵר עַל נַפְשָׁנוּ. אֲזִי עֹבֵר
עַל נַפְשָׁנוּ הַמַּיִם הַזֵּדוֹנוֹת. בָּרוּךְ יְיָ, שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשֹׁנֵיהֶם.
נַפְשָׁנוּ בְּצַפּוֹר נִמְלְטָה מִפֶּחַ יוֹקָשִׁים; הִפַּח נִשְׁכָּר, וְאִנְחָנוּ
נִמְלְטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 125

שִׁיר הַמַּעֲלוֹת. הַבִּטְחִים בֵּינִי, כְּהַר צִיּוֹן לֹא יִמוּט, לְעוֹלָם
יָשֵׁב. יְרוּשָׁלָּם הָרִים סָבִיב לָהּ, וַיִּי סָבִיב לְעַמּוֹ, מֵעַתָּה וְעַד

PSALMS FOR DEVOTIONAL READING

Psalm 122

A SONG OF ASCENT, OF DAVID

I rejoiced when they said to me: Let us go to the House of the Lord. Our feet have stood within your gates, O Jerusalem—Jerusalem, built as a city that unites us together. There journey the tribes, the tribes of the Lord, to offer thanks to the name of the Lord, as it was ordained unto Israel. There have been established seats of justice, the thrones of the house of David.

Pray for the peace of Jerusalem: May all who love you be at peace. May there be peace within your walls, and serenity in your palaces. For the sake of my brothers and my friends, I shall say: May there be peace in your midst. For the sake of the House of the Lord, I shall seek your welfare.

Psalm 123

A SONG OF ASCENT

Unto Thee do I raise mine eyes, O Thou who abidest in the heavens. As the eyes of servants are turned to their master, as the eyes of a maid are turned to her mistress, so are our eyes turned to the Lord our God, till He bestow mercy on us. Have mercy on us, O Lord, have mercy on us, for we have been sated with abuse. All too long have we been filled with the derision of our easy-living enemies, with the disdain of arrogant men.

Psalm 124

A SONG OF ASCENT, OF DAVID

Without the Lords' protection, so let Israel declare, without the Lord's protection, when men assailed us, they would have swallowed us alive, with their fury kindled against us. The waters would have swept us away, the torrent would have passed over us. The raging waters would have gone over us. Praised be the Lord who did not make us a prey for their teeth. We were rescued as a bird from the fowler's snare. The snare broke and we were rescued. Our help is in the name of the Lord, the Creator of heaven and earth.

Psalm 125

A SONG OF ASCENT

Those who trust in the Lord are like Mount Zion which cannot be moved, but abides forever. As mountains encircle Jerusalem, so does the Lord encircle His people, now and forever. He will

עוֹלָם. כִּי לֹא יָנוּחַ שְׁכֶבֶת הַרְשָׁע עַל גּוֹרֵל הַצַּדִּיקִים, לָמַעַן
לֹא יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם. הִיטִיבָהּ, יְיָ, לטוֹבִים,
וְלִישָׁרִים בְּלִבּוֹתָם. וְהַמַּטִּים עַקְלָקְלוֹתָם, יוֹלִיכֶם יְיָ אֶת פְּעָלֵי
הָאָנוּ; שְׁלוֹם עַל יִשְׂרָאֵל.

Psalm 126

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הִינֵנוּ כְּחֹלָמִים. אֲזִי
יִמָּלֵא שְׂחוֹק פִּינוּ, וְלִשְׁוֹנֵנוּ רִנָּה; אֲזִי יֹאמְרוּ בְּנוֹי, הִגְדִּיל יְיָ
לַעֲשׂוֹת עִם אֶלֶה. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הִינֵנוּ שְׁמֵחִים. שׁוּבָה
יְיָ אֶת שְׁבִיתָנוּ, כְּאֶפְיָקִים בַּגֶּב. הוֹרְעִים בְּדִמְעָה, בְּרִנָּה
יִקְצְרוּ. הֲלֹךְ יֵלֶךְ וּבִכָּה נִשְׂא מְשֹׁךְ הַזֶּרַע; בֹּא יְבֹא בְרִנָּה נִשְׂא
אֶלְמָתוֹ.

Psalm 127

שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה. אִם יְיָ לֹא יִבְנֶה בַּיִת, שָׁוָא עֲמָלוֹ
בוֹנֵיו בּוֹ; אִם יְיָ לֹא יִשְׁמְרֵהוּ, שָׁוָא שְׁקֵד שׁוֹמְרֵהוּ. שָׁוָא לָכֶם,
מִשְׁכִּימֵי קוֹם, מֵאַחֲרֵי שָׁבַת, אֲכָלִי לָחֶם הָעֶצְבִּים; כִּן יִתֵּן
לִידִידוֹ שָׁנָא. הִנֵּה נִחַלְתָּ יְיָ בָּנִים, שָׁכַר פְּרִי הַבֶּטֶן. כְּחֹצִים
בְּיַד גִּבּוֹר, כִּן בְּנֵי הַנְּעוּרִים. אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר מָלֵא אֶת
אֲשָׁפְתוֹ מֶהֱם; לֹא יִבְשׁוּ כִּי יִדְבְּרוּ אֶת אוֹיְבֵים בַּשָּׁעַר.

Psalm 128

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרִי כָּל יְרֵא יְיָ, הִחֲלֹךְ בְּדַרְכָּיו, יִנְיַע
כַּפָּיָה כִּי תֹאכַל, אֲשֶׁרִי וטוֹב לָךְ. אֲשַׁתְּךָ כִּגְפֹן פְּרִיָּה בְּיַרְכְּתִי
בֵּיתְךָ, בְּנִיָּה כְּשִׁתִּילֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ. הִנֵּה כִּי כִן יִבְרַךְ
גִּבֹּר, יְרֵא יְיָ. יִבְרַכְךָ יְיָ מִצִּיּוֹן, וּרְאֵה בְטוֹב יְרוּשָׁלָּם, כָּל יְמֵי
חַיֶּיךָ. וּרְאֵה בָנִים לְבָנֶיךָ; שְׁלוֹם עַל יִשְׂרָאֵל.

PSALMS FOR DEVOTIONAL READING

not allow the rod of wickedness to plague the inheritance of the righteous, lest the righteous be drawn to raise their hands in iniquity. O Lord, do good unto the good, unto those who are upright in heart. But those who stray from the right path, doom them together with all evil-doers. May there be peace upon Israel.

Psalm 126

A SONG OF ASCENT

When the Lord returned the captives of Zion, we were like in a dream. Our mouth then filled with laughter, and a song of exultation was on our tongue. Then they said among the nations: The Lord has done great things for them. The Lord had indeed done great things for us. Therefore, did we rejoice. O Lord, do Thou renew our returning people, as streams of water revive a dry place. They who sow in tears, will reap in joy. He who carries the bag of seed, and weeps as he trods along, he shall walk with a song as he carries his sheaves.

Psalm 127

A SONG OF ASCENT, OF SOLOMON

If the Lord does not build a house, then they who build it labor in vain. If the Lord does not guard a city, then vain is the vigilance of the guardian. It is vain for you to rise early and to retire late, to earn bread with anxiety. The Lord gives those who love Him peaceful sleep. Children are a gift of the Lord; the fruit of the womb is His reward. The children of one's youth are like arrows in an archer's hand. Fortunate is the man whose bag is full of them. He will not be embarrassed when he contends with hostile men in the gate.

Psalm 128

A SONG OF ASCENT

Happy is everyone who fears the Lord, who walks in His ways. You will surely enjoy the toil of your own hands; you will be happy, and it will be well with you. Your wife will be like a fruitful vine inside your house; your children will be like young olive trees around your table. Thus will a man be blessed who fears the Lord. May the Lord bless you out of Zion, and may you witness Jerusalem in glory all the days of your life. And may you live to see your children's children. May there be peace upon Israel.

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרָרוּנִי מִנְעוּרִי, יֹאמֶר נָא יִשְׂרָאֵל.
 רַבַּת צָרָרוּנִי מִנְעוּרִי, וְגַם לֹא יָבִילוּ לִי. עַל גִּבֵּי חֲרָשׁוֹ חֲרָשִׁים,
 הֵאָרִיכוּ לְמַעַנִּיתָם. יְיָ צַדִּיק, קִצֵּץ עֲבוֹת רָשָׁעִים. יִבְשׁוּ וַיִּסָּנוּ
 אַחֲזֹר כָּל שְׂנְאֵי צִיּוֹן. יִהְיוּ כַּחֲצִיר נִנּוּת, שֶׁקֶדְמָת שָׁלֹף יִבֹּשׁ.
 שָׁלֹא מָלֵא כַּפּוֹ קוֹצָר, וַחֲצִנּוֹ מַעֲמָר. וְלֹא אָמְרוּ הָעֹבְרִים
 בִּרְבַּת יְיָ אֱלֹהֵיכֶם, בִּירְכָנוּ אֶתְכֶם בְּשֵׁם יְיָ.

Psalm 130

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיהָ, יְיָ. אֲדֹנִי, שְׁמָעָה
 בְּקוֹלִי, תַּהֲיִינָה אַזְנוֹתֶיךָ לְקוֹל תַּחֲנוּנִי. אִם עֲוֹנוֹת תִּשְׁמָר—
 יְהִי, אֲדֹנִי, מִי יַעֲמֶד. כִּי עֲמֹד הַסְּלִיחָה, לְמַעַן תִּגְדַּל. קוֹיִתִּי
 יְיָ, קוֹנֵתָה נַפְשִׁי, וְלֹדְדָרוּ הוֹחֵלֵתִי. נַפְשִׁי לֹאדֹנִי מִשְׁמָרִים
 לְבַקֵּר, שְׁמָרִים לְבַקֵּר. יַחַד יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֹד,
 וְהִרְבָּה עִמּוֹ פְדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

Psalm 131

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ, לֹא גִבָּה לִבִּי, וְלֹא רָמוּ עֵינַי, וְלֹא
 הִלְבֵּיתִי בְגִדְלוֹת וּבִנְפִלְאוֹת מִמֶּנִּי. אִם לֹא שְׁוִיתִי וְדוֹמָמָתִי,
 נַפְשִׁי בְּנֶמֶל עָלַי אִמּוֹ, בְּנֶמֶל עָלַי נַפְשִׁי. יַחַד יִשְׂרָאֵל אֵל יְיָ,
 מַעֲתָה וְעַד עוֹלָם.

Psalm 132

שִׁיר הַמַּעֲלוֹת. זְכוֹר יְיָ לְדָוִד אֶת כָּל עֲוֹנוֹתָיו. אֲשֶׁר נִשְׁבַּע
 לֵדָוִד, נָדָר לֹאבִיר יַעֲקֹב. אִם אָבֹא בְּאַהֲלֵי בֵּיתִי, אִם אֶעֱלֶה עַל

Psalm 130 acknowledges man's deficiencies, which makes it difficult for him to merit God's favor. We trust in God because He is gracious and compassionate, and He does not hold man to a strict accounting for his misdeeds.

PSALMS FOR DEVOTIONAL READING

Psalm 129

A SONG OF ASCENT

They have grieved me greatly since I was a youth, so let Israel declare, they grieved me greatly since I was a youth, but they did not prevail against me. The plowers plowed upon my back; they made the furrows long. But the Lord, being righteous, broke the plow of the wicked. All who hate Zion have been humbled, and they have turned back. They were like grass on the roof-tops which withers before it has fully grown; which does not fill the reapers' arms, and is not gathered in the binders' sheaves; which moves no passer-by to announce the greeting: The blessing of the Lord upon you, we greet you in the name of the Lord.

Psalm 130

A SONG OF ASCENT

Out of the depths I cry unto Thee, O Lord. Lord, heed my voice, be attentive to my plea. If Thou, O Lord, count against us all our sins, who would be secure? But with Thee is forgiveness, and therefore art Thou revered. I wait for the Lord, my whole being waits for the Lord, and I hope in His promise. I yearn for the Lord, more than watchmen for the dawn, more than watchmen for the dawn. Let Israel trust in the Lord, for with the Lord is kindness; with Him is abounding deliverance. He will redeem Israel from all his iniquities.

Psalm 131

A SONG OF ASCENT, OF DAVID

Lord, my heart has not been proud, and mine eyes have not been haughty. I have not pursued what is too great and too wonderful for me. I have indeed calmed and quieted my spirit as a mother calms a weaned child; I am like a weaned child. Trust in the Lord, O Israel, now and forever.

Psalm 132

A SONG OF ASCENT

Remember, O Lord, unto David all his travail. How he swore to the Lord, how he vowed to the Almighty One of Jacob: I will

עָרַשׁ יִצְוֶעִי. אִם אֶתֶּן שָׁנָת לְעֵינַי, לְעַפְעַפִּי הַנוֹמָה. עַד אֲמַצָּא
מָקוֹם לִי, מִשְׁכָּנוֹת לְאֲבִיר יַעֲקֹב. הִנֵּה שְׁמִעְנוּהָ בְּאַפְרָתָה,
מִצְאֲנוּהָ בְּשָׂרֵי יַעַר. נְבֹאָה לְמִשְׁכְּנוֹתֶיהָ, נִשְׁתַּחֲוֶה לַהֵלֶם רִגְלֶיהָ.
קוֹמָה יְיָ לְמִנוּחָתָהּ, אֶתָּה וְאֶרֶן עֲנָהּ. בְּהִנֵּיהָ יִלְבָּשׁוּ צִדִּיק,
וְחִסְדֶּיהָ יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבָדָהּ, אֵל תָּשֵׁב פָּנָי מִשִּׁיחָהּ.
נִשְׁבַּע יְיָ לְדָוִד, אֲמַת לֹא יֵשׁוּב מִמֶּנָּה: מִפָּרִי בִטְנָהּ אֲשִׁית
לְכֶסֶּא לָהּ. אִם יִשְׁמְרוּ בְנֶיהָ בְּרִיתִי, וְעַלְתִּי זֹו אֶלְמָדָם, נָם
בְּנֵיהֶם עָדִי עַד יֵשְׁבוּ לְכֶסֶּא לָהּ. כִּי בָחַר יְיָ בְּצִיּוֹן, אֹנֶה
לְמוֹשָׁב לֹו. זֹאת מְנוּחָתִי עָדִי עַד, פֹּה אֲשֵׁב, כִּי אֲנִתִּיהָ. צִידָהּ
בָּרַךְ אֲבָרָהּ, אֲבִיוֹנֶיהָ אֲשַׁבֵּיעַ לָחֶם. וְכִתְּנֶיהָ אֲלָבִישׁ יֵשַׁע,
וְחִסְדֶּיהָ רַגְלֵי יִרְנְנוּ. שָׁם אֲצַמִּיחַ קֶרֶן לְדָוִד, עָרְכָתִי גֵר
לְמִשִּׁיחִי. אוֹיְבָיו אֲלָבִישׁ בָּשֶׁת, וְעָלְיוֹ יִצְיֹן נִזְרוֹ.

Psalm 133

שִׁיר הַמַּעֲלֹת לְדָוִד. הִנֵּה מָה טוֹב וּמָה נָעִים שָׁכֵת אֲחִים
נָם יַחַד. כְּשֶׁמֶן הַטוֹב עַל הָרֹאשׁ, יֵרֵד עַל הַזָּקָן, וְזָמַן אֶהְרֹן,
שִׁירָד עַל פִּי מְדוּחָיו. כְּטֹל חֶרְמוֹן שִׁירָד עַל הַרְרֵי צִיּוֹן; כִּי
שָׁם צִוָּה יְיָ אֶת הַבָּרָכָה, חַיִּים עַד הָעוֹלָם.

Psalm 134

שִׁיר הַמַּעֲלֹת. הִנֵּה בָּרְכוּ אֶת יְיָ, כָּל עַבְדֵי יְיָ, הָעֹמְדִים
בְּבֵית יְיָ בַּלַּיְלוֹת. שְׂאוּ יְדֵיכֶם קֹדֶשׁ, וּבָרְכוּ אֶת יְיָ. יְבָרְכֶה יְיָ
מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 134 קֹדֶשׁ שֶׁאֵין יָדָם רִמֵּז is reminiscent of the practice of raising the hands as a gesture commonly associated with prayer. The practice has survived in the blessing pronounced by the *Kohanim* which is accompanied by the raising of the hands.

PSALMS FOR DEVOTIONAL READING

not enter my home, I will not lie in my bed, I will give my eyes no sleep and my eyelids no slumber, until I find a place for the Lord, a dwelling-place for the Mighty One of Jacob.

We heard that the ark was in Ephratah, we found it in the wooded fields. Now will we come to His dwelling-place, we will bow down at His foot-stool. Arise, O Lord, to Thy resting-place, Thou, and the ark of Thy glory. Let Thy priests be robed in righteousness, and let Thy faithful sing in jubilation. For the sake of Thy faithful David, do not spurn Thine anointed.

The Lord pledged unto David a firm pledge from which He will not withdraw: Of your offspring I will establish a successor to your throne; and if your sons keep My covenant and the precepts which I teach them, then their sons will also sit on your throne, all through time. For the Lord has chosen Zion; He has favored it as the seat of His Presence, declaring: This is My resting-place forever; here will I dwell, for I have favored this site. I shall bless her produce; the needy among her I will satisfy with bread. Her priests will I robe in triumph, and her faithful will sing joyously. There will I cause David's dynasty to flourish, and I have caused a light to shine for Mine anointed. His enemies will be covered with shame, but upon him the crown will shine in splendor.

Psalm 133

A SONG OF ASCENT, OF DAVID

Behold how pleasant and how good it is when brothers dwell together in harmony. It is like the goodly oil poured on the head, flowing down upon the beard, upon Aaron's beard, down upon the edge of his robes. It is like the dew of Hermon that descends upon the mountains of Zion. For by it has the Lord decreed the blessing of abiding life.

Psalm 134

A SONG OF ASCENT

Praise the Lord, all you servants of the Lord, who stand in the House of the Lord in the night. Lift your hands toward the sanctuary and praise the Lord. May the Lord who created heaven and earth bless you out of Zion.

פרקי אבות

The following quotation from Mishnah Sanhedrin 10:1 is read as a preface to each chapter of the Ethics of the Fathers.

בָּרַךְ יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הָבָא, שֶׁנֶּאֱמָר: וְעַמּוּךָ
בָּרָם צְדִיקִים, לְעוֹלָם יִירָשׁוּ אֶרֶץ; נֶאֱדָר מִטְעֵי, מַעֲשֵׂה יְדֵי
לְהַתְפָּאֵר.

The following quotation from the last Mishnah, tractate Makkot, is read at the conclusion of each chapter of the Ethics of the Fathers.

רַבִּי חֲנִינְיָא בֶּן עֲקִישָׁא אוֹמֵר: רָצָה הַקְדוֹשׁ בְּרוּךְ הוּא
לְזִכּוֹת אֶת יִשְׂרָאֵל, לְפִיכּוֹד הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמָר:
יִי חֲפֵץ חֲמֵן צְדִיקוֹ, יְגַדִּיל תּוֹרָה וַיֵּאדִיר.

CHAPTER I

א. מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינִי, וּמִסְרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ
לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסְרֻיָּה לְאַנְשֵׁי כְנָסֶת
הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים: הָיוּ מְתוּנִים בְּדִין, וְהִעֲמִידוּ
תְּלָמִידִים הַרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה.

ב. שִׁמְעוֹן הַצִּדִּיק הָיָה מְשַׁרְי כְּנָסֶת הַגְּדוֹלָה. הוּא הָיָה
אוֹמֵר: עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה, וְעַל
הָעֲבוּדָה, וְעַל נְמִילוֹת חֲסִידִים.

The Ethics of the Fathers is part of the Mishnah, and the Rabbis who share in its exposition lived during the last century B. C. E. and the first two centuries of the Common Era. It is a collection of comments about life, submitted in the name of the great teachers of Judaism as fatherly advice to the people they sought to educate. The earliest compilation of the Hebrew Prayer Book, that

ETHICS OF THE FATHERS

The following quotation from Mishnah Sanhedrin 10:1 is read as a preface to each chapter of the Ethics of the Fathers.

All Israel are destined to possess life eternal. As it has been written (Isaiah 60:21): Thy people—there is righteousness in each of them; they will possess the realm of life everlasting. They are a plant I raised, the work of My hands, in whom I may be glorified.

The following quotation from the last Mishnah, tractate Makkot, is read at the conclusion of each chapter of the Ethics of the Fathers.

Rabbi Hanina ben Akashia said: God wanted to confer merit upon Israel. Therefore did He give them an elaborate Torah with many commandments. As it is written (Isaiah 42:21): The Lord chose to raise Israel in righteousness. Therefore did He give unto them a Torah that is vast and profound.

CHAPTER I

1. Moses received the Torah at Sinai. He conveyed it to Joshua; Joshua to the elders; the elders to the prophets; and the prophets transmitted it to the men of the Great Assembly. The latter emphasized three principles: Be deliberate in judgment; raise up many disciples; and make a fence to safeguard the Torah.
2. Simeon the Just was of the last survivors of the Great Assembly. He used to say: The world rests on three foundations: the Torah; the divine service; and the practices of lovingkindness between man and man.

of Rab Amram Gaon (ca. 850) refers to a Babylonian custom of reading from the *Ethics of the Fathers* on Saturday afternoons. The practice was gradually adopted in most Jewish communities to read and discuss this little volume in home and Synagogue in weekly installments every Sabbath throughout the summer months. To facilitate this, it was finally incorporated into the Prayer Book.

ג. אַנטײַגנוס איז שױכו קבל מִשְׁמֵעוֹן הַצַּדִּיק. הוא היה אומר: אל תהיו בעבדים המִשְׁמָשִׁים את הרב על מִנַּת לְקַבֵּל פָּרֶס, אֲלֵא הָיוּ בַעֲבָדִים הַמִּשְׁמָשִׁים אֶת הָרַב שְׂלֵא עַל מִנַּת לְקַבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם.

ד. יוסי בן יועזר, איז צָרְדָּה, יוסי בן יוחנן, איז יְרוּשָׁלַיִם, קבלו מהם. יוסי בן יועזר, איז צָרְדָּה, אומר: יהי ביתך בית נֶעֱד לַחֲכָמִים, וַהֲיוּ מִתְאַבֵּק בַּעֲפֹר רִגְלֵיהֶם, וַהֲיוּ שׁוֹתֵה בִצְמָא אֶת דְּבָרֵיהֶם.

ה. יוסי בן יוחנן, איז יְרוּשָׁלַיִם, אומר: יהי ביתך פְּתוּחַ לְרוֹחָה, וַיְהִיו עֲנִיִּים בְּנֵי בֵיתָךְ, וְאֵל תִּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ, קַל וְחִמָּר בְּאִשְׁתַּת חִבְרוֹ. מִכָּאן אָמְרוּ חֲכָמִים: כָּל הַמִּרְבֶּה שִׂיחָה עִם הָאִשָּׁה גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוּפוֹ יוֹרֵשׁ גִּיהֶנָּם.

ו. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנָתַי הָאֲרֵבֶלִי קבלו מהם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אומר: עֲשֵׂה לָךְ רַב, וּקְנֶה לָךְ חֵבֶר, וַהֲיוּ דָן אֶת כָּל הָאָדָם לְכַף זְכוּת.

ז. נְתַי הָאֲרֵבֶלִי אומר: הִרְחַק מִשְׁכַּן רָע, וְאֵל תִּתְּחַבֵּר לְרָשָׁע, וְאֵל תִּתְּנֶאֱשׁ מִן הַפְּרָעוֹת.

ח. יְהוּדָה בֶּן טַבִּי וְשִׁמְעוֹן בֶּן שִׁטָּח קבלו מהם. יְהוּדָה בֶּן טַבִּי אומר: אֵל תַּעַשׂ עֲצָמְךָ כְּעוֹרְכֵי הַדִּינִים, וּכְשִׁיחֵיו בְּעַלֵּי הַדִּין עוֹמְדִים לְפָנֶיךָ, וַהֲיוּ בְּעֵינֶיךָ בְּרָשָׁעִים, וּכְשִׁנְפֻטָּרִים מִלְּפָנֶיךָ, וַהֲיוּ בְּעֵינֶיךָ כְּזָבָאִים, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין.

ETHICS OF THE FATHERS

3. Antigonus of Soho received the tradition from him. He was accustomed to say: Be not like servants who serve their master because of the expected reward, but be like those who serve a master without expecting a reward; and let the fear of God be upon you.
4. Yose ben Yoezer of Zeredah and Yose ben Yoḥanan of Jerusalem received the tradition from them. Yose ben Yoezer of Zeredah said: Let your house be a gathering place for wise men; sit attentively at their feet, and drink of their words of wisdom with eagerness.
5. Yose ben Yoḥanan of Jerusalem said: Let your home be a place of hospitality to strangers; and make the poor welcome in your household; and do not indulge in gossip with women. This applies even with one's own wife, and surely so with another man's wife. The sages generalized from this: He who engages in profuse gossiping with women causes evil for himself and neglects the study of the Torah, and he will bring upon himself retributions in the hereafter.
6. Joshua ben Peraḥya and Nittai the Arbelite received the tradition from them. Joshua ben Peraḥya said: Get yourself a teacher; and acquire for yourself a companion; and judge all people favorably.
7. Nittai the Arbelite said: Avoid an evil neighbor; do not associate with the wicked; and do not surrender your faith in divine retribution.
8. Judah ben Tabbai and Simeon ben Shataḥ received the traditions from them. Judah ben Tabbai said: Let not the judge play the part of the counselor; when two litigants stand before you, suspect both of being in the wrong; and when they leave after submitting to the court's decree, regard them both as guiltless.

Antigonus of Soho does not of course question the law of retribution, but this should not be the motivating considerations in a life of true piety. Maimonides permits grounding piety in expectations of reward in the earlier stages of a person's spiritual development. For a truly pious man, the service of God is an end in itself.

ט. שמעון בן שטח אומר: הוי מרבה לחקר את הערים,
והוי זהיר בדבריה, שמא מתוכם ילמדו לשקר.

י. שמעיה ואבטליון קבלו מהם. שמעיה אומר: אהב את
המלאכה, ושנא את הרבנות, ואל תתנדע לרשות.

יא. אבטליון אומר: חכמים, הזהרו בדבריכם, שמא
תחובו חובת גלות ותגלו למקום מים הרעים, וישתו
התלמידים הבאים אחריכם וימותו, ונמצא שם שמנים
מתחללים.

יב. הלל ושמי קבלו מהם. הלל אומר: הוי מתלמידיו
של אהרן: אוהב שלום ורודף שלום, אוהב את הבריות
ומקרבן לתורה.

יג. הוא היה אומר: נגד שמא אבד שמה, ודלא מוסיף
יסר, ודלא ילף קטלא חיב, ודאשתמש בתנא חלף.

יד. הוא היה אומר: אם אין אני לי, מי לי; ובשאני
לעצמי, מה אני; ואם לא עבשו, אימתי.

טו. שמי אומר: עשה תורתך קבע, אמר מעט ועשה
הרבה, והוי מקביל את כל האדם בסגר פנים יפות.

טז. רבן גמליאל אומר: עשה לך רב, והסתלק מן הספק,
ואל תרבה לעשר אמודות.

יז. שמעון בנו אומר: כל ימי נדלתי בין החכמים ולא
מצאתי לגוף טוב משתיקה, ולא המדרש עקר אלא המעשה,
וכל המרבה דברים מביא חטא.

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9. Simeon ben Shataḥ said: Search the witnesses thoroughly and be cautious with your own words lest you give them an opening to false testimony.
10. Shemaya and Abtalyon received the traditions from them. Shemaya said: love work; hate domineering over others; and do not seek the intimacy of public officials.
11. Abtalyon said: Sages, be precise in your teachings. You may suffer exile to a place where heresy is rampant, and your inexact language may lead your disciples astray, and they will lose their faith, thus leading to a desecration of the divine name.
12. Hillel and Shammai received the tradition from them. Hillel said: Be of the disciples of Aaron. Love peace and pursue peace; love your fellow creatures and bring them near to the Torah.
13. He also said: He who strives to exalt his name will in the end destroy his name; he who does not increase his knowledge decreases it; he who does not study has undermined his right to life; and he who makes unworthy use of the crown of the Torah will perish.
14. He also said: If I am not for myself who will be? But if I am for myself only, what am I? And if not now, when?
15. Shammai said: Set a fixed time for the study of the Torah; say little and do much; and greet every person with a cheerful countenance.
16. Rabban Gamaliel said: Provide yourself with a teacher, and extricate yourself from doubt; and do not habitually contribute your tithes by rough estimates.
17. Simeon his son said: All my life I was raised among scholars and I found that no virtue becomes a man more than silence; what is more essential is not study but practice; and in the wake of many words is sin.

The love of work is often emphasized in Jewish tradition. Idleness was branded as a sure invitation to mental illness. Some Rabbis saw a reference to this duty to work in the fourth Commandment: "Six days shall you labor and do all your work."

יח. רבן שמעון בן גמליאל אומר: על שלשה דברים העולם קיים: על האמת, ועל הדין, ועל השלום, שנאמר: אמת ומשפט שלום שפטו בשעריכם.

CHAPTER II

א. רבי אומר: איזו היא דרך ישרה שיבור לו האדם, כל שהיא תפארת לעשה ותפארת לו מן האדם; ויהי זהיר במצוה קלה כבחמורה, שאין אדם יודע מתי שברן של מצות; ויהי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. הסתכל בשלשה דברים ואין אדם בא לידי עברה: דע מה למעלה ממך, עין רואה, ואזן שומעת, וכף מעשיך בספר נכתבים.

ב. רבן גמליאל בנו של רבי יהודה הנשיא אומר: יפה תלמוד תורה עם דרך ארץ, שיגיעת שניהם משכחת עון; וכך תורה שאין עמה מלאכה סופה בטלה וגוררת עון; וכך העוסקים עם הצבור יהיו עוסקים עמהם לשם שמנים, שזכות אבותם מסייעתם וצדקתם עומדת לעד. ואתם, מעלה אני עליכם שבר הרבה באלו עשיתם.

ג. יהיו זהירין ברשות, שאין מקרבין לו לאדם אלא לצורך עצמן; נראין באוהבין בשעת הנאתו, ואין עומדין לו לאדם בשעת דחקו.

ד. הוא היה אומר: עשה רצונו ברצונה, כדי שיעשה רצונה ברצונו; בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה.

ETHICS OF THE FATHERS

18. Rabban Simeon ben Gamaliel said: The world rests on three foundations: truth, justice, and peace. As it is written (Zechariah 8:16): "You shall administer truth, justice and peace within your gates."

CHAPTER II

1. Rabbi Judah ha-Nasi said: Which is the right course for a person to pursue in life? That which is honorable in his own eyes, and which will bring him honor from his fellow-man. Be careful with the observance of a seemingly minor commandment as with a major one, for you do not know the true merit of each commandment. Learn to balance the loss incurred in the performance of a commandment against the reward thereof, and the gain by a transgression against the loss thereof. Contemplate three facts and you will be spared from the power of sin: Know what is above you—an Eye that sees, an Ear that hears, and a Book in which all your deeds are entered.
2. Rabban Gamaliel the son of Rabbi Judah ha-Nasi said: It is good to combine the study of the Torah with a gainful occupation. In meeting the commitments of both, one causes sin to pass out of one's mind. Every study of the Torah which is not associated with a gainful occupation must fail, and will engender sin in the end. Those who serve the community—let them do so for the sake of God, and let them ascribe their achievement to the virtues of the people which are their heritage from past generations, and to the charitableness which is an enduring trait of their character. And as for the communal servants themselves, the Lord will grant them an abundant reward, as though they accomplished all by their own efforts.
3. Be circumspect in dealing with public officials. They befriend a person when it suits their own ends. They pose as friends when it is to their advantage, but they do not stand by a man when he is in trouble.
4. He used to say: Make His will your will so that He will make your will His will. Set aside your will before His will so that He will set aside the will of others before your will.

ה. הֵלֵל אוֹמֵר: אֵל תִּפְרוֹשׁ מִן הַצְבוּר; וְאַל תֵּאֱמֹן בְּעֶצְמְךָ
עַד יוֹם מוֹתְךָ; וְאַל תִּדְּרִין אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמִקְוָמוֹ; וְאַל
תֵּאמַר דָּבָר שְׂאִי אֶפְשָׁר לְשִׁמְעַי שְׁסוּפוּ לְהִשְׁמָעַי; וְאַל תֵּאמַר
לְכַשְׁאֶפְנָה אֶשְׁנָה, שְׁמָא לֹא תִפְנָה.

ו. הוּא הָיָה אוֹמֵר: אֵין בּוֹר יֵרָא חֲטָא, וְלֹא עִם הָאָרֶץ
תִּסִּיד, וְלֹא תִבְיָשׁוּן לְמַד, וְלֹא תִקְפְּדוּן מִלְמַד, וְלֹא כָל הַמְרָבָה
בְּסִחוּרָה מַחֲבִים; וּבְמָקוֹם שְׂאִין אֲנָשִׁים הַשְׁתַּדֵּל לְהִיּוֹת אִישׁ.
ז. אֵף הוּא רָאָה גִלְגָּלֶת אַחַת שֶׁצָּפָה עַל פְּנֵי הַמָּיִם. אָמַר
לָהּ: עַל דְּאֲטִיפְתָּ אֲטִיפוּךְ, וְסוּף מְטִיפִיךְ יְטוּפוּן.

ח. הוּא הָיָה אוֹמֵר: מְרָבָה בָּשָׂר, מְרָבָה רִמָּה; מְרָבָה
נִכְסִים, מְרָבָה דְּאָנָה; מְרָבָה נָשִׁים, מְרָבָה כְּשָׁפִים; מְרָבָה
שְׁפָחוֹת, מְרָבָה זִמָּה; מְרָבָה עֲבָדִים, מְרָבָה גִּזְלָא. מְרָבָה
תוֹרָה, מְרָבָה חַיִּים; מְרָבָה יְשִׁיבָה, מְרָבָה חֲכָמָה; מְרָבָה
עֲצָה, מְרָבָה תְּבוּנָה; מְרָבָה צְדָקָה, מְרָבָה שְׁלוֹם. קָנָה שֵׁם
טוֹב, קָנָה לְעַצְמוֹ; קָנָה לוֹ דְּבָרֵי תוֹרָה, קָנָה לוֹ חַיֵּי הָעוֹלָם
הַבָּא.

ט. רַבִּין יוֹחָנָן בֶּן זָבִי קִבֵּל מִהֵלֵל וּמִשְׁמִי. הוּא הָיָה אוֹמֵר:
אִם לְמִדַּת תוֹרָה הִרְבָּה, אֵל תִּחְזַק טוֹבָה לְעֶצְמְךָ, כִּי לְכָבוֹד
נִזְוָרָתָ.

י. חֲמִשָּׁה תְּלָמִידִים הָיוּ לוֹ לְרַבִּין יוֹחָנָן בֶּן זָבִי, וְאֵלֵיוֹ הָיוּ:
רַבִּי אֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס, רַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָא, רַבִּי יוֹסִי
הַכֹּהֵן, רַבִּי שְׁמַעוֹן בֶּן נְתַנְאֵל, וְרַבִּי אֶלְעָזָר בֶּן עֲרָךְ.

ETHICS OF THE FATHERS

5. Hillel said: Do not separate yourself from the community, and do not be sure of yourself until the day you die; do not judge your fellow-man until you have been put in his position; do not make pronouncements which cannot be understood at once in the confident thought that they will be understood later on; and do not say that you will study when you will have leisure, for you may never attain to leisure.
6. He used to say: An uncultured man cannot really fear sin; an ignorant man cannot be truly pious; a bashful man cannot learn and an impatient man cannot teach; he who engages in much commerce does not necessarily become wise; and in a place where there are no men, you strive to be a man.
7. He once saw the skull of a man floating on the face of the waters, and recognizing it, said: Because you drowned others, they drowned you. And those who drowned you will in the end be drowned.
8. He used to say: The more flesh, the more worms; the more possessions, the more anxiety; the more women, the more sorcery; the more female slaves, the more lewdness; the more male slaves, the more robbery; the more Torah, the more life; the more contemplation, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good reputation has acquired it for himself. One who has acquired for himself Torah, has acquired for himself life eternal.
9. Rabban Yoḥanan ben Zaccai received the tradition from Hillel and Shammai. He used to say: If you have studied much Torah, claim no special credit for yourself, because you were created for this purpose.
10. Rabban Yoḥanan ben Zaccai had five disciples: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Ḥananyah, Rabbi Yose ha-Kohen, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arah.

Maimonides defines בור, which we have translated "an uncultured man", as one who is devoid of intellectual as well as ethical virtues, and עם הארץ, which we have translated "an ignorant man", as one who is deficient intellectually, though he has attained high qualities of moral character.

יא. הוא הִיָּה מוֹנֶה שְׁבָחָם: רַבִּי אֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס בּוֹר סוּד, שְׁאִינוּ מֵאֲבֵד טֶפֶה; רַבִּי יְהוֹשֻׁעַ בֶּן חֲנִנְיָא, אֲשֶׁרִי יוֹלְדֵתוֹ; רַבִּי יוֹסִי הַכֹּהֵן חֲסִיד; רַבִּי שְׁמַעוֹן בֶּן נְתַנְאֵל יֵרָא חֲטָא; רַבִּי אֱלִיעֶזֶר בֶּן עֶרְדָּה בְּמַעֲזֵן הַמִּתְנַבֵּר.

יב. הוא הִיָּה אוֹמֵר: אִם יִהְיוּ כָּל חֲכָמֵי יִשְׂרָאֵל בְּכַף מֵאֻזְנִים, וְאֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס בְּכַף שְׁנִיָּה, מִכָּרִיעַ אֶת כָּלָם. אֲבָא שְׁאוּל אוֹמֵר מִשְׁמוֹ: אִם יִהְיוּ כָּל חֲכָמֵי יִשְׂרָאֵל בְּכַף מֵאֻזְנִים, וְאֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס אַף עַמָּהֶם, וְאֱלִיעֶזֶר בֶּן עֶרְדָּה בְּכַף שְׁנִיָּה, מִכָּרִיעַ אֶת כָּלָם.

יג. אָמַר לָהֶם: צֵאוּ וּרְאוּ אִיזוֹ הִיא דֶּרֶךְ טוֹבָה שֶׁיִּדְבֹּק בָּהּ הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר: עֵין טוֹבָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חֶבֶר טוֹב. רַבִּי יוֹסִי אוֹמֵר: שָׁבֵן טוֹב. רַבִּי שְׁמַעוֹן אוֹמֵר: הַרְוָאָה אֶת הַנוֹזֵל. רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֵב טוֹב. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דִּבְרֵי אֱלִיעֶזֶר בֶּן עֶרְדָּה מִדְּבָרֵיכֶם, שֶׁבְּכֹל דְּבָרָיו דְּבָרֵיכֶם.

יד. אָמַר לָהֶם: צֵאוּ וּרְאוּ אִיזוֹ הִיא דֶּרֶךְ רָעָה שֶׁיִּתְרַחַק מִמֶּנָּה הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר: עֵין רָעָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חֶבֶר רָע. רַבִּי יוֹסִי אוֹמֵר: שָׁבֵן רָע. רַבִּי שְׁמַעוֹן אוֹמֵר: הַלּוּה וְאִינוּ מְשַׁלֵּם; אֶחָד הַלּוּה מִן הָאָדָם בְּלוּה מִן הַמָּקוֹם, שֶׁנֶּאֱמַר: לֹהֶר רָשָׁע וְלֹא יִשְׁלָם, וְצַדִּיק חֹנֵן וְנוֹתֵן. רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֵב רָע. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דִּבְרֵי אֱלִיעֶזֶר בֶּן עֶרְדָּה מִדְּבָרֵיכֶם, שֶׁבְּכֹל דְּבָרָיו דְּבָרֵיכֶם.

ETHICS OF THE FATHERS

11. He used to recount their praises: Eliezer ben Hyrcanus is like a cemented cistern which does not lose a drop; Rabbi Joshua ben Hananyah—happy is the mother that gave him birth; Rabbi Yose ha-Kohen is a saintly man; Rabbi Simeon ben Nethanel is a sin-fearing man; Rabbi Elazar ben Arah is like an ever-flowing spring.
12. He used to say: If all the scholars of Israel were on one side of the scale, and Eliezer ben Hyrcanus were on the other, he would outweigh them all. Abba Saul, however, quoted otherwise in his name: If all the scholars of Israel, including Eliezer ben Hyrcanus, were on one side of the scale, and Elazar ben Arah were on the other, he would outweigh them all.
13. Said Rabban Yoḥanan to his disciples: Go and reflect on the highest good which a person ought to cultivate. Rabbi Eliezer said: A generous eye; Rabbi Joshua said: A good friend; Rabbi Yose said: A good neighbor; Rabbi Simeon said: Considering the consequences of one's actions; Rabbi Elazar said: A kindly heart. Said he to them: I prefer the opinion of Rabbi Elazar because your views are embodied in his.
14. Said he to them: Go and reflect as to the greatest evil which a person ought to avoid. Rabbi Eliezer said: An evil eye; Rabbi Joshua said: An evil friend; Rabbi Yose said: An evil neighbor; Rabbi Simeon said: Borrowing without repaying, for borrowing from man is like borrowing from God. As it has been said (Psalm 37:21): When the wicked borrows and does not repay, the Righteous One (God) deals graciously and gives back. Rabbi Elazar said: An unkind heart. Said he to them: I prefer the opinion of Rabbi Elazar, as your views are embodied in his.

The definition of the highest good reflects the Jewish emphasis on the primacy of ethics, and the relatively lesser stress placed on ritual and theology.

Ethical standards are of course derived from a faith in God, and they were affirmed, together with doctrinal principles, in ritual. The ethical deed was, however, prized as the choicest fruit of piety, and its noblest expression.

טו. הם אמרו שלשה דברים. רבי אליעזר אומר: יהי כבוד חברך חביב עליך כשלך, ואל תהי נוח לבעוס, ושוב יום אחד לפני מיתתך. והיו מתחמם בנגד אורן של חכמים, והיו זהיר בגחלתו שלא תכבה, שנשיכתו נשיכת שועל, ועקיצתו עקיצת עקרב, ולחישתו לחישת שרף, וכל דבריהם בגחלי אש.

טז. רבי יהושע אומר: עין הרע וקצר הרע ושנאת הבריות מוציאים את האדם מן העולם.

יז. רבי יוסי אומר: יהי ממון חברך חביב עליך כשלך, וחתקו עצמך ללמד תורה שאינה ירשה לך, וכל מעשיך יהיו לשם שמים.

יח. רבי שמעון אומר: הוי זהיר בקריאת שמע ובתפלה; וכשאתה מתפלל, אל תעש תפלתך קבע אלא רחמים ותחנונים לפני המקום, שנאמר: כי חנון ורחום הוא, ארץ אפים ורב חסד ורחם על הרעה; ואל תהי רשע בפני עצמך. יט. רבי אליעזר אומר: הוי שקור ללמד תורה, ודע מה שתשיב לאפיקורוס, ודע לפני מי אתה עמל ומי הוא בעל מלאכתך שישלם לך שכר פעלתך.

כ. רבי טרפון אומר: היום קצר, והמלאכה מרובה, והפועלים עצלים, והשכר הרבה, ובעל הבית דוחק.

כא. הוא הנה אומר: לא עליך המלאכה לגמור, ולא אתה בן חורין להבטל ממנה. אם למדת תורה הרבה, נותנים לך שכר הרבה, ונאמן הוא בעל מלאכתך שישלם לך שכר פעלתך; ודע שממון שברך של צדיקים לעתיד לבוא.

ETHICS OF THE FATHERS

15. They said three things. Rabbi Eliezer said: Let your friend's honor be as precious to you as your own; be not easily provoked to anger; and repent one day before you die. He also said: Warm yourself before the fire of scholars, but be careful not to be burnt by their glowing coals. The bite of scholars may be as sharp as that of a fox; their sting as that of a scorpion; their hiss as that of a serpent. Their words must all be treated as carefully as coals of fire.
16. Rabbi Joshua said: An evil eye, an evil passion, and hate for one's fellow-man—these undermine a man's life in this world.
17. Rabbi Yose said: Respect the possessions of your friend as you do your own; devote yourself to studying the Torah, for it will not come to you by inheritance; and perform all your actions for the sake of God.
18. Rabbi Simeon said: Be meticulous in reciting the *Shema* and the *Amidah*; do not make your prayers a set routine, but offer them as a plea for mercy and graciousness before God, of whom it has been said (Joel 2:13): He is gracious and merciful, patient and abounding in kindness, and relenting of evil. And do not see yourself as evil in your own estimation.
19. Rabbi Elazar said: Be zealous to study the Torah; be skillful in refuting the arguments of a heretic; and consider before whom you toil, and who the Master is that is due to reward you for your labor.
20. Rabbi Tarfon said: The day is short; the task is great; the workmen are lazy; the reward is abundant; and the Master is pressing.
21. He also said: It is not your duty to finish the work, but neither are you free to desist from it. If you have studied much Torah, you will receive much reward. Your Employer may be trusted to compensate you for your labor. And remember that the true reward of the righteous is in the world to come.

Rabbi Eliezer's admonition to respect the honor of a friend may reflect his tragic experiences in defying his colleagues, when they outvoted him in the academy, which finally brought upon him the penalty of excommunication.

CHAPTER III

א. עֲקֵבְיָא בֶן מַהֲלָאֵל אוֹמֵר: הִסְתַּכֵּל בְּשִׁלְשָׁה דְּבָרִים וְאִין אַתָּה בָּא לְיָדֶי עֲבָרָה: יַעַמְיָן בָּאָתָּה, וְלֹאֵן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עֹתִיד לָתֵן דִּין וְחֶשְׁבוֹן. מֵאִין בָּאָתָּה, מִטָּפָה סְרוּחָה; וְלֹאֵן אַתָּה הוֹלֵךְ, לְמָקוֹם עָפָר, רַמָּה וְתוֹלְעָה; וְלִפְנֵי מִי אַתָּה עֹתִיד לָתֵן דִּין וְחֶשְׁבוֹן, לִפְנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

ב. רַבִּי חֲנִינָא סֵנן הַכְּהֻנִּים אוֹמֵר: הָיוּ מִתְפַּלְלִים בְּשְׁלֹמֹה שֶׁל מַלְכוּת, שְׁאֵל מֶלֶךְ מוֹרָאָה אִישׁ אֶת רַעְהוּ חַיִּים בְּרָעוּ.
ג. רַבִּי חֲנִינָא בֶן תַּרְדִּיּוֹן אוֹמֵר: שְׁנַיִם שְׂיוֹשְׁבִים וְאִין בִּינֵיהֶם דְּבָרֵי תוֹרָה, תְּרֵי זֶה מוֹשֵׁב לְצִיד, שְׁנֵאמַר: וּבְמוֹשֵׁב לְצִיד לֹא יָשֵׁב. אֲבָל שְׁנַיִם שְׂיוֹשְׁבִים וַיֵּשׁ בֵּינֵיהֶם דְּבָרֵי תוֹרָה, שְׂבִינָה שְׂרוּיָה בֵּינֵיהֶם, שְׁנֵאמַר: אִזְּנֵי הַיָּם יִרְאוּ יְיָ אִישׁ אֶל רַעְהוּ, וַיִּקְשֹׁב יְיָ וַיִּשְׁמַע, וַיִּכְתֹּב סֵפֶר זָכְרוֹן לִפְנֵי, לִיְרָאִי יְיָ וַיַּחֲשֹׁבֵי שְׁמוֹ. אִין לִי אֵלֶּא שְׁנַיִם, מִנֵּן אֶפִּילוּ אֶחָד שְׂיוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר, שְׁנֵאמַר: יָשֵׁב בְּדֶרֶךְ יִידִים כִּי נָטַל עָלָיו.

ד. רַבִּי שְׁמַעוֹן אוֹמֵר: שְׁלֹשָׁה שְׂאֵבְלוּ עַל שְׁלָחַן אֶחָד וְלֹא אָמְרוּ עָלָיו דְּבָרֵי תוֹרָה, בְּאֵלּוּ אָבְלוּ מִזְבְּחֵי מֵתִים, שְׁנֵאמַר: כִּי כָל שְׁלָחָנוֹת מְלָאוּ קִיָּא צָאָה בְּלִי מָקוֹם. אֲבָל שְׁלֹשָׁה שְׂאֵבְלוּ עַל שְׁלָחַן אֶחָד וְאָמְרוּ עָלָיו דְּבָרֵי תוֹרָה, בְּאֵלּוּ אָבְלוּ מִשְׁלָחָנוֹ שֶׁל מָקוֹם, שְׁנֵאמַר: וַיְדַבֵּר אֱלֹהִים, זֶה הַשְּׁלָחַן אֲשֶׁר לִפְנֵי יְיָ.

CHAPTER III

1. Akavyah ben Mahalalel said: Meditate on three things and you will be spared from the power of sin: Consider whence you came, and whither you are going, and before whom you are destined to give an accounting. *Whence you came*—from a putrid drop; *whither you are going*—to a place of dust, worms and maggots; and *before whom you are destined to give an accounting*—before the King of kings, the Holy One, praised be He.
2. Rabbi Ḥanina, the deputy High Priest, said: Pray for the welfare of the government. Were it not for the fear of it, men would swallow each other alive.
3. Rabbi Ḥanania ben Teradyon said: Two men who sit together without exchanging words of the Torah—they are a company of scoffers, of whom it is written (Psalm 1:1): (A good man) does not sit in the company of scoffers. But two men who sit together and do exchange words of the Torah—the divine Presence is among them. As it is written (Malachi 3:16): Then did those who revere the Lord speak *one to another*, and the Lord was attentive and He heard, and a record was made before Him of those who revered the Lord and cherished His name. How do we know that even if only one person engages in the study of the Torah, the Lord appoints for him a reward? Because it is written (Lamentations 3:28): He may sit alone and meditate silently, for he will take a reward for it.
4. Rabbi Simeon said: Three who ate at the same table without speaking any words of the Torah, it is as if they had eaten of the sacrifices to dead idols, of whom it is written (Isaiah 28:8): For all their tables are full of vomit and filthiness, because God is not among them. But if three have eaten at the same table and did speak words of Torah, it is as if they had eaten at a table set before the Lord. To them may be applied the verse in Scripture (Ezekiel 41:22): And he said to me: This is the table that is before the Lord.

Rabbi Ḥanina lived during the period of the Roman occupation of Palestine. His comment must therefore be taken as applying to any form of organized government, even that of imperial Rome.

- ה. רבי חנינא בן חכניא אומר: הנוער בלילה והמחלה בדרך יחיד ומפנה לבו לבטלה, הרי זה מתחייב בנפשו.
- ו. רבי נחוניא בן הקנה אומר: כל המקבל עליו על תורה, מעבירים ממנו על מלכות ועל דרך ארץ; וכל הפורק ממנו על תורה, נותנים עליו על מלכות ועל דרך ארץ.
- ז. רבי חלפתא בן דוסא, איש כפר חנניא, אומר: עשרה שיושבים ועוסקים בתורה, שכינה שרויה ביניהם, שנאמר: אלהים נצב בעדת אל. ומנין אפילו חמשה, שנאמר: ואנדרתו על ארץ יסדה. ומנין אפילו שלשה, שנאמר: בקרב אלהים ישפט. ומנין אפילו שנים, שנאמר: אז נדברו יראי יי איש אל רעהו, ויקשב יי וישמע. ומנין אפילו אחד, שנאמר: בכל המקום אשר אזכיר את שמי, אבא אליה וברכתיה.
- ח. רבי אלעזר, איש ברתותא, אומר: תן-לו משהו, שאתה ושלך שלו. וכן בדרך הוא אומר: כי ממה הכל, ומיך נתנו לך.
- ט. רבי יעקב אומר: המחלה בדרך ושונה, ומפסיק ממשנתו ואומר: מה נאה אילן זה, מה נאה גיר זה, מעלה עליו הכתוב כאלו מתחייב בנפשו.

Every person is obligated to preserve his own life. Rabbi Hanina's admonition has been explained as based on perils to health: staying up nights is destructive of bodily health, because sleep is an indispensable period of rest and restoration; journeying alone at night is dangerous, because the roads were deemed unsafe at night; and idleness was considered injurious to mental health.

5. Rabbi Ḥanina ben Ḥaḥinai said: He who stays up nights and he who journeys alone upon the road at night, and he who likes to idle away his time—all these are guilty of undoing their own lives.
6. Rabbi Neḥunia ben Hakaneh said: He who submits to the yoke of the Torah liberates himself from the yoke of circumstance. He rises above the pressures of the state, and above the fluctuations of worldly fortune. But he who rejects the yoke of the Torah submits to the yoke of circumstance. He falls prey to the pressures of the state and to the fluctuations of worldly fortune.
7. Rabbi Ḥalafta ben Dosa of the Village of Ḥananya said: Ten who sit together and engage in the study of the Torah—the divine Presence is among them. As it is written (Psalm 82:1): God is present in a congregation (the Hebrew *edah* which was assumed to consist of ten) of the Lord. Whence may we infer that this is true of five? Because it is written (Amos 9:6): He established His group (the Hebrew *agudah* which stands for an aggregate held together by the five fingers of the hand) on earth. And whence do we know that this is also true of three? Because it is written (Psalm 82:1): In the midst of the judges (the lowest court consisted of three judges) He judges. And whence do we know that this is also true of two? Because it is written (Malachi 3:16): Then did the faithful of the Lord speak *one to his neighbor* and the Lord listened and heeded. And whence do we know that this also is true of one? Because it is written (Exodus 20:24): In every place where I will cause My name to be mentioned, I will come to *you* and bless *you*.
8. Rabbi Elazar of Bartota said: Give to God what is His, for you and all you possess are His. And thus did David express it (I Chronicles 29:14): All things are from Thee, and we have given Thee only what is Thine.
9. Rabbi Jacob said: He who studies while travelling on a journey and in the very midst of his studies interrupts himself to admire the scenery, saying, How beautiful is this tree, how fair is this field, such a person has brought injury upon his own soul.

י. רבי דוסתאי בר יני, משום רבי מאיר, אומר: כל השוכח דבר אחד ממשנתו, מעלה עליו הכתוב כאלו מתחייב בנפשו, שנאמר: רק השומר-לך ושמר נפשך מאד, פן תשבח את הדברים אשר ראו עיניך. יכול, אפילו תקפה עליו משנתו, תלמוד לומר: ופן יסורו מלבבך כל ימי חייך; הא, אינו מתחייב בנפשו עד שישב ויסירם מלבו.

יא. רבי חנינא בן דוסא אומר: כל שיראת חטאו קודמת לחכמתו, חכמתו מתקיימת; וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת.

יב. הוא היה אומר: כל שמעשיו מרבים מחכמתו, חכמתו מתקיימת; וכל שחכמתו מרבה מעשיו, אין חכמתו מתקיימת.

יג. הוא היה אומר: כל שקרית הבריות נוחה הימנו, רוח המקום נוחה הימנו; וכל שאין רוח הבריות נוחה הימנו, אין רוח המקום נוחה הימנו.

יד. רבי דוסא בן הרבנס אומר: שנה של שחרית ויין של צהרים, ושיתת הילדים ושיבת בתי כנסיות של עמי הארץ, מוציאים את האדם מן העולם.

טו. רבי אלעזר המודעי אומר: המחלל את הקדשים, והמבזה את המועדות, והמלכין פני חברו ברבים, והמפר בריתו של אברהם אבינו, והמגלה פנים בתורה שלא בהלכה, אף על פי שיש בידו תורה ומעשים טובים, אין לו חלק לעולם הבא.

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10. Rabbi Dostai bar Yanai said in the name of Rabbi Meir: He who forgets anything of what he has learnt has brought injury upon his soul. As it is written (Deuteronomy 4:9): Beware and guard well your soul lest you forget the things which your own eyes have seen. It might be inferred that a person is to be blamed even if he forgot because the subject was too subtle for him, that verse therefore adds: *And lest they be removed from your heart all the days of your life*. He is to be blamed only if he forgot because of deliberate neglect.
11. Rabbi Hanina ben Dosa said: He to whom the fear of sin is more important than wisdom, his wisdom will endure; he to whom his wisdom is more important than the fear of sin, his wisdom will not endure.
12. He used to say: He whose deeds exceed his wisdom, his wisdom will endure; he whose wisdom exceeds his deeds, his wisdom will not endure.
13. He used to say also: He in whom people take pleasure, God will take pleasure in him also. And he in whom people have no pleasure, God has no pleasure in him either.
14. Rabbi Dosa ben Hyrcanus said: Late morning sleep, midday wine, frivolous, childish talk, and frequenting the gathering places of the ignorant—these undermine a person's life.
15. Rabbi Elazar of Modin said: He who desecrates what is sacred, who disparages the festivals, who exposes another person to public embarrassment, who violates the covenant of our father Abraham, who deliberately misinterprets the Torah—though he be learned in the Torah and perform many good deeds, he has forfeited his share in life eternal.

Rabbi Hanina's statement is a succinct definition of Jewish piety. The deed is more important than the doctrine. But the deed which is decisive is the ethical deed. The ultimate criterion of character is the contribution we make to human happiness. God is served when we have served His choicest creation, man.

But the Rabbis recognized the insufficiency of a purely humanistic ethics, because our love for man is insecurely founded, unless it is fortified in the conviction that he is a creature of God, who destined him for a high purpose.

טז. רבי ישמעאל אומר: הוי קל לראש ונוח לתשחרת.
והוי מקבל את כל האדם בשמחה.

יז. רבי עקיבא אומר: שחוק וקלות ראש מרנילים את
האדם לערוהו. מסרת סיג לתורה, מעשרות סיג לעשר,
נדרים סיג לפרישות; סיג לחכמה שתיקה.

יח. הוא היה אומר: חביב אדם, שנברא בצלם; חבר
יתרה נודעת לו שנברא בצלם, שנאמר: כי בצלם אלהים
עשה את האדם. חביבים ישראל, שנקראו בנים למקום;
חבה יתרה נודעת להם שנקראו בנים למקום, שנאמר: בנים
אתם לי אלהיכם. חביבים ישראל, שנתן להם בלי חמדה;
חבה יתרה נודעת להם שנתן להם בלי חמדה, שנאמר: כי
לקח טוב נתתי לכם, תורתי אל תעזבו.

יט. הכל צפוי, והרשות נתונה, ובטוב העולם נדון, והכל
לפי רב המעשה.

כ. הוא היה אומר: הכל נתון בערבון, ומצודה פרושה
על כל חיים. התנות פתוחה, והחנני מקיף, והפנקס פתוח,
והיד בותבת, וכל הרוצה לקלות יבא וילווה; והנבאים
מחזירים תדיר בכל יום ונפרעים מן האדם, מדעתו ושל
מדעתו, ויש להם על מה שיסמכו. והדין דין אמת, והכל
מתקן לסעדה.

There have been various attempts to reconcile the apparent contradiction between God's foreknowledge of events, and man's freedom to choose. God is the Designer of life, and He knows the various stages of man's unfolding,

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16. Rabbi Ishmael said: Be submissive toward a great person; be gentle toward the young; and receive all people with a cheerful manner.
17. Rabbi Akiba said: Mockery and levity lead a person on to lewdness. Tradition is a fence for safeguarding the Torah; tithing is a fence for wealth; vows are a fence for self-restraint; silence is a fence for wisdom.
18. He used to say: Beloved is man for he was created in the divine image. A special boon was conferred on him as he was told of his creation in the divine image. As it is written (Genesis 9:6): For in the image of God made He man. Beloved are Israel, for they were called children of God. A special love was shown them in¹ that they were told they were the children of God. As it is written (Deuteronomy 14:1): You are children of the Lord your God. Beloved are Israel for they were given a precious object (the Torah). A special love was shown them in that they were told they had been given a precious object. As it is written (Proverbs 4:2): I have given you good doctrine; forsake not My Torah.
19. Everything is foreseen, yet freedom of choice is given. The world is judged mercifully, yet all is in accordance with the preponderant quality of the work.
20. He used to say: Everything is a loan given against a pledge, and the net is cast over all the living so that none may forfeit paying by escaping. The shop is open; the shop-keeper extends credit; the ledger is spread out and the hand makes entries. Whoever wishes to borrow may come and borrow, but the collectors make their rounds daily, and exact payment, whether or not one is aware of it. They go by an unfailing record, and the judgment is a judgment of truth. And everything is made ready for the final accounting.

simply because He is the source of the plan which life unfolds. The specific movements within the limited areas of freedom which the plan allows are of course left to human choice. In any case, Rabbi Akiba affirms freedom as well as foreknowledge as the two ends of an apparent paradox.

כא. רבי אלעזר בן עזריה אומר: אם אין תורה, אין דרך ארץ; אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה; אם אין יראה, אין חכמה. אם אין דעת, אין בינה; אם אין בינה, אין דעת. אם אין קמת, אין תורה; אם אין תורה, אין קמת.

כב. הוא הנה אומר: כל שחכמתו מרבה ממצעו, למה הוא דומה, לאילן שענפיו מרבים ושרשיו מעטים, והרות באה ועוקרתו והופכתו על פניו, שנאמר: והיה בערער בערבה, ולא יראה כי יבוא טוב, ושכן חררים במדבר, ארץ מלחה ולא תשב. אבל כל שמצעו מרבים מחכמתו, למה הוא דומה, לאילן שענפיו מעטים ושרשיו מרבים, שאפילו כל הרוחות שבעולם באות ונושבות בו, אין מזיזים אותו ממקומו, שנאמר: והיה כעץ שתול על מים, ועל יובל ישלח שרשיו, ולא יראה כי יבא חם, והיה עלהו רענן, ובשנת בצורת לא ידאג, ולא ימיש מעשות פרי.

כג. רבי אלעזר בן חסמא אומר: קנין ופתחי נדה הן הן גופי הלכות; תקופות וגמטריאות פרפראות לחכמה.

CHAPTER IV

א. בן זומא אומר: איזהו חכם, הלומד מכל אדם, שנאמר: מכל מלמדי השכלתי, כי עדותיך שיתח לי. איזהו גבור, הכובש את יצרו, שנאמר: טוב ארך אפים מגבור, ומושל ברוחו מלכד עיר. איזהו עשיר, השמח בבחלקו,

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21. Rabbi Elazar ben Azaryah said: Without Torah there are no manners; without manners there is no Torah. Without wisdom there is no reverence; without reverence there is no wisdom. Without knowledge there is no understanding; without understanding there is no knowledge. Without bread there is no Torah; without Torah there is no bread.
22. He used to say: He whose wisdom exceeds his good deeds, to what is he like? To a tree of many branches and few roots; and the wind comes and uproots it and overturns it. As it is written (Jeremiah 17:6): He shall be like a lonely tree in the desert, and he shall not see the coming of good; he shall inhabit the dry places in the wilderness, a salty land and uninhabited. But he whose good deeds exceed his wisdom, to what is he like? To a tree of few branches and many roots, so that even if all the winds of the world blow upon it, they will not stir it from its place. As it is written (Jeremiah 17:8): And he shall be like a tree planted by the waters, that spreads its roots by a stream. It does not see the coming of heat; its leaf is ever green. It is untroubled in a year of drought, and does not cease from bearing fruit.
23. Rabbi Elazar ben Hisma said: The rules about bird-offerings and the rules about the purification of women are essential precepts; astronomy and mathematics are the auxiliaries of wisdom.

CHAPTER IV

1. Ben Zoma said: Who is wise? He who learns from all men. As it is written (Psalm 119:99): From all who taught me have I gained understanding. Who is mighty? He who subdues his passions. As it is written (Proverbs 16:32): He that is slow to anger is better than the mighty, and he that rules over his own spirit than he that conquers a city. Who is rich? He who is happy with his portion. As it is written (Psalm 128:

Rabbi Elazar's comment apparently suggests that the most abstruse subjects of religious practice are more vital than the sciences, which for the average man are only luxuries.

שנאמר: יגיע כפיך כי תאכל, אשריך וטוב לך. אשריך, בעולם הזה; וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר: כי מכבדי אבבד, ובזי יקלו.

ב. בן עזי אומר: הוי רץ למצוה קלה בלחמורה ובורת מן העברה, שמצוה גוררת מצוה, ועברה גוררת עברה; ששכר מצוה מצוה, ושכר עברה עברה.

ג. הוא היה אומר: אל תהי בז לכל אדם, ואל תהי מפליג לכל דבר, שאין לך אדם שאין לו שעה, ואין לך דבר שאין לו מקום.

ד. רבי לויטס, איש יבנה, אומר: מאד מאד הוי שפל רוח, שתקנות אנוש רמה.

ה. רבי יוחנן בן ברוקא אומר: כל המחלל שם שמים בסתר, נפרעים ממנו בגלוי. אחד שוגג ואחד מזיד בחלול השם.

ו. רבי ישמעאל בנו אומר: הלומד על מנת ללמד, מספיקים בידו ללמד וללמד; והלומד על מנת לעשות, מספיקים בידו ללמד וללמד, לשמר ולעשות.

ז. רבי צדוק אומר: אל תפרוש מן הצבור, ואל תעש עצמך בעורכי הדינים, ואל תעשה עטרה להתנודל-בה, ולא קרדם לתפר-בה. וכך היה הלל אומר: ודאשתמש בתנא חלף. הא למדת, כל הנהנה מדברי תורה נוטל תיו מן העולם.

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- 2): When you enjoy the labor of your hands, happy will you be, and all will be well with you. *Happy will you be* refers to your state in this world; *and all will be well with you* refers to your state in the world to come. Who attains to honor? He who confers honor upon other men. As it is written (I Samuel 2:30): Those who honor me will I honor, and those who disparage me, I will esteem lightly.
2. Ben Azzai said: Run to do even a minor commandment, and flee from any kind of transgression. For one righteous deed inspires another righteous deed, and one transgression, another transgression. The reward for a righteous deed is another righteous deed, and the penalty for a transgression is another transgression.
 3. He used to say: Do not despise any man, and do not disparage any object. For there is not a man that has not his hour, and there is not an object that has not its place.
 4. Rabbi Levitas of Yavneh said: Let a person be exceedingly humble, for the end of mortal man is but worms.
 5. Rabbi Yoḥanan ben Berokah said: Whoever desecrates the name of God in secret will suffer the penalty for it in public; and this, whether the act of desecration be committed in ignorance, or in wilfulness.
 6. Rabbi Ishmael his son said: He who learns so that he may also teach, it will be given him to learn and also to teach. He who learns so that he may also practise, it will be given to learn, to teach, and also to practise.
 7. Rabbi Zadok said: Do not dissociate yourself from the community; let not the judge play the part of the counselor; and do not make of the Torah a crown with which to exalt yourself, or a spade to dig with. As Hillel used to say: He who makes unworthy use of the Torah will perish. Thus may you infer that he who uses the Torah for worldly gain undermines his own life.

Because of the admonitions against making a worldly use of the Torah, no professional rabbinate was permitted in Judaism until medieval times. And even presently the theory still remains that one must not accept remuneration for teaching the Torah. One only accepts compensation for the surrender of time, which one might otherwise employ in a gainful occupation.

ח. רבי יוסי אומר: כל המכבד את התורה, גופו מכבד על הבריות; וכל המחלל את התורה, גופו מחלל על הבריות.

ט. רבי ישמעאל בנו אומר: החושד עצמו מן הדיון, פורק ממנו איבה ונזל ושביעת שא; והנס לבו בהוראה שוטה, רשע וגס רוח.

י. הוא הנה אומר: אל תהי דן יחיד, שאין דן יחיד אלא אחד; ואל תאמר קבלי דעתי, שהם רשאים ולא אתה. יא. רבי יונתן אומר: כל המקנים את התורה מעני, סופו לקימה מעשר; וכל המבטל את התורה מעשר, סופו לבטלה מעני.

יב. רבי מאיר אומר: הוי ממעט בעסק ועסק בתורה, והוי שפל רוח בפני כל אדם. ואם בטלת מן התורה, ישלך בטרלים הרבה בנגדך; ואם עמלת בתורה, ישלך שבר הרבה לתורלך.

יג. רבי אליעזר בן יעקב אומר: העושה מצוה אחת קונה לו פרקליט אחד, והעובר עברה אחת קונה לו קטגור אחד. תשובה ומעשים טובים בתריס בפני הפרענות.

יד. רבי יוחנן הסנדלר אומר: כל בגסייה שהיא לשם שמנים, סופה להתקנים; ושאיה לשם שמנים, אין סופה להתקנים.

טו. רבי אלעזר בן שמוע אומר: יהי כבוד תלמידך חביב עליך בשלך, וכבוד חברך כמוך רבך, ומורא רבך כמוך שמנים.

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8. Rabbi Yose said: Whoever accords honor to the Torah will be accorded honor by other men. Whoever dishonors the Torah will be dishonored by other men.
9. Rabbi Ishmael said: He who avoids the office of judge avoids enmity, robbery, and false oaths. And a judge who is overconfident in coming to a decision is a fool, a wicked and an arrogant man.
10. He used to say: Let not one man alone render a decision. None may judge alone except One (the Lord). And let not any one judge say to his colleagues: Follow my opinion. They may say that to him, but not he to them.
11. Rabbi Jonathan said: He who observes the Torah amidst poverty will yet observe it amidst affluence; and whoever neglects the Torah amidst affluence will yet neglect it amidst poverty.
12. Rabbi Meir said: Curtail your business so that you may attend to the Torah; and be humble before all people. If you begin neglecting the Torah, many interferences will arise to keep you from it. But if you toil zealously in the Torah, the Lord has abundant reward to grant you.
13. Rabbi Eliezer ben Jacob said: He who performs a commandment has acquired a champion to protect him; and he who commits a transgression has acquired an adversary against himself. Repentance and good deeds are a shield against adversity.
14. Rabbi Yohanan ha-Sandlar said: A gathering for the sake of God will yield enduring results, but a gathering which is not for the sake of God will not yield enduring results.
15. Rabbi Elazar ben Shammua said: Let the honor of your disciple be as sacred to you as your own; and let the honor of your colleague be as sacred to you as the honor of your teacher; and let the honor of your teacher be as sacred to you as the honor due to God.

In order to prevent the intimidation of junior members of the court, the rule was that the youngest were to give their opinions first.

טז. רבי יהודה אומר: הוי זהיר בתלמוד, ששגגת תלמוד
עולה זרון.

יז. רבי שמעון אומר: שלשה כתרין הן: כתר תורה,
וכתר כהנה, וכתר מלכות; וכתר שם טוב עולה על גביהן.
יח. רבי נהורי אומר: הוי גולה למקום תורה, ואל תאמר
שהיא תבוא אחריה, שחבריה יקיימוה בידה, ואל בינתה
אל תשען.

יט. רבי יני אומר: אין בנדינו לא משלנות הרשעים, ואף
לא מיסורי הצדיקים.

כ. רבי מתתיה בן חרש אומר: הוי מקדים בשלום כל
אדם, ויהי זנב לאריות ואל תהי ראש לשעלים.

כא. רבי יעקב אומר: העולם הזה דומה לפרוזדור בפני
העולם הבא; התקן עצמך בפרוזדור, כדי שתכנס לטרקלין.
כב. הוא היה אומר: יפה שעה אחת בתשובה ומעשים
טובים בעולם הזה מכל חיי העולם הבא; ויפה שעה אחת
של קרית רוח בעולם הבא מכל חיי העולם הזה.

כג. רבי שמעון בן אלעזר אומר: אל תרצה את חברך
בשעת בעסו, ואל תנחמהו בשעה שמתו מטר לפניו, ואל
תשא לו בשעת נדרו, ואל תשתדל לראותו בשעת קלקלתו.
כד. שמואל הקטן אומר: בנפל איבה אל תשמת,
ובבשרו אל יגל לבך, פן יראה יי ורע בעיניו, והשיב מעליו
אפו.

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16. Rabbi Judah said: Be cautious in teaching others, for even an unintentional error in teaching is tantamount to a deliberate transgression.
17. Rabbi Simeon said: There are three crowns, the crown of the Torah, the crown of the priesthood, and the crown of royalty. But greater than all of these is the crown of a good name.
18. Rabbi Nehorai said: If necessary, go into exile but to a place of Torah, and do not expect the Torah to follow you, for only in the exchange with colleagues will the Torah become fixed as your possession. And do not depend entirely on your own understanding.
19. Rabbi Yannai said: We cannot wholly account for the ease of the wicked, nor for the afflictions of the righteous.
20. Rabbi Mattithyah ben Ḥeresh said: Be the first to extend greetings to every man; and choose to be a tail to lions rather than a head to foxes.
21. Rabbi Jacob said: This world is like a vestibule before the world to come. Prepare yourself in the vestibule so that you may enter into the main chamber.
22. He used to say: Better one hour spent in penitence and in good deeds in this world than all the life of the hereafter. And better one hour of the bliss in the hereafter than all the joys in this world.
23. Rabbi Simeon ben Elazar said: Do not attempt to appease your friend at the time of his anger; do not begin to console him while his beloved one lies dead before him; do not question him for particulars at the time he makes a vow; and do not try to face him in the hour of his disgrace.
24. Samuel the Younger used to quote Proverbs 24:17-18: Do not rejoice when your enemy falls and let not your heart be glad when he stumbles, lest the Lord see it and be displeased and turn away His wrath from him to you.

Rabbi Judah Loew of Prague calls attention to *Proverbs* 11:10, which appears to approve joy at the fall of a wicked man. This is appropriate, he explains, when the fall of the wicked man is followed by his repentance.

כה. אֵלִישָׁע בֶּן אֲבוּיָה אומר: הלומד יָלַד, לָמָּה הוא דומה, לְדָיו בְּתוּבָה על נֶיֶר חָדָשׁ; וְהַלומד זָקֵן, לָמָּה הוא דומה, לְדָיו בְּתוּבָה על נֶיֶר מְחֻיָּק.

כו. רבי יוסי בר יהודה, איש בֶּפֶר הַבְּבֵלִי, אומר: הלומד מן הַקְּטָנִים, לָמָּה הוא דומה, לְאוֹכֵל עֲנָבִים קְהוֹת וְשׁוֹתָה יֵין מְנֻחָו; וְהַלומד מן הַזְּקֵנִים, לָמָּה הוא דומה, לְאוֹכֵל עֲנָבִים בְּשׁוֹלֹת וְשׁוֹתָה יֵין יָשׁוּן.

כז. רבי מאיר אומר: אֵל תִּסְתַּכֵּל בְּקִנְיָן אֲלֵא בְּמָה שִׁישׁ-בּוֹ, יֵשׁ קִנְיָן חָדָשׁ מֵלֹא יָשׁוּן, וְיָשׁוּן שֶׁאֵפִירָו חָדָשׁ אֵין בּוֹ.

כח. רבי אֶלְעָזָר הַקַּפָּר אומר: הַקְּנָאָה וְהַתְּאֵאוֹת וְהַכְּבוֹד מוֹצִיִּים אֶת הָאָדָם מן הָעוֹלָם.

כט. הוא הֵינָה אומר: תִּלְוִדִים לָמוּת, וְהַמָּתִים לְהַחְיֹת, וְהַחַיִּים לְדוֹן, לָדַע וּלְהוֹדִיעַ וּלְהוֹדֵעַ שֶׁהוּא אֵל. הוא הַיּוֹצֵר, הוא הַבוֹרֵא, הוא הַמְּבִין, הוא הַדִּין, הוא הָעֵד, הוא בֶּעַל דִּין, הוא עֶתִיד לְדוֹן. בְּרוּךְ הוּא, שֶׁאֵין לָפָנָיו לֹא עוֹלָה, וְלֹא שִׁבְחָה, וְלֹא מַשְׁוֵא פָנִים, וְלֹא מְקַח שָׁחַד. וְדַע שֶׁהַכֹּל לְפִי הַחֲשָׁבוֹן. וְאֵל יִבְטִיחֶךָ יִצְרָךְ שֶׁהַשְׂאוֹל בֵּית מְנוּס לָךְ, שֶׁעַל כָּרְחֶךָ אֶתָּה נּוֹצֵר, וְעַל כָּרְחֶךָ אֶתָּה חַי, וְעַל כָּרְחֶךָ אֶתָּה מֵת, וְעַל כָּרְחֶךָ אֶתָּה עֶתִיד לְתוֹן דִּין וְחֲשָׁבוֹן לְפָנָי מִלֶּךְ מַלְכֵי הַמַּלְכִּים, הַקְּרוֹשׁ בְּרוּךְ הוּא.

Elisha ben Abuyah, whose opinion is here included among the teachings of the rabbis, eventually became an apostate and deserted Judaism in favor of the Hellenistic culture of the Romans. The Talmud elsewhere refers to him

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25. Elisha ben Abuyah said: If one studies in his youth, to what is he like? To writing with ink on clean paper. But he who studies in his old age, to what is he like? To writing with ink on blotted paper.
26. Rabbi Yose ben Yehudah of Kefar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks fresh wine from his vat. But one who studies from the old, to what is he like? To one who eats ripe grapes and drinks old wine.
27. Rabbi Meir said: Do not judge by the vessel, but by what is in it. A new vessel may be full of old wine, and an old vessel may be devoid even of new wine.
28. Rabbi Elazar ha-Kapor said: Envy, lust, and the seeking after honor, undermine a man's life in this world.
29. He used to say: Those born are destined to die; and those that die are destined to live again; and those that live are destined to stand in judgment. Let men, therefore, know and proclaim and establish the conviction that He is God, He the Maker, He the Creator, He the Discerner, He the Judge, He the Witness, He the Plaintiff. In His judgment, praised be He, there is no unrighteousness; there is no lapse of memory; there is no favoritism and no bribery. But everything proceeds in accordance with an accounting. And do not imagine that the grave is an escape. For by divine determination are you formed; by divine determination are you born; by divine determination do you live; by divine determination will you die, and by divine determination are you due to stand in judgment before the Supreme King of kings, praised be He.

as "Aher," "another," omitting his name. Rabbi Meir continued to study under him even after his apostasy. In one instance, on a Sabbath, Rabbi Meir walked after him on foot while Elisha rode on horseback. Many of Rabbi Meir's colleagues disapproved of his conduct, but he reassured himself that he knew how to discard the shell and to keep the kernel. The Talmud implies that Elisha regretted his apostasy, and that he repented before his death.

א. בעשרה מאמרות נבְּרָא העוֹלָם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפריע מן הרשעים, שמאבדים את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים, שמקיימים את העולם שנברא בעשרה מאמרות.

ב. עשרה דורות מאדם ועד נח, להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסים לפניו, עד שהביא עליהם את מי המבול.

ג. עשרה דורות מנח ועד אברהם, להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסים לפניו, עד שבא אברהם אבינו וקבל שכר בָּלָם.

ד. עשרה נסיונות נתנסה אברהם אבינו ועמד בָּבָלָם, להודיע כמה חבתו של אברהם אבינו.

ה. עשרה נסים נעשו לאבותינו במצרים, ועשרה על הים. עשר מבות הביא הקדוש ברוך הוא על המצרים במצרים, ועשר על הים.

ו. עשרה נסיונות נסו אבותינו את הקדוש ברוך הוא במדבר, שנאמר: וינסו אתי זה עשר פעמים, ולא שמעו בקולי.

ז. עשרה נסים נעשו לאבותינו בבית המקדש: לא הפילה אשה מקרית בשר הקדש, ולא הסקית בשר הקדש מעולם, ולא נראה זבוב בבית המטבחים, ולא ארע קרי לכהן גדול

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CHAPTER V

1. The world was created by ten divine commands. What was the reason for this? Could it not have been created by one command? It is to make grave the judgment that is to fall on the wicked who injure the world that was created by ten commands, and to merit a goodly reward for the righteous who sustain the world that was created by ten commands.
2. There were ten generations from Adam to Noah, which shows the extent of the divine patience, since all those generations continued to provoke Him, until He finally punished them with the flood.
3. There were ten generations from Noah to Abraham, which shows the extent of the divine patience, since all those generations continued to provoke Him, and then came Abraham who was awarded all the good the others had forfeited.
4. Abraham faced ten tests of his faith, and he met them all, which shows the extent of father Abraham's love for God.
5. Ten miracles were performed for our ancestors in Egypt and ten at the Red Sea. Ten plagues did the Holy One, praised be He, bring down upon the Egyptians in Egypt, and ten at the Red Sea.
6. Our forefathers tried the Holy One, praised be He, ten times in the wilderness. As it is written (Numbers 14:22): And they have tried Me these ten times, and they did not hearken to My voice.
7. Ten miracles were wrought for our ancestors in the Temple in Jerusalem: No woman miscarried from the scent of the sacrifices; the flesh of the sacrifices never became putrid; no fly was seen in the Temple slaughter-house; the High Priest

Since man is the goal of creation he has the power to vindicate or frustrate the plan of creation. The righteous man sustains the universe. He is God's partner in the continuing act of creation, enhancing the realm of order and perfection which the Lord is seeking to realize in the world. The evil man substitutes his private ends for God's ends, and his life contributes toward the world's destruction, rather than its creation.

ביום הפפורים, ולא כבו הנשמים אש של עצי המערקה, ולא נצחה הרוח את עמוד העשן, ולא נמצא פסול בעמר ובשתי הלחם ובלחם הפנים, עומדים צופים ומשתחוים רוחים, ולא הזיק נחש ועקרב בירושלים מעולם, ולא אמר אדם לחברו צר לי המקום שאלין בירושלים.

ח. עשרה דברים נבראו בערב שבת בין השמשות, ואילו הן: פי הארץ, פי הבאר, פי האתון, הקשת, והמן, והמטה, והשמיר, הכתב, והמכתב, והלחות. ויש אומרים: אף המזיקין, וקבורתו של משה, ואילו של אברהם אבינו. ויש אומרים: אף צבת בצבת עשויה.

ט. שבעה דברים בנולם, ושבעה בחקם: חכם אינו מדבר לפני מי שגדול ממנו בחכמה ובמנין, ואינו נכנס לתוך דברי חברו, ואינו נבהל להשיב, שואל בענין ומשיב בהלכה, ואומר על ראשון ראשון ועל אחרון אחרון, ועל מה שלא שמע אומר לא שמעתי, ומודה על האמת; וחלופיהם בנולם.

The word *golem* means something unfinished. It is significant that this term is placed as the opposite of *haham*, the wise man. It suggests that the characteristics of a wise man were deemed attainable to all, by study, and that he who lacked them suffered not through a natural deficiency, but for a lack of training, which had left him in an unfinished state. The faith in man's capacity to learn has inspired the demand that every person study the Torah. The assent to truth dogmatically presented was never expected of man in Jewish tradition. There was only this difference among the teachers of Judaism, that some regarded the study of the Torah as sufficient, and others, like Maimonides, demanded the study of science and philosophy as well, because these were preliminary to the proper knowledge of God.

never became impure on the Day of Atonement; the rain never quenched the fire of the woodpile on the altar; nor did the wind subdue the column of smoke that rose from it; no disqualifying defect was ever found in the offerings of the *Omer* (Leviticus 23:19, 20), the two loaves (Leviticus 12:17), and of the showbread (Leviticus 24:5,6); the closely standing congregation found room to prostrate themselves; never did a serpent or scorpion injure anyone in Jerusalem; and no pilgrim ever complained that the place was too crowded for him to lodge in Jerusalem.

8. Ten things were created on the eve of the Sabbath at twilight: The mouth of the earth which swallowed Korah and his associates; the mouth of the well of Miriam which accompanied Israel in the wilderness (Exodus 17:6); the mouth of the ass which spoke to Balaam (Numbers 22:28); the rainbow Noah saw after the flood (Genesis 9:13, 14); the manna that fed Israel in the wilderness; the rod with which Moses performed God's signs in Egypt (Exodus 4:17); the *shamir* worm, which hewed the stones for the building of the Temple (Talmud, Sotah 48b); the script on the two tablets of the Law, the tools for writing, and the stone tablets (Exodus 32:15, 16). Others also add: The spirits of destruction; the burial place of Moses (Deuteronomy 34:16); and the ram father Abraham used as a sacrifice in place of Isaac (Genesis 22:13). Others also add: The pair of tongs which held the first pair of tongs while they were being forged.
9. There are seven characteristics of an uncultured man, and seven of a wise man. A wise man does not speak before one who is greater than he in wisdom; he does not interrupt another man's speech; he is not hasty to answer; his answers are on the subject of the discussion, and his replies are to the point of the inquiry; he deals with first things first and last things last; he acknowledges what he does not know; and he affirms the truth. The opposite of these are the characteristics of the uncultured man.

י. שְׁבָעָה מִיָּנִי פְרַעְנִיּוֹת בָּאִים לְעוֹלָם עַל שְׁבָעָה גּוֹפִי
עֲבָרָה: מִקְצָתָם מְעַשְׂרִים וּמִקְצָתָם אֵינָם מְעַשְׂרִים, רָעַב שֶׁל
בִּצְרָתָא בָּא, מִקְצָתָם רָעִבִים וּמִקְצָתָם שְׂבָעִים. נִמְרוּ וְשָׂא
לְעֶשֶׂר, רָעַב שֶׁל מְהוּמָה וְשֶׁל בִּצְרָתָא בָּא; וְשָׂא לְטוֹל אֶת
הַחֶלֶה, רָעַב שֶׁל בְּלִיָּה בָּא.

יא. דָּבָר בָּא לְעוֹלָם עַל מִיתוֹת הָאֲמּוּרוֹת בַּתּוֹרָה שֶׁלֹּא
נִמְסְרוּ לְבֵית דִּין, וְעַל פְּרוֹת שְׂבִיעִית. חָרַב בָּאָה לְעוֹלָם
עַל עֲנוּי הַדִּין, וְעַל עֲוֹת הַדִּין, וְעַל הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא
בִּהְלָכָה. חִיָּה רָעָה בָּאָה לְעוֹלָם עַל שְׂבֻעַת שְׁוֹא וְעַל חֲלוּל
הַשֵּׁם. גָּלוּת בָּאָה לְעוֹלָם עַל עֲבוֹדַת בּוֹכָבִים, וְעַל גְּלוּי
עֲרִיּוֹת, וְעַל שְׁפִיכוֹת דָּמִים, וְעַל שְׁמִטַּת הָאָרֶץ.

יב. בְּאַרְבָּעָה פְּרָקִים הַדָּבָר מְתַרְבֶּה: בְּרַבִּיעִית,
וּבְשִׁבְעִית, וּבְמוֹצָאֵי שְׂבִיעִית, וּבְמוֹצָאֵי הַחֹג שֶׁבְכָל שָׁנָה וְשָׁנָה.
בְּרַבִּיעִית, מִפְּנֵי מְעַשֵּׂר עֲנִי שְׂבִישִׁית; בְּשִׁבְעִית, מִפְּנֵי
מְעַשֵּׂר עֲנִי שְׂבִישִׁית; בְּמוֹצָאֵי שְׂבִיעִית, מִפְּנֵי פְרוֹת שְׂבִיעִית;
בְּמוֹצָאֵי הַחֹג שֶׁבְכָל שָׁנָה וְשָׁנָה, מִפְּנֵי גִזַּל מַתְנוֹת עֲנִיִּים.

יג. אַרְבַּע מִדּוֹת בָּאָדָם: הָאוֹמֵר שְׁלִי שְׁלִי וְשִׁלְךָ שְׁלְךָ, זֶה
מִדָּה בִּינוּיָת, וַיֵּשׁ אוֹמְרִים זֶה מִדַּת סְדוּם; שְׁלִי שְׁלְךָ וְשִׁלְךָ
שְׁלִי, עִם הָאָרֶץ; שְׁלִי שְׁלְךָ וְשִׁלְךָ שְׁלְךָ, חֲסִיד; שְׁלִי שְׁלִי
וְשִׁלְךָ שְׁלִי, רָשָׁע.

Because man's relationship to his fellow-man rests on the command to love his neighbor as himself, a scrupulous separation of "mine" from "thine" cannot be deemed as particularly virtuous. Our duty is to further and promote actively the well-being of another.

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10. Seven kinds of punishment come upon the world, to expiate for seven capital offenses. When some people contribute the tithe and some do not, a famine caused by drought descends on the world, when some go hungry and some enjoy plenty. If all have resolved not to contribute the tithe, a famine ensues caused by panic and drought. If they all resolved not to contribute the portion of the dough-cake to the priest, a famine of extermination ensues.
11. Pestilence comes into the world to exact the death penalties mentioned in the Torah, the execution of which was not entrusted to the human tribunal, and for using the crops forbidden on the Sabbatical year. The sword descends upon the world because of a delay of justice or a perversion of justice, and because of the deliberate misinterpretation of the Torah. Wild beasts come ravaging the world because of false oaths, and because of a profanation of God's name. Exile comes upon the world because of idolatry, incest, bloodshed, and for denying rest to the soil on the Sabbatical year.
12. During four periods in each cycle of seven years the pestilence increases: in the fourth, the seventh (the Sabbatical year), the post-Sabbatical year, and at the conclusion of the feast of Sukkot. During the fourth year, for failure to contribute the tithe to the poor, due in the third year; in the seventh, for failure to contribute the tithe to the poor, due on the sixth year; in the post-Sabbatical year, for using the forbidden harvest of the Sabbatical year; at the conclusion of the feast of Sukkot, for robbing the poor of various grants (gleanings, forgotten sheaves, and the corner crops) assigned to them in Scripture.
13. There are four types of character among people. He who says: What is mine is mine and what is yours is yours, is a medium type, and some say that his type is of the wicked city of Sodom; he that says: What is mine is yours and what is yours is mine, is an ignoramus; he that says: What is mine is yours and what is yours is yours, is a saintly man; he that says: What is yours is mine and what is mine is mine, is a wicked man.

יד. ארבע מדות בידעות: נוח לבעם ונוח לרצות, יצא הפסדו בשכרו; קשה לבעם וקשה לרצות, יצא שכרו בהפסדו; קשה לבעם ונוח לרצות, חסיד; נוח לבעם וקשה לרצות, רשע.

טו. ארבע מדות בתלמידים: מהיר לשמע ומהיר לאבד, יצא שכרו בהפסדו; קשה לשמע וקשה לאבד, יצא הפסדו בשכרו; מהיר לשמע וקשה לאבד, זה חלק טוב; קשה לשמע ומהיר לאבד, זה חלק רע.

טז. ארבע מדות בנותני צדקה: הרוצה שיתן ולא יתנו אחרים, עינו רעה בשל אחרים; יתנו אחרים והוא לא יתן, עינו רעה בשלו; יתן ויתנו אחרים, חסיד; לא יתן ולא יתנו אחרים, רשע.

יז. ארבע מדות בהולכי בית המדרש: הולך ואינו עושה, שכר הליכה בידו; עושה ואינו הולך, שכר מעשה בידו; הולך ועושה, חסיד; לא הולך ולא עושה, רשע.

יח. ארבע מדות ביושבים לפני חכמים: ספוג, ומשפך, משמרת, ונפה. ספוג, שהוא סופג את הכל; ומשפך, שמבזבז בזה ומוציא בזה; משמרת, שמוציאה את היין וקולטת את השמרים; ונפה, שמוציאה את הקמח וקולטת את הסלת.

יט. כל אהבה שהיא תלויה בדבר, בטל דבר בטלה אהבה; ושאינה תלויה בדבר, אינה בטלה לעולם. איזו היא אהבה שהיא תלויה בדבר, זו אהבת אמןון ותמר; ושאינה תלויה בדבר, זו אהבת דוד ויהונתן.

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14. There are four types of tempers among people. He who is easily injured and easily appeased—his loss is compensated by his gain; he who is hard to anger and hard to appease—his gain is cancelled by his loss; he who is hard to anger and easy to appease is a saintly man; he who is easily angered and hard to appease is a wicked man.
15. There are four types among students. He who learns quickly and forgets quickly—his gain is cancelled by his loss; he who learns slowly and forgets slowly—his loss is compensated by his gain; he who learns quickly and forgets slowly—his is a fortunate lot; he who learns slowly and forgets quickly—his is an unfortunate lot.
16. There are four dispositions toward charity. He who desires to give but who would rather that others did not give—he begrudges the good of others; he who desires that others give but is unwilling to give himself—he begrudges his own good; he who gives and is desirous that others give also—he is a saintly man; he who refuses to give and does not wish others to give—he is a wicked man.
17. There are four types with reference to attending the House of Study. He who attends but does not perform, has a reward for attending; he who performs but does not attend has the reward of performance; he who attends and performs is a saintly man; he who neither attends nor performs is a wicked man.
18. There are four types among those who study with scholars: a sponge, a funnel, a strainer and a sifter. A sponge absorbs everything; a funnel receives at one end and loses it at the other; a strainer loses the wine and keeps the dregs; a sifter eliminates the coarse and retains the fine flour.
19. A love which is for an ulterior motive will end when the motive has ceased. But a love that is not for a transient motive will never end. What manner of love is for an ulterior motive? The love of Amnon for Tamar (II Samuel 13). What manner of love does not depend on a transient motive? The love of David and Jonathan (II Samuel 1:26).

ב. כל מחלֶקֶת שֶׁהיא לְשֵׁם שָׁמַיִם, סוּפָה לְהִתְקַיֵּם; וְשֶׁאִינָהּ לְשֵׁם שָׁמַיִם, אֵין סוּפָה לְהִתְקַיֵּם. אִיזוֹ הִיא מִחֻלָּקֶת שֶׁהיא לְשֵׁם שָׁמַיִם, זוֹ מִחֻלָּקֶת הֶלֶל וְשָׁמַיִם; וְשֶׁאִינָהּ לְשֵׁם שָׁמַיִם, זוֹ מִחֻלָּקֶת קֶרֶחַ וְכָל עֲדָתוֹ.

כא. כל המְזַכֶּה אֶת הָרַבִּים, אֵין חָטָא בָּא עַל יָדוֹ; וְכָל הַמַּחְטִיא אֶת הָרַבִּים, אֵין מְסַפִּיקִים בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. מֹשֶׁה זָכָה וְזָכָה אֶת הָרַבִּים, זְכוּת הָרַבִּים תְּלוּיָהּ בּוֹ, שֶׁנֶּאֱמַר: צִדְקַת יְיָ עֲשֵׂה, וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל. יִרְבְּעֵם בֶּן נִבְט חָטָא וְהַחְטִיא אֶת הָרַבִּים, חָטָא הָרַבִּים תְּלוּי בּוֹ, שֶׁנֶּאֱמַר: עַל חַטֹּאת יִרְבְּעֵם אֲשֶׁר חָטָא וְאֲשֶׁר הִחְטִיא אֶת יִשְׂרָאֵל.

כב. כל מי שֶׁיִּשְׁ-בּוֹ שְׁלֹשָׁה דְּבָרִים הֶלְלוּ הוּא מִתְלַמֵּידוֹ שֶׁל אַבְרָהָם אַבִּינוּ, וּשְׁלֹשָׁה דְּבָרִים אַחֲרֵים, הוּא מִתְלַמֵּידוֹ שֶׁל בְּלָעֵם הָרָשָׁע. עֵין טוֹבָה, וְרוּחַ נְמוּכָה, וְנֶפֶשׁ שְׁפֹלָה, מִתְלַמֵּידוֹ שֶׁל אַבְרָהָם אַבִּינוּ; עֵין רָעָה, וְרוּחַ גְּבוּהָה, וְנֶפֶשׁ רְחֹבָה, מִתְלַמֵּידוֹ שֶׁל בְּלָעֵם הָרָשָׁע. מֶה בֵּין תְּלַמֵּידוֹ שֶׁל אַבְרָהָם אַבִּינוּ לְתַלְמִידוֹ שֶׁל בְּלָעֵם הָרָשָׁע, תְּלַמֵּידוֹ שֶׁל אַבְרָהָם אַבִּינוּ אוֹכְלִים בָּעוֹלָם הַזֶּה וְנוֹחֲלִים הָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: לְהַנְחִיל אֶהְיֶינָהּ, וְאַצְרֵתִיהֶם אִמְלֵא. אָבֵל תְּלַמֵּידוֹ שֶׁל בְּלָעֵם הָרָשָׁע יוֹרְשִׁים גִּיהֶנֶם וְיוֹרְדִים לְבָאֵר שְׁחַת, שֶׁנֶּאֱמַר: וְאַתָּה, אֱלֹהִים, תּוֹרִידֵם לְבָאֵר שְׁחַת, אֲנִשִּׁי דָמִים וּמְרֻמָּה, לֹא יִחְצִו יְמֵיהֶם, וְאֲנִי אֶבְשֹׁת בָּהֶם.

One of the basic doctrines of Judaism is that man is endowed with free will. Yet the range of freedom shrinks as behavior becomes habituated into

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20. A controversy for the sake of God will lead to abiding results. But a controversy that is not for the sake of God will not lead to abiding results. What manner of controversy is for God's sake? The controversy between Hillel and Shammai. What manner of controversy is not for God's sake? The controversy of Korah and his associates (Numbers 16:3).
21. He who leads a multitude to virtue will not become involved in sin. But he who leads a multitude to sin will be kept from deeds of penitence. Moses was virtuous and he led a multitude to virtue. The virtues of that multitude may be ascribed to him. As it is written (Deuteronomy 33:21): He (Moses) performed the righteousness of the Lord and his judgments with Israel. Jeroboam the son of Nebot was a sinner and he led others to sin. As it is written (I Kings 15:30): For the sins of Jeroboam which he sinned and caused Israel to sin.
22. He that has these three attributes is of the disciples of father Abraham, but he who has three contrary attributes is of the disciples of Balaam the wicked. A benevolent eye, a humble mind, and a lowly spirit characterize the disciples of father Abraham, but an evil eye, a haughty mind, and a proud spirit are characteristics of Balaam the wicked. What is the difference in the final destinies between the disciples of father Abraham and those of Balaam? The disciples of father Abraham have abundance in this world, and they will inherit the world to come. As it is written (Proverbs 8:41): There is abundance to give My faithful as an inheritance, and I will fill their treasure. But the disciples of the wicked Balaam will inherit *Gehinnom* and they will descend to the pit of destruction. As it is written (Psalm 55:24): And Thou, O Lord, wilt bring them down to the pit of destruction; bloodthirsty and deceitful men will not live out half their days; but as for me, I will trust in Thee.

a pattern of character, when good and evil flow naturally in their respective grooves of conduct.

בג. יהודה בן תימא אומר: הוי עז פנמר, וקל פנשר, רץ כצבי, וגבור כארי, לעשות רצון אביו שבשמים. הוא היה אומר: עז פנים לגיהנם, ובוש פנים לנו ערן. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך.

בד. הוא היה אומר: בן חמש שנים למקרא, בן עשר שנים למשנה, בן שלש עשרה למצות, בן חמש עשרה לתלמוד, בן שמונה עשרה לחפה, בן עשרים לרדף, בן שלשים לכת, בן ארבעים לביתה, בן חמשים לעצה, בן ששים לזקנה, בן שבעים לשיבה, בן שמונים לגבורה, בן תשעים לשוח, בן מאה כאלי מות ועבר ובטל מן העולם.

כה. בן בג בג אומר: חפד-בה והפד-בה דכלא בה, ובה תחזא, וסיב ובליה בה, ומנה לא תזוע, שאין לך מדה טובה הימנה.

כו. בן הא הא אומר: לרם צערא אנרא.

CHAPTER VI

שני חכמים בלשון המשנה; ברוך שבחר בהם ובמשנתם. א. רבי מאיר אומר: כל העוסק בתורה לשמה זוכה לדררים הרבה; ולא עוד, אלא שכל העולם כלו ברי הוא לו: נקרא רע, אהוב, אהב את המקום, אהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק, חסיד, ישר ונאמן; ומרחקתו

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23. Judah ben Tema said: Be bold as a leopard, light as an eagle, fast as a deer, determined as a lion in doing the will of your Heavenly Father. He also said: The impudent are for *Gehinnom*, and the self-effacing are for paradise (*Gan-Eden*). May it be Thy will, O Lord our God and God of our fathers, to cause the rebuilding of the holy sanctuary in Jerusalem, speedily, and in our time; and grant that we may have a portion among those who are devoted to Thy Torah.
24. He was also accustomed to say: Five years of age, for the study of the Bible; ten years for the study of the Mishnah; thirteen years for the performance of the commandments; fifteen years for the study of the Talmud; eighteen years for marriage; twenty years for a vocation; thirty years for fullness of strength; forty years for understanding; fifty years for giving counsel; sixty years for old age; seventy years for the hoary head; eighty years for the grace of special vigor; ninety years for the bent back; at a hundred one is as if he were dead and gone from the world.
25. Ben Bag-Bag said: Study the Torah again and again, for everything is in it; yea, contemplate it, grow old and gray over it, but do not swerve from it, for there is no greater virtue than this.
26. Ben Hé-Hé said: The gain is in proportion to the pain.

CHAPTER VI

The sages also taught the following in the language of the Mishnah. Praised be He who favored them and their teachings.

1. Rabbi Meir said: He who pursues the study of the Torah for its own sake has attained many virtues. Yea, such a person justifies the world's creation. He may be called friend, beloved. He is a lover of God, a lover of mankind. And the Torah robes him with modesty and reverence, and it prepares him to be righteous, pious, upright and faithful. It safeguards

מן החטא, ומקרבתו לידי זכות. ונהנים ממנו עצה ותושיה, בינה וגבורה, שנאמר: לי עצה ותושיה, אני בינה, לי גבורה. ונותנת לו מלכות וממשלה, וחקור דין. ומגלים לו רזי תורה, ונעשה במענו המתגבר ובנהר שאינו פוסק. והנה צנוע וארך רוח, ומוחל על עלבונו. ומגדלתו ומרוממתו על כל המעשים.

ב. אמר רבי יהושע בן לוי: בכל יום יום בת קול יוצאת מהר חורב ומכרזת ואומרת: אוי להם לבריות מעלבונה של תורה, שכל מי שאינו עוסק בתורה נקרא נזוף, שנאמר: נזם זקב באף חזיר, אשה יפה וסרת טעם. ואומר: והלחת מעשה אלהים הקמה, והמכתב מכתב אלהים הוא, חרות על הלחת. אל תקרא חרות אלא חרות, שאין לה בן-חורין אלא מי שעוסק בתלמוד תורה; וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר: וממתנה נחליאל, ומנחליאל במות.

ג. הלומד מחברו פרק אחד, או הלכה אחת, או פסוק אחד, או דבור אחד, או אפילו אות אחת, צריך לנהג בו כבוד; שכן מצוינו בדרוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד, קראו רבו, אלופו ומידעו, שנאמר: ואתה אנוש בערבי, אלופי ומידעי. וכלא דברים קל וחמר: ומה דוד מלך ישראל שלא למד מאחיתפל אלא שני דברים בלבד, קראו רבו, אלופו ומידעו, הלומד מחברו פרק אחד,

The possession of Torah is a preliminary to freedom since only through Torah can man discover the true ends of his existence, and the discipline of action by which to attain them.

him from sin and brings him near to meritorious actions. It equips him to give counsel and succor, understanding and courage. As it is written (Proverbs 8:14): Mine are counsel and succor; I am understanding; with me is courage. It endows him with the authority of rule and of probing after the Torah; it opens to him the mysteries of the Torah, and it makes him abounding with wisdom, like an ever-renewing fountain and as a never-failing river. He becomes humble, patient, and forgiving of insults. It magnifies him and raises him above all other creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice goes forth from Mount Horeb, proclaiming: Woe unto the people who show contempt for the Torah. For whoever does not devote himself to the Torah stands under divine censure. They are as she of whom it is written (Proverbs 11:22): Like a ring of gold in a swine's snout, so is a fair woman that turns aside from discretion. And it is also written (Exodus 32:16): And the tablets (of the Law) were the work of the Lord, and the writing was the writing of the Lord, graven (*horuth*) on the tablets. *Horuth* may easily be read as *heruth* which means freedom, suggesting that only they are free who devote themselves to the study of the Torah. And whoever attends to the study of the Torah becomes exalted. As it is written (Numbers 21:19): Through the gift (of the Torah) one attains the heritage of God, and from the heritage of God one rises to high station.
3. He who learns from his neighbor a single chapter, a single rule, a single expression, yea, even if only a single letter, is obligated to show him the honor of a teacher. Thus we find David, king of Israel, who learnt from Ahitophel only two things, called him, on this account, master, guide, and friend. As it is written (Psalm 55:14): You (David speaking to Ahitophel) were my equal, my teacher, my friend. If David, king of Israel, learnt no more from Ahitophel than two things, yet he acclaimed him as teacher, guide, and friend, surely an ordinary person learning from his neighbor a single chapter,

או הִלָּכָה אַחַת, או פָּסוּק אֶחָד, או דְּבוּר אֶחָד, או אֲפִילוּ אוֹת אַחַת, עַל אַחַת בִּמְה וּבְמָה שֶׁצָּרִיךְ לְנַהַג בּוֹ כְּבוֹד. וְאִין כְּבוֹד אֱלֹא תוֹרָה, שֶׁנֶּאֱמַר: כְּבוֹד חֲכָמִים יִנְחָלוּ, וְחֲכָמִים יִנְחָלוּ טוֹב. וְאִין טוֹב אֱלֹא תוֹרָה, שֶׁנֶּאֱמַר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

ד. כִּךְ הִיא דְּרָבָה שֶׁל תוֹרָה: פֶּת בְּמַלְּחָת הָאֵבֶל, וּמִים בְּמִשְׁוֹרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תִּישֹׁן, וְחַי צָעַר תַּחֲנוּנָה, וּבִתּוֹרָה אִתָּה עִמָּל. אִם אִתָּה עוֹשֶׂה בֶן, אֲשֶׁרִיךְ וְטוֹב לָךְ; אֲשֶׁרִיךְ בְּעוֹלָם הַזֶּה, וְטוֹב לָךְ לְעוֹלָם הַבָּא.

ה. אֵל תִּבְקֹשׁ גְּדֻלָּה לְעֶצְמְךָ, וְאַל תַּחֲמֹד כְּבוֹד. יוֹתֵר מִלְּמוּדֶךָ עֲשֵׂה, וְאַל תַּחֲאֲוֶה לְשִׁלְחָנֶם שֶׁל מְלָכִים, שֶׁשִּׁלְּחָנְךָ גְּדוֹל מִשִּׁלְּחָנֶם, וּבִתְרוֹךְ גְּדוֹל מִבִּתְרָם; וְנֶאֱמַן הוּא בְּעַל מִלֵּאכֶתָּה, שִׁישְׁלֶם-לָךְ שֹׁכֵר פֶּעֶלְתָּהּ.

ו. גְּדוּלָּה תוֹרָה יוֹתֵר מִן הַבְּהֵנָה וּמִן הַמַּלְכוּת, שֶׁהַמַּלְכוּת נִקְנִית בְּשָׁלָשִׁים מַעֲלֹת, וְהַבְּהֵנָה נִקְנִית בְּעֶשְׂרִים וְאַרְבַּע, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים, וְאֵלּוּ הֵן: בִּתְלִמּוּד, בְּשִׁמְיעַת הָאָזֵן, בְּעִרִּיכַת שְׁפָתַיִם, בְּבִינַת הַלֵּב, בְּאַיִמָּה, בִּירְאָה, בְּעִנּוּה, בְּשִׁמְחָה, בְּטְהָרָה, בְּשִׁמוּשׁ חֲכָמִים, בְּדְבוּק חֲבֵרִים, בְּפִלְפוּל הַתְלָמִידִים, בְּיִשׁוּב בְּמִקְרָא וּבְמִשְׁנָה, בְּמַעוֹט סְחוּרָה, בְּמַעוֹט דֶּרֶךְ אֶרֶץ, בְּמַעוֹט תַּעֲנוּג, בְּמַעוֹט שְׁנָה, בְּמַעוֹט שִׁיחָה, בְּמַעוֹט שְׁחוּק, בְּאֶרֶךְ אַפָּיִם, בְּלֵב

The emphasis on the importance of studying the Torah requires a balancing directive, and it is given us in "יתר מלמוד עשה" "Let your deeds exceed

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a single law, a single verse, a single expression or even if no more than a single letter, must accord him honor. The teacher whom we are here asked to honor is a teacher of Torah. As it is written (Proverbs 3:35, 28:10): The wise shall inherit honor, the perfect who inherit good. *Good* is only another name for the Torah: As it is written (Proverbs 4:2): I give you *good doctrine*, forsake not My Torah.*

4. This is the way of those who are devoted to the study of the Torah: If necessary, eat bread with salt, drink your water by measure, sleep on the ground, live a hard life, but toil in the Torah. If you will do this, you will be happy, and all will be well with you. *You will be happy* in this world; and *all will be well with you* in the world to come.
5. Do not aspire after grandeur and do not be covetous for honor. Let your deeds exceed your learning; crave not after the table of kings, for your table is greater than theirs, and your crown is greater than theirs. And your Employer may be depended on to compensate you for your labors.
6. The Torah is a higher state than the priesthood or royalty. The possession of royalty depends on thirty qualities of character; the priesthood on twenty-four. The Torah is attained through forty eight qualities, as follows: By study; by listening; by pronouncing; by discernment; by reverence; by modesty; by cheerfulness; by purity; by ministering to the wise; by comradeship with colleagues; by discussion with students; by diligence; by mastering the Bible and the Mishnah; by moderation in business, in worldly pursuits, in pleasures, in sleep, in conversation, in play; by patience; by

your learning." The fulfillments of study as an intellectual discipline, and the knowledge that study is a divine commandment, carry the peril that learning may be divorced from life, as a self-sufficient pursuit. The admonition is therefore given that practice is more important. Indeed, the goal of study is to improve our actions.

*The verse then is interpreted to mean: The wise, who inherit the good (the Torah), shall inherit honor.

טוב, באמונת חכמים, בקבלת היסורים; המביר את מקומו, והשמת בחלקו, והעושה סגל לדבריו, ואינו מחזיק טובה לעצמו, אהוב, אוהב את המקום, אוהב את הבריות, אוהב את הצדקות, אוהב את המישרים, אוהב את התוכחות, ומתרחק מן הכבוד, ולא מגיס לבו בתלמודו, ואינו שמח בהוראה, נושא בעל עם חברו, ומכריעו לבד זכות, ומעמידו על האמת, ומעמידו על השלום, ומתישב בתלמודו, שואל ומשיב, שומע ומוסיף, הלומד על מנת ללמד, והלומד על מנת לעשות, המחכים את רבו, והמכבד את שמועתו, והאומר דבר בשם אומרו. הא למדת, כל האומר דבר בשם אומרו, מביא נאֵלָה לעולם, שנאמר: ותאמר אסתר למלך בשם מרדכי.

ז. גודלה תורה שהיא נותנת חיים לעושהה בעולם הזה ובעולם הבא, שנאמר: כי חיים הם למצאיהם, ולכל בשרו מרפא. ואומר: רפאות תהי לשרה, ושקוי לעצמותיה. ואומר: עץ חיים היא למחזיקים בה, ותמכיה מאשר. ואומר: כי לֵבית חן הם לראשה, וענקים לגרונותיה. ואומר: תתן לראשה לֵבית חן, עטרת תפארת תמננה. ואומר: כי בי ירבו ימיה, ויוסיפו לה שנות חיים. ואומר: ארך ימים בימינה, בשמאולה עשר וכבוד. ואומר: כי ארך ימים ושנות חיים ושלום יוסיפו לה. ואומר: דרכיה דרכי נעם, וכל נתיבותיה שלום.

a kindly heart; by trust in the sages; by submission to suffering; by knowing one's place; by joy in one's portion; by making a fence for one's words; by not claiming credit for one's accomplishments; by endearment to others; by loving God; by loving people; by a love of charitableness, equity, chastisement; by a disdain for personal honors; by not boasting of one's scholarship; by not being too forward in giving decisions; by sharing the burden of one's friend; by influencing him toward virtue, truth, and peace; by deliberation in study; by asking questions, by offering answers to questions; by listening to others, by adding to one's knowledge; by studying with a view of instructing others; by studying with a view to practising; by adding to one's teacher's wisdom; by exactness in retaining information; by quoting a lesson in the name of its author. We may infer that whoever gives credit where credit is due brings redemption to the world, as did Queen Esther, of whom it is written (Esther 2:22): "And Esther spoke to the king in the name of Mordecai".

7. Great is the Torah, for it endows its adherents with life in this world and in the world to come. As it is written (Proverbs 4:22): The teachings of the Torah are life to those who find them, and health to all their flesh. It is also written (Proverbs 3:8): It shall be health to your body and marrow to your bones. It is also written (Proverbs 3:18): It is a tree of life to those that hold fast to it, and all that uphold it are happy. It is also written (Proverbs 1:9): The words of the Torah will be a garland for your head and a necklace around your neck. It is further written (Proverbs 4:9): It will endow your head with a garland; it will adorn you with a crown of glory. It is also written (Proverbs 9:11): By me (the Torah) your days will be multiplied, and the years of your life will be increased. It is also written (Proverbs 3:16): In its (the Torah's) right hand is length of days; in its left are affluence and honor. It is also written (Proverbs 3:2): For length of days, and years of life and peace will they (the words of the Torah) add to you. It is also written (Proverbs 20:29): Her ways are ways of pleasantness, and all her paths are peace.

ח. רבי שמעון בן יהודה, משום רבי שמעון בן יוחי, אומר: הנזי, והפח, והעשר, והכבוד, והחכמה, הזקנה והשיבה, והבנים, נאה לצדיקים ונאה לעולם, שנאמר: עטרת תפארת שיבה, בדרך צדקה תמצא. ואומר: תפארת בחורים כחם, וחדר זקנים שיבה. ואומר: עטרת חכמים עשרם. ואומר: עטרת זקנים בני בנים, ותפארת בנים אבותם. ואומר: ותפארת חלבנה ובושח החמה, כי מלך יי צבאות בחר ציון ובירושלם, ונגד זקניו כבוד. רבי שמעון בן מנסיא אומר: אלו שבע מדות שמנו חכמים לצדיקים, כלם נתקיימו ברבי ובבניו.

ט. אמר רבי יוסי בן קסמא: פעם אחת הייתי מהלך בדרך, ופגע בי אדם אחד ונתן לי שלום, והחזירתי לו שלום. אמר לי: רבי, מאיזה מקום אתה. אמרתי לו: מעיר גורלה של חכמים ושל סופרים אני. אמר לי: רבי, רצונה שתדור עמנו במקומנו, ואני אתן לך אלף אלפים דינרי זהב ואבנים טובות ומרגליות. אמרתי לו: אם אתה נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם, איני דר אלא במקום תורה. וכן כתוב בספר תהלים על ידי דוד מלך ישראל: טוב לי תורת פיך מאלפי זהב וכסף. ולא עוד, אלא שבשעת פטירתו של אדם אין מלוים לו לאדם לא כסף, ולא זהב, ולא אבנים טובות ומרגליות, אלא תורה ומעשים טובים בלבד, שנאמר: בהתהלךך תנחה אתה, בשכבך תשמר עליה, והקיצות היא תשיחה. בהתהלךך תנחה אתה, בעולם

8. Rabbi Simeon ben Yehudah said in the name of Rabbi Simeon ben Yohai: A distinguished appearance, vigor, affluence, honor, wisdom, old age and the hoary head, and children—they are an adornment for the righteous and an adornment for the world. As it is written (Proverbs 16:31): The hoary head is a crown of glory, it is found in the way of righteousness. It is also written (Proverbs 20:29): The glory of young men is their vigor and the adornment of old men is the hoary head. It is also written (Proverbs 14:24): The crown of the wise is their affluence. It is also written (Proverbs 17:6): Children's children are the crown of old men, and the adornment of children are their parents. It is also written (Isaiah 24:23): The moon will be confounded, and the sun ashamed, for the Lord of hosts will reign in Mount Zion and in Jerusalem, and before His elders will be honor. Rabbi Simeon ben Menasya said: These seven attributes listed by the sages were possessed by Rabbi Yehudah ha-Nasi and his sons.
9. Rabbi Yose ben Kisma said: I was once on a journey and I was met by a man who greeted me; and I returned his greeting. He said to me: Master, where are you from? I replied to him: From a great city of sages and scholars. He then said to me: Master, if you would consent to live with us in our place, I will give you many thousands of golden dinars, and precious stones, and pearls. I said to him: Even if you gave me all the silver and gold and precious stones and pearls in the world, I would refuse to live anywhere but in a place of Torah. And thus did David, king of Israel, write in the Book of Psalms (119:72): Thy Torah is more precious to me than the thousands of gold and silver. Moreover, when a man departs this world there will accompany him neither silver, gold, precious stones, nor pearls, but only the Torah and good deeds. As it is written (Proverbs 6:22): When you walk by the way, it (the Torah) will lead you; when you lie down, it will watch over you; when you awaken, it will be your discourse. *When you walk by the way, it will lead you—in this*

הזה; בְּשִׁכְבָּךְ תִּשְׁמַר עֲלֶיךָ, בְּקִבְרְךָ; וּבְחִיצוֹת הִיא תִּשְׁתַּחֲוֶה, לְעוֹלָם הָבָא. וְאוֹמֵר: לִי הַכֶּסֶף וְלִי הַזָּהָב, נָאִם יְיָ צַבָּאוֹת.

י. חֲמִשָּׁה קִנְיָנִים קָנָה הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, וְאַלּוֹ הוּא: תוֹרָה קִנְיֵן אֶחָד, שָׁמַיִם וָאָרֶץ קִנְיֵן אֶחָד, אֲבֵרָהֶם קִנְיֵן אֶחָד, יִשְׂרָאֵל קִנְיֵן אֶחָד, בֵּית הַמִּקְדָּשׁ קִנְיֵן אֶחָד. תוֹרָה מִנְיֵן, דְּכִתִּיב: יְיָ קִנְיֵי רֹאשִׁית דְּרִבּוֹ, קֶדֶם מִפְּעֻלָּיו מֵאֵז. שָׁמַיִם וָאָרֶץ מִנְיֵן, דְּכִתִּיב: כֹּה אָמַר יְיָ, הַשָּׁמַיִם כֶּסֶּאִי, וְהָאָרֶץ הַדָּם רִגְלִי, אִי־זֶה בֵּית אֲשֶׁר תִּבְנוּ לִי, וְאִי־זֶה מְקוֹם מְנוּחָתִי. וְאוֹמֵר: מָה רַבּוֹ מַעֲשֵׂיךָ, יְיָ, כֻּלָּם בְּחֻמָּה עָשִׂיתָ, מִלֵּאָה הָאָרֶץ קִנְיִנָּה. אֲבֵרָהֶם מִנְיֵן, דְּכִתִּיב: וַיִּבְרָכֵהוּ וַיֹּאמֶר, בְּרוּךְ אַבְרָם לְאֵל עֲלִיוֹן, קָנָה שָׁמַיִם וָאָרֶץ. יִשְׂרָאֵל מִנְיֵן, דְּכִתִּיב: עַד יַעֲבֹר עִמָּךְ, יְיָ, עַד יַעֲבֹר עִם זֶו קִנִּיתָ; וְאוֹמֵר: לְקָדוֹשִׁים אֲשֶׁר בָּאָרֶץ הַקְּמָה, וְאֲדִירִי כָּל חִפְצֵי בָם. בֵּית הַמִּקְדָּשׁ מִנְיֵן, דְּכִתִּיב: מִכּוֹן לְשִׁבְתְּךָ פָּעֻלְתָּ, יְיָ; מִקְדָּשׁ, אֲדָנִי, בּוֹנְנוּ יִדְיָךְ; וְאוֹמֵר: וַיָּבִיֵּאֵם אֵל גִּבּוֹר קָדְשׁוֹ, הֵר זֶה קִנְיָתָה יְמִינוֹ.

יא. כֹּל מִה שֶּׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בִּרְאוֹ אֶלָּא לְכַבּוֹדּוֹ, שֶׁנֶּאֱמַר: כֹּל הַנִּקְרָא בְּשֵׁמִי, וְלְכַבּוֹדִי בִּרְאֵתִיו, יִצְרָתִיו אֶף עָשִׂיתִיו. וְאוֹמֵר: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

Every creature is obligated to glorify God as a consequence of the doctrine that it was fashioned for His glory. It does so by fulfilling the law of its being, which is God's intention as to its life. The creatures below man behave in automatic fulfillment of their nature. Man who is endowed with freewill must consciously choose what is right and avoid what is evil. Man in addition glorifies his Creator in the deeds and words of conscious adoration, which are represented in the act of worship.

world; *when you lie down, it will watch over you*—in the grave; *when you awaken, it will be your discourse*—in the world to come. And it is also written (Haggai 2:8): Mine is the silver, and Mine is the gold, said the Lord of hosts.

10. The Holy One, praised be He, took five precious objects in His world as His very own, and they are the following: the Torah, heaven and earth, Abraham, Israel, and the sanctuary in Jerusalem. Whence do we know this concerning the Torah? Because it is written (Proverbs 8:22): The Lord acquired me (the Torah) in the beginning of His way, before His works of old. Whence do we know this of heaven and earth? Because it is written (Isaiah 66:1): The heaven is My throne, and the earth is My footstool; what manner of a House will you build for Me, and what manner of a place for Me to dwell in? It is also written (Psalm 104:24): How manifold are Thy works O Lord! In wisdom hast Thou made them all. The earth is full of Thy possessions. Whence do we know this of Abraham? Because it is written (Genesis 14:19): And He blessed him (Abraham) and said: Blessed be Abram, the possession of the Most High God, the Possessor of heaven and earth. Whence of Israel? Because it is written (Exodus 15:16): Till Thy people has passed, O Lord, Thy people which is Thy possession. It is also written (Psalm 16:3): And as for the holy people that live on earth, they are the noble ones in whom is My whole delight. Whence do we know this of the holy sanctuary? Because it is written (Exodus 15:17): The place, O Lord, which Thou hast made for Thee to dwell in, the sanctuary, O Lord, which Thy hands established. It is also written (Psalms 78:54): And He brought them to the border of His sanctuary, the Mountain He possessed by His might.
11. Everything which the Holy One, praised be He, created in His world, He created only for His glory. As it is written (Isaiah 43:7): Everything that is called by My name, I created it, I formed it, I made it for My glory. It is also written (Exodus 15:18): The Lord will reign forever and ever.

הזכרת נשמות

For the Eighth Day of Pesah, the Second Day of Shavuot, and Shemini Atzeret:

יְי, מָה אָדָם וּתְדַעְהוּ, בֶּן-אָנוּשׁ וּתְחַשְׁבֵהוּ.
אָדָם לְהַבִּיל דְּמָה, יָמָיו כְּצֵל עוֹבֵר.
בְּבִקְרָ יִצִּיץ וּחִלָּף, לְעֶרֶב יְמוּלָל וַיִּבֶשׁ.
לְמִנּוּת יָמָיו בֶּן הוֹדֵעַ, וְנִבְא לְבָב חֲכָמָה.
שְׁמֹרֶתָם וְרָאָה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שְׁלֹום.
פְּדוּתָהּ יְי נֶפֶשׁ עֲבָדָיו, וְלֹא יֵאָשְׁמוּ כָּל הַחוֹסִים בּוֹ.

אב הַרְחָמִים אֲשֶׁר בִּידְךָ נִפְשוֹת הַחַיִּים וְחַמְתִּים, תַּנְחִימֵנוּ
יִשְׁעֶשְׁעוּ נִפְשָׁנוּ בְּזִכְרָנוּ אֶת קְרוֹבֵינוּ הָאֱלֹהִימִים וְהַנִּכְבָּדִים
אֲשֶׁר הָלַכּוּ לְמִנוּחָתָם; אֶת הוֹרֵינוּ הַיְקָרִים, עֲטַרְת רֹאשֵׁנוּ
וְתַפְאֲרֵתָנוּ, אֲשֶׁר כָּל מַנְחָתָם לְהַדְרִיכָנוּ בְּדֶרֶךְ הַטּוֹב וְהַיָּשָׁר,
לְלַמְּדָנוּ חֻקֶּיךָ וּמִצְוֹתֶיךָ וּלְהוֹרֵנוּ עֲשׂוֹת צְדָקָה וְאַהֲבַת חֶסֶד.
אָנָּה יְי אֲמַצְנוּ לְשִׁמּוֹר אֶת-פְּקוּדָתָם כָּל-עוֹד נִשְׁמָחֵנוּ בְּקִרְבָּנוּ.
וְנִפְשָׁם תָּנוּחַ בְּאֶרֶץ חַיִּים לְחַזוֹת בְּנִעְמָה וּלְהַתְעַנֵּג מִטּוֹבָךָ.
אֵל נָא, אֵל תַּעֲלֵנוּ בַּחֲצֵי יָמֵינוּ, וְנִמְלֵא בְּשִׁלּוֹם אֶת-מִסְפָּר
יָמֵינוּ. יִדְעֵנוּ, אֵל יִדְעֵנוּ, כִּי חֲדַל בָּחֲנוּ וּמִפְּחוֹת נִתְּתָה יָמֵינוּ.
עֲזָרָנוּ, אֱלֹהֵי יִשְׁרָאֵל, לְהַתְנַהֵג בְּאַמֻּת וּבְתַמִּים יָמֵי שְׁנֵי חַיֵּי
מְגוּרָנוּ. וּבְאֲשֶׁר יִגִּיעַ קִצְנוּ לְהַפְרֵד מִן הָעוֹלָם הִיא אִתָּה עֲמָנוּ
וְנִשְׁמָחֵנוּ תַּהֲיֶינָה צְרוּרוֹת בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת כָּל
הַצְדִּיקִים הָעוֹמְדִים לְפָנֶיךָ. אָמֵן וְאָמֵן.

MEMORIAL SERVICE

For the Eighth Day of Pesah, the Second Day of Shevuot, and Shemini Atzeret

GOD WILL REDEEM ME.

Lord, what is man, that Thou hast regard for him?
Or the son of man, that Thou takest account of him?

Man is like unto a breath;
His days as a fleeting shadow.

In the morning he flourishes,
In the evening he fades and withers away.

O do Thou teach us to number our days,
That we may attain a heart of wisdom.

Mark the man of integrity, and behold the upright,
For the latter end of such a man shall be peace.

The Lord will redeem the souls of His faithful,
And none of those who trust in Him will be condemned.

Father of mercy, in whose hand are the souls of the living and the dead, may Thy consolation cheer us as we remember our beloved and honored kinsfolk, our beloved parents who have gone to their eternal rest. They were the crown of our head and glory. Their desire was to train us in the good and righteous way, to teach us Thy statutes and commandments and to instruct us to do justice and to love mercy. We beseech Thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding Thy glory and delighting in Thy goodness.

O turn this day in lovingkindness and tender mercy to the earnest supplications which we bring before Thee. May Thy lovingkindness not depart from us. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Help us, O God of our deliverance, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be Thou with us, and may our souls be bound up in the bond of life with the souls of all the righteous who are ever with Thee. Amen.

הזכרת נשמות

In remembrance of a father:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי שְׁהֲלֹךְ לְעוֹלָמּוֹ. בְּעֵבוֹר
שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֵדּוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ צְרוּרָה
בְּצִוּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב, שָׁרָה
רַבֵּקָה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבֹנֵי עָרֶן.
אָמֵן.

In remembrance of a mother:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרֵתִי שְׁהֲלֹכָה לְעוֹלָמָהּ.
בְּעֵבוֹר שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֵדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ
צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׁרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבֹנֵי
עָרֶן. אָמֵן.

In remembrance of a husband:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת בַּעְלִי הַיָּקָר שְׁהֲלֹךְ לְעוֹלָמּוֹ.
בְּעֵבוֹר שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֵדּוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ
צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׁרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבֹנֵי
עָרֶן. אָמֵן.

In remembrance of a wife:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיָּקָרָה שְׁהֲלֹכָה לְעוֹלָמָהּ.
בְּעֵבוֹר שָׁאֲנִי נוֹדֵר צְדָקָה בְּעֵדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ
צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׁרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבֹנֵי
עָרֶן. אָמֵן.

MEMORIAL SERVICE

In remembrance of a father:

May God remember the soul of my revered father who has gone to his eternal rest. In remembrance of him, I shall perform acts of charity and goodness. O may his soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

In remembrance of a mother:

May God remember the soul of my revered mother who has gone to her eternal rest. In remembrance of her, I shall perform acts of charity and goodness. O may her soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

In remembrance of a husband:

May God remember the soul of my beloved husband who has gone to his eternal rest. In remembrance of him, I shall perform acts of charity and goodness. O may his soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

In remembrance of a wife:

May God remember the soul of my beloved wife who has gone to her eternal rest. In remembrance of her, I shall perform acts of charity and goodness. O may her soul be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

The practice to conduct memorial services on the festivals is of late origin. It has been suggested that it dates back to the time of the crusades when thousands were killed, in the wave of anti-Jewish persecutions. It was then customary to read the lists of the martyrs from a Book of Remembrance. Other names were added later on. Originally the memorial prayers were recited only on Yom Kippur, and this is still the practice in Sephardic communities.

הזכרת נשמות

In remembrance of our martyrs:

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת הַקְּדוּשִׁים וְהַטְהוּרִים שֶׁנִּהְרְגוּ,
שֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׂרְפוּ, וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בִּעֲבוּר
שְׁנוּדָרִים צָדִיקָה בְּעַד הַזְכָּרַת נַשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תִּהְיֶינָה
נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצָרוּר הַחַיִּים עִם נַשְׁמוֹת אֲבֹתָהֶם יִצְחָק
וַיַּעֲקֹב, שָׁרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צַדִּיקִים
וְצַדִּיקוֹת שֶׁבְּנֵי עֶדֶן, וְנֹאמַר אָמֵן.

Memorial Prayer for a man:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה
תַּחַת פְּנֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים בְּזֹהַר הַרְקִיעַ
מְזוּהָרִים, אֵת נִשְׁמַת . . . שְׁהֲלֹךְ לְעוֹלָמוֹ. בִּעֲבוּר שְׁנוּדָרוֹ
צָדִיקָה בְּעַד הַזְכָּרַת נַשְׁמָתוֹ, בְּנֵן עֶדֶן תִּהְיֶה מְנוּחָתוֹ. לָכֵן בְּעַל
הַרְחָמִים יִסְתַּיְרָהוּ בְּסִתְרֵי בְּנִפְיֹי לְעוֹלָמִים, וַיַּצְרוֹר בְּצָרוּר
הַחַיִּים אֵת נַשְׁמָתוֹ. ייִ הוּא נִחְלָתוֹ; וַיְנַחֵם עַל מִשְׁכָּבוֹ בְּשָׁלוֹם,
וְנֹאמַר אָמֵן.

Memorial Prayer for a woman:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה
תַּחַת פְּנֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים בְּזֹהַר הַרְקִיעַ
מְזוּהָרִים, אֵת נִשְׁמַת . . . שְׁהֲלֹכָה לְעוֹלָמָהּ. בִּעֲבוּר שְׁנוּדָרוֹ
צָדִיקָה בְּעַד הַזְכָּרַת נַשְׁמָתָהּ, בְּנֵן עֶדֶן תִּהְיֶה מְנוּחָתָהּ. לָכֵן בְּעַל
הַרְחָמִים יִסְתַּיְרָהּ בְּסִתְרֵי בְּנִפְיֹי לְעוֹלָמִים, וַיַּצְרוֹר בְּצָרוּר
הַחַיִּים אֵת נַשְׁמָתָהּ. ייִ הוּא נִחְלָתָהּ; וְתַנְחֶם עַל מִשְׁכָּבָהּ בְּשָׁלוֹם,
וְנֹאמַר אָמֵן.

MEMORIAL SERVICE

In remembrance of our martyrs:

May God remember the souls of our martyrs who died in sanctification of the name of God. In remembrance of them I shall perform acts of charity and goodness. O may their souls be bound up in the bond of eternal life, in the company of the immortal souls of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah, and of all the righteous, who have merited the bliss of immortality. Amen.

Memorial Prayer for a man:

Exalted God, who art full of compassion, grant the fullness of Thy peace to the soul of who has gone to his eternal rest. May he share in the glory of the upright, the luster of whose purity is as the brightness of the firmament. His memory lives in the hearts of his dear ones as an inspiration to deeds of charity and goodness. O may he be granted the bliss of eternal life. Shelter him forever, O Thou Merciful Lord, under the wings of Thy protecting love, and may his soul be bound up in the bond of eternal life. The Lord is his possession. May he rest in peace. Amen.

Memorial Prayer for a woman:

Exalted God, who art full of compassion, grant the fullness of Thy peace to the soul of who has gone to her eternal rest. May she share the glory of the upright, the lustre of whose purity is as the brightness of the firmament. Her memory lives in the hearts of her dear ones as an inspiration to deeds of charity and goodness. O may she be granted the bliss of eternal life. Shelter her forever, O Thou Merciful Lord, under the wings of Thy protecting love, and may her soul be bound up in the bond of eternal life. The Lord is her possession. May she rest in peace. Amen.

The earliest record of Jewish martyrdom is given in Midrash Rabbah on *Lamentations* 2:2. It tells of the ten scholars who died for their faith during the persecutions under the Roman emperors Traian and Hadrian. It became the basis for the poem *Eleh Ezkerah*, which is recited on Yom Kippur.

הזכרת נשמות

Memorial Prayer for all the departed:

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמַּצֵּא מְנוּחָה נְכוֹנָה עַל
בְּנֵי הַשְּׁכִינָה בְּמַעֲלֹת קְדוּשִׁים וְטַהוּרִים בְּזוּהַר הַרְקִיעַ
מְזַהְרִים אֶת נַשְׁמוֹת הַיְּשָׁרִים וְהַיְּשָׁרוֹת שֶׁהִלְכוּ לְעוֹלָמָם.
בְּעִבּוֹר שָׁאֲנוּ נוֹדְרִים לְצַדִּיקָה בְּעַד הַזְכָּרַת נַשְׁמוֹתֵיהֶם. בְּגֹן
עֶדֶן תִּהְיֶה מְנוּחָתָם. לָכֵן בְּעַל הַרְחָמִים יִסְתִּירֵם בְּסֶתֶר בְּנָפְיוֹ
לְעוֹלָמִים, וְיַצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמוֹתֵיהֶם. יְיָ הוּא
נִחֲלָתָם; וְיִנְחוּם בְּשָׁלוֹם עַל מִשְׁכְּבוֹתָם. וְנֹאמַר אָמֵן.

Psalm 23

מִזְמוֹר לְדָוִד

יְיָ רֹעִי, לֹא אֶחָסֵר.
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל־מֵי מְנַחֹת יִנְהַלֵּנִי.
נַפְשִׁי יִשׁוּבֵב, יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי אֵלֶּךְ בְּגֵיא צִלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמָּדִי;
שִׁבְטֶךָ וּמִשְׁעֶנְתְּךָ, הִקְמָה יִנְחַמְנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צָרָרִי;
דִּשְׁנֶת בַּשֶּׁמֶן רֹאשִׁי, בּוֹסִי רִיחָה.
אֵךְ טוֹב וַחֲסֹד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי;
וְשָׁבְתִי בְּבֵית יְיָ לְאַרְךָ יָמִים.

The Mourner's Kaddish is found on page 224, at the conclusion of the service

MEMORIAL SERVICE

Memorial Prayer for all the departed:

Exalted God, who art full of compassion, grant the fullness of Thy peace to the souls of our dearly beloved who have gone to their eternal rest. May they share in the glory of the upright, the lustre of whose purity is as the brightness of the firmament. Their memories live in our hearts as an inspiration to deeds of charity and goodness. O may they be granted the bliss of eternal life. Shelter them forever, O Thou Merciful Lord, under the wings of Thy protecting love, and may their souls be bound up in the bond of eternal life. The Lord is their possession. May they rest in peace. Amen.

Psalm 23

A PSALM OF DAVID.

The Lord is my shepherd; I shall not want.
He causes me to lie down in green pastures,
He leads me beside gentle waters.
He restores my soul,
He guides me in straight paths for His name's sake.
Though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou settest a table before me in the presence of mine
enemies;
Thou hast anointed my head with oil, my cup is overflowing.
Surely goodness and mercy shall follow me all the days
of my life;
And I shall dwell in the House of the Lord forever.

The Mourner's Kaddish is found on page 224, at the conclusion of the service.

ברכת כהנים

Congregation:

וּתַעֲרַב עֲלֵינוּ עֲתִירְתָּנוּ בְּעוֹלָה וּבִקְרָבָנוּ; אָנָּה, רַחוּם,
בְּרַחֲמֶיךָ הַרְבִּים הָשֵׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירָךְ, וְסִדֵּר הָעֲבוּדָה
לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם
נַעֲבֹדְךָ בִּירְאָה בִּימֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנוֹת.
בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתָךְ לְבָדְךָ בִּירְאָה נַעֲבוֹד.

While the Reader recites the preceding paragraph, the Congregation reads:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מֶלֶךְ
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל
נִסְיָיִךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקַר וְצֹהֲרִים.
הַטּוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם בִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִיְּנוּ לָּךְ.
בְּרוּךְ אַל תְּהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָּךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מֶלֶךְ
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָּךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל
נִסְיָיִךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקַר וְצֹהֲרִים.
הַטּוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם בִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִיְּנוּ לָּךְ.

וְעַל בָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּכָנוּ, תָּמִיד לְעוֹלָם
וָעֶד.

BLESSING OF THE KOHANIM

Congregation:

May our prayers be acceptable to Thee as the offerings our forefathers brought in the holy Temple in Jerusalem. Merciful God, do Thou cause the return of Thy divine Presence in Zion and the renewal of the sacred service in Jerusalem. O may we soon behold the mercy of Thy return to Zion, there to worship Thee in splendor and in awe as in ancient days. Praised be Thou, O Lord, the One and only God we shall ever serve in awe.

We gratefully acknowledge that Thou art our God. Thou hast ever been the God of our ancestors, and Thou wilt be the God of our children who will come after us. Thou hast been our Fortress, our protecting Shield, in all the generations. We shall give thanks to Thee and declare Thy praises for our lives which are in Thy care, for our souls which are in Thy keeping, and for Thy miracles, Thy wondrous deeds and benefits, which are with us every day, yea, every hour, morning, noon and night. O Lord who art all good, endless are Thy mercies. O Lord of compassion, Thy graciousness is unbounded. Our hope is ever centered in Thee.

While the Reader recites the preceding paragraph, the Congregation reads:

We acknowledge gratefully that Thou art our God and God of our fathers, God of all mankind, our Creator, the Creator of all existence. We praise and thank Thee for having kept us in life, and for having sustained us. O mayest Thou continue to grant us life and sustenance. And do Thou gather our dispersed people and lead them to the courts of Thy holy sanctuary, to keep Thy statutes, and to perform Thy will, and to serve Thee with a whole heart. For this we shall ever be grateful unto Thee. Praised be God to whom all gratefulness is due.

For all these Thy mercies shall Thy name be praised and exalted forever, O our King.

The מודים that the congregation chants when the Reader recites מודים לך has been called מודים דרבנן, the *Modim* of the Scholars. It is a composite of several responses suggested by the Rabbis of the Talmud in *Sotah* 40a.

ברכת כהנים

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְדוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךְ, וְלֹךְ נֶאֱמָה
לְהוֹדוֹת.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרַת
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הַנִּאֲמָרָה מִפִּי אֲהֲרֹן וּבְנָיו
כֹּהֲנִים

Congregation:

עַם קְדוֹשְׁךָ, בְּאֲמֹר.

The Blessing of the Kohanim.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּקִדְּשָׁתוֹ שֶׁל אֲהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Congregation:

אָמֵן.
אָמֵן.
אָמֵן סֶלָה.

Reader and Kohanim:

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ.
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנוּךָ.
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיָּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וִרְחָמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּה;
כִּי בְּאוֹר פְּנִיָּה נִתַּתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרָכָה וִרְחָמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בָּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The concluding prayers appear on page 199.

BLESSING OF THE KOHANIM

Every living creature shall thank Thee always and shall praise Thy name in truth. O God, Thou art our deliverance and our help at all times. Praised be Thou, O Lord, who art all good, and unto whom it is fitting to offer praises.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Thy servant Moses, and spoken by Aaron and his sons, Thy consecrated priests.

The Blessing of the Kohanim.

Praised be Thou, O Lord our God, King of the universe, who hast endowed us with the holiness of Aaron and hast commanded us to pronounce the blessing upon Thy people Israel in love.

May the Lord bless you and keep you. Amen.

May the Lord cause His Presence to shine upon you and be gracious unto you. Amen.

May the Lord turn with favor unto you and give you peace. Amen.

Endow us and all Thy people Israel with peace, goodness, blessing, life, graciousness, kindness and mercy. O our Father, do Thou cause Thy divine light to shine upon every one of us, for by Thy divine light, O Lord our God, hast Thou revealed to us the Torah which sustains life, which teaches the love of kindness, righteousness, blessing, mercy, life, and peace. And may it please Thee to bestow Thy peace on Thy people Israel in every season, yea, in every hour. Praised be Thou, O Lord, who dost bless Thy people Israel with peace.

The concluding prayers appear on page 199.

The blessing by the *Kohanim* was part of the ancient Temple service in Jerusalem. During the blessing, the *Kohanim* form their fingers into a configuration of a *shin*, which stands for *יהוה*, the Almighty. Reminiscent of the practice in Temple times, the custom in Israel today is for the *Kohanim* to bless the people each weekday morning, and twice on Sabbath mornings, in the *Amidah* of *Shahrit* as well as *Musaph*.

ספירת העומר

The Omer is counted for forty nine days, from the second night of Pesah until the night before Shavuot.

הנני מוכן ומזמן לקיים מצות עשה של ספירת העומר,
כמו שכתוב בתורה: וספרתם לכם ממחרת השבת, מיום
הביאתם את עמר התנופה, שבע שבתות תמימות תהיינה;
עד ממחרת השבת השביעית תספרו חמשים יום.

I am about to fulfill the precept of the Counting of the Omer: As it is written in the Torah (Leviticus 23:15): You shall count unto you from the morrow after the day of rest, from the day that you brought an *omer* of grain as a wave-offering, seven complete weeks shall they be; until the morrow of the seventh week shall you number fifty days.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על ספירת העומר.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us concerning the counting of the Omer.

Specify the appropriate number of days.

This is the day of the Omer.

- 1 היום יום אחד לעומר.
- 2 היום שני ימים לעומר.
- 3 היום שלשה ימים לעומר.
- 4 היום ארבעה ימים לעומר.
- 5 היום חמשה ימים לעומר.
- 6 היום ששה ימים לעומר.
- 7 היום שבעה ימים, שהם שבוע אחד לעומר.
- 8 היום שמונה ימים, שהם שבוע אחד ויום אחד לעומר.
- 9 היום תשעה ימים, שהם שבוע אחד ושני ימים לעומר.

- 10 היום עֶשְׂרֵה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
- 11 היום אֶחָד עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעֹמֶר.
- 12 היום שְׁנַיִם עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעֹמֶר.
- 13 היום שְׁלֹשָׁה עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁשָׁה יָמִים לָעֹמֶר.
- 14 היום אַרְבָּעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעֹמֶר.
- 15 היום חֲמִשָּׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
- 16 היום שֵׁשָׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
- 17 היום שִׁבְעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
- 18 היום שְׁמוֹנֶה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
- 19 היום תְּשַׁעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
- 20 היום עָשָׂרִים יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁשָׁה יָמִים לָעֹמֶר.
- 21 היום אֶחָד וְעָשָׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לָעֹמֶר.
- 22 היום שְׁנַיִם וְעָשָׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
- 23 היום שְׁלֹשָׁה וְעָשָׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.

- 24 הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
- 25 הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
- 26 הַיּוֹם שֵׁשָׁה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
- 27 הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לָעֹמֶר.
- 28 הַיּוֹם שְׁמֹנֶה וְעֶשְׂרִים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר.
- 29 הַיּוֹם תְּשֻׁעָה וְעֶשְׂרִים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
- 30 הַיּוֹם שְׁלֹשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
- 31 הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
- 32 הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
- 33 הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
- 34 הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לָעֹמֶר.
- 35 הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לָעֹמֶר.
- 36 הַיּוֹם שֵׁשָׁה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.

- 37 היום שְׁבַעַה וּשְׁלָשִׁים יוֹם, שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
- 38 היום שְׁמֹנֶה וּשְׁלָשִׁים יוֹם, שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
- 39 היום תִּשְׁעָה וּשְׁלָשִׁים יוֹם, שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
- 40 היום אַרְבָּעִים יוֹם, שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
- 41 היום אֶחָד וְאַרְבָּעִים יוֹם, שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לָעֹמֶר.
- 42 היום שְׁנַיִם וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת לָעֹמֶר.
- 43 היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר.
- 44 היום אַרְבָּעָה וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.
- 45 היום חֲמִשָּׁה וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.
- 46 היום שֵׁשׁ וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.
- 47 היום שְׁבַעַה וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.
- 48 היום שְׁמֹנֶה וְאַרְבָּעִים יוֹם, שָׁהֶם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ יָמִים לָעֹמֶר.
- 49 היום תִּשְׁעָה וְאַרְבָּעִים יוֹם, שָׁהֶם שְׁבַעַה שָׁבוּעוֹת לָעֹמֶר.

ברת דודי

Some congregations recite the following hymn on the first day Pesah:

ברת דודי עד שתתחפץ אהבת בלולינו, שוב לרחם.
כי בלוננו מלכי זדים שובינו תוללנו,
הרוס וקעקע ביצתם מתלנו,
הקם טורף נגן שתילנו,
הנה זה עומד אחר בתלנו.
ברת דודי עד שיפוח קץ מחזה,
חיש ונסו הצללים מזה, ירום ונשא ונבה נבה,
ישכיל ויזכיר וגוים רבים יזה,
חשוף ורועד קרוא בזה, קול דודי הנה זה.
ברת דודי ודמה לך לצבי,
יגל יגש קץ קצבי,
דלותי משבי לעטרת צבי,
תעובים תאבים הר צבי,
ואין מביא ונביא, ולא תשבי משוי משבי,
ריבה ריבי, הסר חובי וכאבי,
יגרא ויבוש אויבי,
ואשיבה חורפי בניבי,
זה דודי, גואלי קרובי,
רעי ואהובי, אל אלהי אבי.
בגלל אבות תושיע בנים, ותביא נאֶלָה לבני בניהם.
ברוך אתה, יי, גאל ישראל.

B'RAḤ DODI

Some congregations recite the following hymn on the first day Pesah:

Hasten, O Friend divine, the time of our love's renewal,
Return to us in mercy.
The wicked kings of heathendom have all but consumed us,
Destroy, uproot them from our midst.
Restore Thy city and make us again a people of song,
O may the hour of our redeemer draw nigh.

Hasten, O Friend, the time of redemption
Promised by Thy seers.
Lift from us the darkening shadows,
Raise up, exalt a people that long has known insult,
Bestow upon them wisdom,
To teach, to cleanse the many nations.
Reveal Thy saving might,
Proclaim the hour of redemption.

Hasten, O Friend, with the roe's speed,
To put an end to my imprisonment.
I am despoiled in captivity,
For my crown of glory I yearn,
And seek to return to the glorious Mountain.
I am left without leader, without prophet
To restore me.

O plead Thou my cause,
Remove my guilt and pain,
Let my enemy see and be confounded,
Let me announce to them who reproach me
That my Friend has come,
My Redeemer, my Beloved, my father's God.

For the merit of the ancestors, deliver their children and children's children. Praised be Thou, O Lord, Redeemer of Israel.

This hymn was composed by Shlomo Hakaton of the eleventh century.

ברח דודי

Some congregations recite the following hymn on the second day Pesah:

בֵּרַח דּוֹדִי אֶל מְכוֹן לְשִׁבְתְּךָ,
וְאִם עֲבַרְנוּ אֶת בְּרִיתְךָ,
אָנָּה זְכוֹר אוֹיֵי חֲפָתְךָ,
הֶקֶם קוֹשֶׁט מִלֶּתְךָ,
בוֹנֵן מְשׁוֹשׁ קִרְיָתְךָ,
הַעֲלוֹתָהּ עַל רֹאשׁ שְׁמִחָתְךָ.
בֵּרַח דּוֹדִי אֶל שְׁלָם סִכּוֹ,
וְאִם תַּעֲיִנוּ מִדֶּרֶכְךָ,
אָנָּה הֲצִץ מִחֶרֶכְךָ,
וְתוֹשִׁיעַ עִם עָנִי וּמִתְכַּבֵּד,
חֲמִתְךָ מֵהֶם לְשִׁבְךָ,
וּבִאֲבָרְתְּךָ סִלָּה לְהִסְתּוֹכֵךְ.
בֵּרַח דּוֹדִי אֶל מְרוֹם מִרְאשׁוֹן,
וְאִם בָּגְדֵנוּ בְּכִתְשׁוֹן,
אָנָּה סְכוֹת צָקוֹן לְחִשׁוֹן,
דִּלּוֹתֵי מַטְבּוּעַ רַפְשׁוֹן,
נֶאֱלַז נִצּוּרֵי בְּאִישׁוֹן,
בְּאֵז בַּחֲדָשׁ הִרְאִישׁוֹן.
בְּנִלְל אֲבוֹת תוֹשִׁיעַ בָּנִים. וְתָבִיא נֶאֱלָה לְבָנֵי בְּנֵיהֶם.
בְּרוּךְ אַתָּה, יי, נֶאֱלַז יִשְׂרָאֵל.

This hymn was composed by Rabbi Meshullam ben Kalonymus of the tenth century. The Pesah hymns, each beginning with ברח דודי were

B'RAH DODI

Some congregations recite the following hymn on the second day Pesah:

Hasten, O Friend divine,
To the city of Thy presence.
Though we have broken Thy covenant,
Return in mercy to the shrine of Thy love.
Fulfill the promise of deliverance,
Renew Thy city in joy,
Make her again an object of rejoicing.

Hasten, O Friend,
To Thy shrine of peace.
Though we have strayed from Thy path,
Look with favor upon us
And help a people afflicted and harassed.
Make an end to anger,
Shelter them beneath the wings of Thy love.

Hasten, O Friend,
To Thy ancient habitation.
Though we have been false to Thee,
Accept the plea stirring in our hearts.
Lift us from the mire,
Redeem the people
Thou didst guard with tenderness
In this month of freedom,
As in days of old.

For the merit of the ancestors deliver their children and children's children. Praised be Thou, O Lord, Redeemer of Israel.

inspired by the Song of Songs, which is read during the festival. The **ידי**, the lover, or friend, of the Song, is applied metaphorically to God, and His beloved, to the people of Israel.

ברח דודי

Some congregations recite the following hymn on the Sabbath of Hol ha-Moed Pesah:

בְּרַח דְּוִדִּי אֶל שְׂאֵנָן נֹה,
וְאִם הִלְאִינוּ דְּרֹךְ הַעֲוָה,
הִנֵּה לָקִינוּ בְּכָל מִדָּה,
וְאַתָּה יְיָ מַעֲזֵז וּמִקְוֶה,
עֲלֵיךָ כָּל הַיּוֹם נִקְוֶה,
לְנִאֲלָנוּ וּלְשִׁיתָנוּ כְּגוֹן רוּחַ.
בְּרַח דְּוִדִּי אֶל מְקוֹם מִקְדָּשֵׁנוּ,
וְאִם עֲוֹנוֹת עָבְרוּ לֵאשָׁנוּ,
הִנֵּה בָאָה בְּבִרְזֵל נִפְשָׁנוּ,
וְאַתָּה יְיָ נִאֲלָנוּ קְדוֹשָׁנוּ,
עֲלֵיךָ נִשְׁפָּךְ שִׁיחַ רַחֲשָׁנוּ,
לְנִאֲלָנוּ מִמַּעֲוֹן קִדְשֶׁךָ לְהַחֲפִישָׁנוּ.
בְּרַח דְּוִדִּי אֶל עִיר צִדְקָנוּ,
וְאִם לֹא שָׁמַעְנוּ לְקוֹל מִצְדִּיקֵינוּ,
הִנֵּה אֶבְלָנוּ בְּכָל פֶּה מִדִּיקֵינוּ,
וְאַתָּה יְיָ שׁוֹפְטָנוּ מִחֲקָקָנוּ,
עֲלֵיךָ נִשְׁלֵיךְ יְהִיב חֶלְקָנוּ,
לְנִאֲלָנוּ בְּהַשְׁקֵט וּבְבִטְחָה לְהַחֲזִיקָנוּ.
בְּגִלְגַּל אֲבוֹת הַלְוִיָּע בָּנִים, וְתָבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם.
בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

B'RAH DODI

Some congregations recite the following hymn on the Sabbath of Hol ha-Moed Pesah:

Hasten, O Friend divine, to Thy House serene.
We may have strayed from the right path,
But we paid the price in every kind of pain.
Thou Lord, art our defense and hope,
Each day we wait for Thy grace,
To redeem us and to make us as a watered garden.

Hasten, O Friend, to our sacred shrine.
Our sins have mounted high,
But see us, bound in chains.
Thou art our Holy Redeemer,
To Thee we bring our earnest plea,
Turn to us in favor and make us free.

Hasten, O Friend, to our city of righteousness,
We have not heeded the prophet's voice,
But we have served the time of affliction.
Thou Lord art our Judge, the Giver of our Law,
Our burden we set on Thee,
Bestow on us Thy strength and peace and make us free.

For the merit of the ancestors, deliver their children and children's children. Praised be Thou, O Lord, Redeemer of Israel.

This hymn was composed by Rabbi Simeon ben Isaac of Mayence of the eleventh century. All the *ברך דודי* hymns call on God, the Lover, the divine Friend, to lift His beloved Israel from exile and renew freedom for His people. They all allude to the Song of Songs, especially verses 2:8-13, which picture the young lover as hastening to his beloved, to take her with him, for "the winter is past, the rain is over and gone . . . the time of singing is come."

יום ליבשה

Some congregations recite the following hymn on the seventh day Pesah:

יום לִיבְשָׁה נִהְפְּכוּ מִצֻּלִּים שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
הִטְבַּעְתָּ בְּתַרְמִית רַגְלֵי בַת עֲנֻמִּית וּפַעַמִּי שׁוֹלְמִית
יָפוּ בְנֵעָלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
וְכָל רוֹאֵי יְשׁוּרוּן בְּבֵית חוֹדֵי יְשׁוּרוּן אֵין כָּאֵל יִשְׁרוּן
וְאוֹיְבֵינוּ פְּלִילִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
דְּגַלֵּי בֶן תָּרִים עַל הַנִּשְׁאָרִים וּתְלַקֵּט נִפְזָרִים
בְּמַלְקֵט שִׁבְלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
הַבָּאִים עִמָּךְ בְּבִרְיַת חוֹתֶמְךָ וּמִבְּטָן לְשִׁמְךָ
הִמָּה נִמּוּלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
הִרְאָה אוֹתוֹתֶם לְכָל רוֹאֵי אוֹתָם וְעַל בְּנֵפֵי כְּסוּתָם
יַעֲשׂוּ גְדִילִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
לְמִי זֹאת נִרְשָׁמַת הַכְּרִנָּא דְּבַר אֱמֶת לְמִי הַחֲתָמַת
וְלְמִי הַפְתִּילִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
וְשׁוֹב שְׁנִית לְקִדְשָׁה וְאֵל תּוֹסֵף לְגִנְרָשָׁה וְהַעֲלֵה אוֹר שְׁמִשָּׁה
וְנִסּוּ הַצִּלָּלִים. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
יְדִידִים רוּמְמוֹךְ בְּשִׁירָה קְדֻמוֹךְ מִי כְמוֹךְ
יְיָ בְּאוּלָּיִם. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם.
בְּגִלְדֵּי אָבוֹת תּוֹשִׁיעַ בָּנִים, וְתָבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם.
בְּרוּךְ אַתָּה, יְיָ, גְּאֵל יִשְׂרָאֵל.

YOM L'YABOSHAI

Some congregations recite the following hymn on the seventh day Pesah:

The day when the sea's depths turned to dry land,
The redeemed sang a new song.

The daughter of Egypt drowned because of her lies,
But she who was faithful stepped gaily forward.

All who will see Jeshurun
In My shrine of splendor will exclaim,
There is no God like Jeshurun's.
Even our foes will so testify.

O raise freedom's banner upon our remnant,
And gather us as the scattered ears of corn.

We who come to Thee
Carry Thy covenant sealed in our flesh,
Consecrated by circumcision's rite
From the time of life's beginning.

Show forth to all, the sign of our faith,
The fringes on the garment's edge.

Let the covenant of the flesh
And the fringes declare
Who keeps Thy word in truth.

Restore Israel to Thy grace
And do not part from her again,
Let her light shine brightly,
And let the shadows flee from her.

Thy faithful exalted Thee, they acclaimed Thee in song,
There are none like Thee among the mighty, Lord.
The redeemed sang a new song.

For the merit of the ancestors deliver their children and children's children. Praised be Thou, O Lord, Redeemer of Israel.

This hymn was composed by Yehudah Halevi of the eleventh century.

אקדמות

The following hymn is read in some congregations on the first day of Shavuot before the Torah reading:

אֶקְדָּמוֹת מִלֵּין וְשָׁרִיוֹת שׁוֹתָא
אוֹלָא שְׁקִלָנָא תְּרַמֵּן וְרִשׁוֹתָא.
בְּבָבִי תִּרִי וְתִלָּת דְּאַפְתַּח בְּנִקְשׁוֹתָא
בְּבָרִי דְּבָרִי וְטָרִי עָדִי לְקִשְׁשׁוֹתָא.
נְבוֹרֵן עַל־מִין לָהּ וְלֹא סִפֵּק פְּרִישׁוֹתָא
נְוִיר אֱלוֹ רְקִיעֵי קִנִּי כָּל חוֹרֶשֶׁתָא.
דִּין אֱלוֹ יָמֵי וְכָל מִי בְּנִישׁוֹתָא
דִּירִי אֶרְעָא סִפְרִי וְרִשְׁמֵי רִשׁוֹתָא.
תִּדְר מָרָא שְׁמַיָּא וְשָׁלִיט בִּיבְשִׁתָּא
תִּקָּם עַל־מָא יְחִידָאִי וְכִבְשֵׁה בְּכַבְשׁוֹתָא.
וּבְלָא לָאוּ שְׂכַלְלָהּ וּבְלָא תִשְׁשׁוֹתָא
וּבִאֲתָא קִלְיָא דְלִית בֵּיהּ מִשְׁשׁוֹתָא.
זְמַן כָּל עֲבֻדְתָּהּ בְּתַד יוֹמֵי שְׁתָּא
זְהוּר יְקָרָה עָלִי עָלִי בְּרִסְיָה דְּאַשְׁתָּא.
תִּיר אֶלְרֵה אֶלְפִין וְרִבּוּא לְשִׁמְשׁוֹתָא
תְּחִתִּין נְבוּט לְצַפְרִין סִינְיָא טְרִישׁוֹתָא.
טָפִי יְקִידִין שְׁרָפִין כְּלוּל גַּפִּי שְׁתָּא
טַעֵם עַד יִתְיַהֵב לְהוֹן שְׁתִּיקִין בְּאַדְשִׁתָּא.
יִקְבְּלִין דִּין מִן דִּין שְׁנֵי דְלָא בִשְׁשִׁתָּא
יְקַר מִלֵּי כָּל אֶרְעָא לְתַלּוּתֵי קְדוּשָׁתָא.
כְּקַל מִן קַדָּם שְׂדֵי כְּקַל מִי נְפִישׁוֹתָא
כְּרוּבִין קְבֵל גְּלַגְלִין מְרוֹמָמִין בְּאַוְשִׁתָּא.

AKDAMUT

*The following hymn is read in some congregations on the first day of Shavuot
before the Torah reading:*

Before reading the ten divine commands,
O let me speak in awe
Two words, or three,
Of Him who wrought the world
And sustained it since time's beginning.

At His command is infinite power,
Words cannot define Him.
Were all the skies parchment
And all the reeds pens
And all the oceans ink
And all who dwell on earth scribes,
His grandeur could not be told.

Sovereign over the heavens above,
He reigns supreme on earth below.
He launched creation unaided
And He contains it in the bounds of His law.
Without weariness He created,
Only by His will uttered in a gentle sound.
He wrought His works in six days,
Then did He establish His glorious sovereignty
Over the life of the universe.

Myriads of His angelic hosts serve Him,
Divine messengers that propel life's destiny.
They arise each morning to their calling.
All the celestial beings join in a chorus of praise,
In unison they call to one another:
All the earth is full of the glory of the thrice Holy One.

Each two lines of this hymn begins with a different letter of the alphabet, together forming the entire Hebrew alphabet of twenty-two letters. The subsequent lines, by their initial letters, spell the author's name, Meir ben Yizhak, who was a *hazzan* in Mayence and Worms in the beginning of the seventeenth century, and this is followed by the following prayer which the author invoked on his own behalf: May he grow in Torah and in good deeds. Amen. The final acrostic spells **יחזק ואמץ** "And be strong and of good courage."

לְמַחְזִי בְּאַנְפָּא עֵין כּוֹת גִּירִי קִשְׁתָּא
 לְכָל אֲתֵר דְּמִשְׁתַּלְחִין זְרִיזִין בְּאַשּׁוּתָא.
 מְבָרְכִין בְּרִיד יְקָרָה בְּכָל לִשָּׁן לְחִישׁוּתָא
 מֵאַתֵּר בֵּית שְׂכִינְתָּהּ דִּלְא צְרִיד בְּחִישׁוּתָא.
 נְהִים כָּל חֵיל מְרוּמָא מְקַלְסִין בְּחִישְׁתָּא
 נְהִירָא מְלָכוּתָהּ לְדָר וְדָר לְאַפְרִשְׁתָּא.
 סְדִירָא בְּהוֹן קְרוּשְׁתָּא וְכֵד חֲלָפָא שְׁעָתָא
 סִימָא דְלַעֲלֵם וְאוּף לָא לְשְׁבוּעָתָא.
 עֲדָב יְקָר אַחֲסִנְתָּה חֲבִיבִין דְּבִקְבַעְתָּא
 עֲבָדִין לָהּ חֲטִיבָא בְּדִנָּח וּשְׁקַעְתָּא.
 פְּרִישָׁן לְמִנְתָּה לְמַעַבְד לָהּ רַעוּתָא
 פְּרִישׁוּתָהּ שְׁבַחָה יְחִוּן בְּשַׁעוּתָא.
 צְבִי וְחִמֵּד וְרִגַּג דִּילָאוֹן בְּלַעוּתָא
 צְלוּתְהוֹן בְּכֵן מְקַבֵּל וְהִנָּא בְּעוּתָא.
 קְטִירָא לְחֵי עֲלָמָא בְּתָנָא בְּשְׁבוּעָתָא
 קְבֵל יְקָר טוֹשְׁפָתָא יְתִיבָא בְּקִבְיַעוּתָא.
 רְשִׁמָא חֵיא גּוּפָא בְּחִכְמָתָא וּבְדַעְתָּא
 רְבוּתְהוֹן דִּישְׁרָאֵל קְרָאִי בְּשִׁמְעָתָא.
 שְׁבַח רְבוֹן עֲלָמָא אֲמִירָא דְכּוֹתָא
 שְׁפָר עָלֵי לְחַוְיָהּ בְּאַפִּי מְלָכוּתָא.
 תְּאִין וּמִתְבְּנָשִׁין בְּחַזֵּי אֲדוּתָא
 תְּמַהֲדִין וְשִׁלְדִין לָהּ בְּעֶסֶק אֲתוּתָא.

In a mighty roar,
 As the thundering noise of vast waters,
 Moving amidst the heavenly spheres
 Where the divine light glows brilliant,
 The angelic hosts proclaim their words of adoration:
 Praised be His glory by every whispering lip
 From the place of His abode which is everywhere.
 All the celestial hosts roar their response in awe:
 The splendor of His dominion is acclaimed from age to age.
 Yet dearer to Him than this
 Is the song of the children of Israel,
 Rising to Him morning and evening,
 In free outpourings of adoration.
 Chosen to be the faithful servants of His will,
 They rehearse His praises continually.
 He summoned them in love to pursue the labors of the Torah,
 And He accepts their supplications and entreaties,
 Which weave a crown of glory for the Almighty.
 The Eternal cherishes their prayers
 And keeps them ever before Him,
 Thus declaring the greatness of Israel
 Who reiterate that He is One.
 Israel acclaims the glory
 Of the Lord of the universe,
 And offers Him homage
 Before kings and princes.
 They all gather and ask in wonder,
 Who is this your beloved, O fair one,
 For whom you brave the perils of the lion's den?
 If you but join our fold,
 We would cover you with splendor and glory,
 In every land would we gratify your every wish.

The Midrash (*Mekilta de-Rabbi Yishmael*, Exodus 15:2), quotes Rabbi Akiba as extolling Israel's steadfastness in not yielding to the pleas of the pagans to accept their faith and thereby avoid persecution. It was Daniel who was thrown into a den of lions for defying the edict to worship the emperor Darius. He was saved by a miracle (*Daniel*, chapter 6).

מִן וּמֵאן הוּא רְחִימְךָ שְׁפִירָא בְּרוּחָא
אֲרוּם בְּגִינָה סְפִית מְדוּר אֲרִינָתָא.
יִקְרָא וְיֵאָה אֶתְ אֵין תַּעֲרִבִי לְמַרְוּתָא
רְעוּתְךָ נַעֲבֵד לִיד בְּכַל אֲתִירוּתָא.
בְּחֻבְמָתָא מְתִיבְתָּא לְהוּן קֶצֶת לְהוּדְעוּתָא
יִדְעִתוּן חֻבְמִין לָהּ בְּאַשְׁתְּמוּדְעוּתָא.
רְבוּתִכּוֹן מָה חֲשִׁיבָא קֶבֶל חֵהִיא שְׁבַחְתָּא
רְבוּתָא דִּיעֲבֵד לִי כֹד מְטִיא יְשׁוּעָתָא.
בְּמִיתִי לִי נְהוּרָא וְתַחֲפִי לְכוֹן בְּהֻתָּא
יִקְרֵה כֹד אֲתִנְלִי בְּתַקְפָּא וּבְגִינָתָא.
יְשָׁלֵם גְּמֻלָּיָא לְסִנְאִי וְנִנְוּתָא
אַדְקָתָא לָעַם חֲבִיב וְסִנְיָא זְכוּתָא.
חֲדוּ שְׁלָמָא בְּמִיתִי וּמְנִי דְכִתָּא
קִרְיָתָא דִּירוּשָׁלַם כֹד יִכְנֹשׁ גְּלוּתָא.
יִקְרֵה מְטִיל עָלֵהּ בְּיוֹמִי וְלִילְוּתָא
גְּנוּנָה לְמַעֲבֵד בֵּהּ בְּתוּשְׁבָתוֹן כְּלִילָתָא.
דִּזְהוּר עֲנִיָּא לְמַשְׁפַּר כִּילָתָא
לְפּוּמָה דַּעֲבִידְתָּא עֲבִידוֹן מְטַלְתָּא.
בְּתַכְתְּקִי דְהַב פְּזָא וּשְׁבַע מַעֲלָתָא
תְּחִימִין צְדִיקִי קָדָם רַב פַּעֲלָתָא.
וְרִיחֹן דְּמָה לְשַׁבְעָא חֲדוּתָא
רְקִיעָא בְּזַהוּרָהּ וְכוּכְבֵּי זִינָתָא.

A wise reply is Israel's:

How can you know Him with your foolish minds?

How compare the glories you bestow

With the glory that is His,

With the splendor of His deeds

In the hour of our deliverance,

When the light divine will shine on us,

While darkness covers your mocking multitudes,

When He will manifest His glorious might

And render His foes their due,

And triumph to the people

Abounding in virtue

Whom He has loved.

Joy unmarred will reign in hearts ennobled, pure;

Jerusalem will rise again,

Her exiled children will come back to her.

Day and night His glory He will shed on her,

And build in her anew His sacred shrine of praise.

The righteous will possess the reward for their service.

They will dwell before their Creator,

Arrayed on golden thrones, with seven steps ascending,

Resplendent as the azure of the sky

And the brightness of the stars.

Many basic doctrines in Judaism are expressed in this hymn, which is a stirring exposition of God's grandeur, and His goodness, and of the glorious acclaim which is given Him by the angelic beings, and, what is dearer to Him, by Israel.

The poem declares that God's essence is beyond human comprehension and that all Biblical descriptions of His greatness are only characterizations of His works; it proclaims the excellence of the Torah through which God revealed His will for man; it asserts the hope in the future vindication of the people of Israel whose state of eventual bliss will compensate for the years of their suffering in exile under hostile governments. It closes with a vision of the final contest of the world's predatory powers, expressed metaphorically in the battle between the mythical creatures, Leviathan and Behemot, whose final defeat will usher in the Messianic age of world peace.

הָדָרָא דְלֹא אָפֶשֶׁר לְמַפְרֵט בְּשִׁפּוּתָא
וְלֹא אֲשִׁתַּמַּע וְחָמִי נִבְיָאן חֲזוּתָא.
בְּלֹא שְׁלֵטָא בֵּה עֵין בְּנוּ עֵרֹן גִּנְתָּא
מְטִילֵי בִי חֲנֻנָא לְבַהֲדֵי דְשְׂכִינְתָּא.
עֲלֵה רָמְזִי דֵּן הוּא בָּרַם בְּאַמְתְּנוּתָא
שְׁבִרְנָא לֵיה בְּשִׁבְנֵן תְּקוּף הַמְנוּתָא.
יְדַבֵּר לָן עֲלָמִין עֲלָמִין מְדֻמוּתָא
מִנָּת דִּילָן דְּמִלְקָדְמִין פֶּרֶשׁ בְּאַרְמוּתָא.
טְלִילָה דְלִיָּתָן וְתוֹר טוֹר רְמוּתָא
וְחַד בְּחַד כִּי סָבִיד וְעֵבֶד קְרִבוּתָא.
בְּקִרְנוּתֵי מְנַח בְּהִמּוּת בְּרַבְרִבוּתָא
יְקַרְטַע נוֹן לְקַבְלָה בְּצִיצוּי בְּגִבּוּרְתָּא.
מְקַרֵּב לֵיה בְּרִיָּה בְּחִרְבֵּה רַבְרִבְתָּא
אַרְסִטוֹן לְצַדִּיקֵי יִתְקֵן וְשִׁרוּתָּא.
מְסַחֲרִין עֲלֵי תַכִּי דְכַדְכַּד וְגִימְרִתָּא
נְגִידִין קַמִּיָּהוֹן אֶפְרִסְמוֹן נִהְרְתָּא.
וּמִתְפַּנְקִין וְרוּו בְּכִסִּי רְוִיתָּא
חֲמַר מֵרַת דְּמִבְרָאשִׁית נָטִיר בִּי נַעֲוָתָא.
זָבֵאִין כַּד שְׁמַעְתוֹן שְׁבַח דָּא שִׁירְתָּא
קִבְיַעִין בֶּן תִּתְּיוֹן בְּהִנְהוּ חִבּוּרְתָּא.
וְתִזְבּוֹן דִּי תִיחֲבּוֹן בְּעֵלָא דְרִתָּא
אַרִי תְצִיתוֹן לְמַלְוֵי דְנִפְקִין בְּהִדְרִתָּא.
מְרוּמָם הוּא אֵלֶּהִין בְּקַדְמָא וּבְחִרְיָתָא
צָבִי וְאַתְרַעִי בֶן וּמָסַר לָן אוֹרִיתָּא.

AKDAMUT

Yea, no lips can recount this splendor,
No prophet heard or envisioned it.
For mortal eyes have not glimpsed paradise,
Where the Lord's faithful dwell in ecstasy
Before His eternal Presence.

They will acclaim Him:
It is He we trusted with faith unyielding
In the days of our captivity.
He will lead us forever,
Renewing us with the glee of youthful dancers.
We will possess the portion
He set apart for us in ancient days.

*Leviathan and the wild ox of the mountains
Will charge and contend with each other,
The beast goring fiercely with its horns,
The sea monster striking with its mighty fins.
But the Lord will make an end of them
With His great sword,
And prepare a banquet for the righteous.
They will sit at tables of precious stones,
Rivers of balsam flowing before them;
And they will drink the precious wine stored for them
From the first of days.

O you upright who have heard the song of God's praise,
May you ever be in the blessed circle of His faithful.
Exalted be the Lord through all eternity.
He conferred His love upon us
By entrusting us His Torah.

According to the *Mahzor Vitry*, the custom had arisen in France during the Middle Ages to read the *Targum*, the Aramaic translation of the weekly Scripture lesson, in the synagogue, and this translation was usually introduced with a special poem in the same language. The *Akdamut* was apparently one of the poems used to introduce the public reading of the *Targum*, and it has persisted even after the *Targum* reading itself was discontinued.

*The contest of the beasts is to be interpreted symbolically as the final clash of predatory empires before the dawn of the Messianic age. The banquet of the righteous is to be interpreted as a metaphor for the delight of the soul in the presence of God.

הושענות

The Hoshana prayers are recited after the Musaph Amidah. The introductory paragraph הושע נא is recited each day of Sukkot. The other paragraphs are recited one each day in the order indicated below:

If the first day of Sukkot falls on a Monday, the order is: 1, 2, 3, 4, 5, 7.

If the first day of Sukkot falls on a Tuesday, the order is: 1, 2, 3, 5, 7, 6.

If the first day of Sukkot falls on a Thursday, the order is: 1, 2, 7, 3, 5, 6.

If the first day of Sukkot falls on a Sabbath, the order is: 7, 1, 3, 2, 5, 6.

On Hoshana Rabba the order is: 1, 2, 4, 6, 8, 9, 10.

When Sukkot falls on a week day, a Torah is taken from the Ark, and the Reader holds the Lulav and Etrog as he chants:

הושע נא

לְמַעַן יִפְדֵּנוּ הוֹשַׁע נָא.

לְמַעַן יִבְרָאֵנוּ הוֹשַׁע נָא.

לְמַעַן יְבַרְכֵנוּ הוֹשַׁע נָא.

לְמַעַן יְדַרְשֵנוּ הוֹשַׁע נָא.

O do Thou send us Thy deliverance.

For Thy sake, O our God, deliver us.

For Thy sake, O our Creator, deliver us.

For Thy sake, O our Redeemer, deliver us.

For Thy sake, O our Guide, deliver us.

A procession is formed in the Synagogue, each participant carrying his Lulav and Etrog:

Because of Thine abundant mercies help us, O Lord.

1 לְמַעַן אֲמַתֶּךָ, לְמַעַן בְּרִיתֶךָ, לְמַעַן נִדְרֶךָ וְתַפְאֶרְתֶּךָ,

לְמַעַן דָּתֶךָ, לְמַעַן הוֹדֶךָ, לְמַעַן וַעֲוִדֶךָ, לְמַעַן זְכָרֶךָ, לְמַעַן

The Hoshanot are prayers for God's deliverance. Each is punctuated with the chant *Hosha Na*, which means *Do Thou Deliver Us*. The procession is remi-

חֲסִדְךָ, לְמַעַן טוֹבָךָ, לְמַעַן יְחִידְךָ, לְמַעַן כְּבוֹדְךָ, לְמַעַן
 לְמוֹדְךָ, לְמַעַן מַלְכוּתְךָ, לְמַעַן נִצְחָךָ, לְמַעַן סוֹדְךָ, לְמַעַן
 עֲזָךָ, לְמַעַן פְּאָרְךָ, לְמַעַן צְדָקָתְךָ, לְמַעַן קִדְשָׁתְךָ, לְמַעַן
 רַחֲמֶיךָ הַרְבִּים, לְמַעַן שְׂכִינְתְּךָ, הוֹשֵׁעַ נָא; לְמַעַן תַּהֲלִתְךָ,
 הוֹשֵׁעַ נָא.
 אֲנִי וְהוּא הוֹשִׁיעָה נָא.

Continue with הוֹשֵׁעַ אֵלִים and עִמָּךְ on pages 275-276.

Be a help unto Zion and restore Thy sanctuary upon its holy mountain.

2 אָבֵן שְׁתִּיתָ, בֵּית הַבְּחִירָה, גִּרְוֹן אֲרֹנְךָ, דְּבִיר הַמִּצְנֶנֶה, הַר
 הַמּוֹרֶיָה, וְהַר יִרְאָה, זְבוּל תַּפְאֲרֶתְךָ, חֲנֹה דָּוִד, טוֹב הַלְבָנוֹן,
 יִפֶּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, בְּלִילֹת יָפִי, לַיְנֹת הַצֶּדֶק, מְבוֹן
 לְשִׁבְתְּךָ, נוֹה שְׁאֵנוֹ, סֶבֶת שְׁלָם, עֲלִית שְׁבָטִים, פְּנֵת יִקְרָת,
 צִיּוֹן הַמִּצְיָנֶת, קֹדֶשׁ הַקִּדְשִׁים, רְצוּף אֲהָבָה, שְׂכִינֹת כְּבוֹדְךָ,
 הוֹשֵׁעַ נָא; תֵּל תִּלְפִּיּוֹת, הוֹשֵׁעַ נָא.
 אֲנִי וְהוּא הוֹשִׁיעָה נָא.

Continue with הוֹשֵׁעַ אֵלִים and עִמָּךְ on pages 275-276.

O Lord, hear my cry of penitence and forgive mine iniquities.

3 אֶעְרוֹךְ שׁוּעִי, בְּבֵית שׁוּעִי, גִּלְתִּי בְצוּם פֶּשַׁעִי, דִּרְשָׁתִּיךָ בּוֹ
 לְהוֹשִׁיעִי, תִּקְשִׁיבָה לְקוֹל שׁוּעִי, וְקוֹמָה וְהוֹשִׁיעִי, זְכוֹר וְרַחֵם
 מוֹשִׁיעִי, חַי בֶּן תִּשְׁעָשָׁעִי, טוֹב בְּאֵנָק שְׁעִי, יְחִישׁ מוֹשִׁיעִי, בְּלֶחֶם
 מִרְשִׁיעִי, לְבַל עוֹד תִּרְשִׁיעִי, מִהֵר אֵלֶיךָ יְשׁוּעִי, נִצַּח לְהוֹשִׁיעִי,

niscent of the procession around the altar in the ancient Temple in Jerusalem. The beating of the willow leaves is likewise reminiscent of an ancient Temple ceremony.

הושענות

שָׂא נָא עֹן רַשְׁעִי, עֲבוֹר עַל פִּשְׁעִי, פָּנֵה נָא לְהוֹשִׁיעַי, צוֹר
צַדִּיק מוֹשִׁיעַי, קַבֵּל נָא שׁוֹעִי, רוּמָם קֶרֶן יִשְׁעִי, שְׂדֵי מוֹשִׁיעַי,
הוֹשֶׁע נָא; תוֹפִיעַ וְתוֹשִׁיעַי, הוֹשֶׁע נָא.

Continue with כהשעת אלים and עמך הושיעה את עמך on pages 275-276.

O Lord, save the congregation of Jacob that has suffered martyrdom in faithfulness unto Thy name.

4 אִם אֲנִי חוֹמָה, בָּרָה בַּחֲמָה, גּוֹלָה וְסוֹרָה, דָּמָתָה לְתָמָר,
הַהֲרוּגָה עָלַי, וְנִחַשְׁבַּת בְּצֵאן טִבְחָה, זְרוּיָה בֵּין מִכְעִיסֶיהָ,
חֲבוּקָה וְדְבוּקָה בָּךְ, מוֹעֵגַת עָלְךָ, יַחֲידָה לְיִתְדְךָ, כְּבוּשָׁה
בְּגוֹלָה, לוֹמְדָת יִרְאָתְךָ, מְרוּטַת לֶחֶי, נְתוּנָה לְמַכִּים, סוֹבֵלָת
סִבְלָךָ, עֲנִיָּה סַעְרָה, פְּרוּיַת טוֹבִיָּה, צֵאן קִדְשִׁים, קְהֵלוֹת
יַעֲקֹב, רְשׁוּמִים בְּשִׁמְךָ, שׁוֹאֲגִים הוֹשֶׁע נָא; תְּמוֹכִים עָלַי,
הוֹשֶׁע נָא.

Continue with כהשעת אלים and עמך הושיעה את עמך on pages 275-276.

O Lord, help us with the fulfillment of Thy promised redemption.

5 אֵל לְמוֹשָׁעוֹת, בְּאַרְבַּע שְׁבוּעוֹת, נָשִׁים בְּשׁוּעוֹת, דּוֹפְקֵי
עָרְךָ שׁוּעוֹת, הוֹגֵי שַׁעֲשׁוֹת, וְחִירוֹתָם מִשְׁתַּעֲשָׁעוֹת, זוֹעֲקִים
לְהִשְׁעוֹת, חוֹבֵי יִשׁוּעוֹת, טְפוּלִים בָּךְ שְׁעוֹת, יוֹדְעֵי בֵּין שְׁעוֹת,
כּוֹרְעֵיךָ בְּשׁוּעוֹת, לְהִבִּין שְׁמוּעוֹת, מַפְיֵךְ נִשְׁמָעוֹת, נוֹתֵן
תְּשׁוּעוֹת, סְפוּרוֹת מִשְׁמָעוֹת, עֲדוֹת מִשְׁמִיעוֹת, פּוֹעֵל יִשׁוּעוֹת,
צַדִּיק נוֹשָׁעוֹת, קֶרֶת תְּשׁוּעוֹת, רִגֵּשׁ תְּשׁוּאוֹת, שְׂלֹשׁ שְׁעוֹת,
הוֹשֶׁע נָא; תַּחֲיֵשׁ לְתִשׁוּעוֹת, הוֹשֶׁע נָא.

Continue with כהשעת אלים and עמך הושיעה את עמך on pages 275-276.

Lord and Redeemer, help us with a goodly harvest.

6 אָדון המושיע, בְּלִתֶּךָ אֵין לְהוֹשִׁיעַ, גְּבוּר וְרַב לְהוֹשִׁיעַ,
 יִדְלִתִּי וְלִי יְהוֹשִׁיעַ, הָאֵל המושיע, וּמַצִּיל וּמוֹשִׁיעַ, זֹעֵקֶיךָ
 תּוֹשִׁיעַ, חוֹכֵךְ הוֹשִׁיעַ, טָלְאִיךָ תִּשְׁבִּיעַ, יְבוּל לְהִשְׁפִּיעַ, כָּל
 שִׁיחַ תִּדְשֵׂא וְתוֹשִׁיעַ, לָגִיא כָּל תִּרְשִׁיעַ, מְגֵדִים תִּמְתִּיק וְתוֹשִׁיעַ,
 נְשִׂאִים לְהַסִּיעַ, שְׁעִירִים לְהִנִּיעַ, עֲנָנִים מִלְּהַמְנִיעַ, פּוֹתַח יָד
 וּמַשְׁבִּיעַ, צִמְאִיךָ תִּשְׁבִּיעַ, קוֹרְאִיךָ תּוֹשִׁיעַ, רְחוּמֶיךָ תּוֹשִׁיעַ,
 שׁוֹחֲרֶיךָ הוֹשִׁיעַ, הוֹשֵׁעַ נָא; תִּמְיִמֶיךָ תּוֹשִׁיעַ, הוֹשֵׁעַ נָא.

Continue with אליהם and עמך כהושעת אליהם, below:

As Thou didst save us all through the ages past, save us now.

בְּהוֹשָׁעֶךָ	אֱלֹהִים בְּלוֹד עַמֶּךָ
בְּהוֹשָׁעֶךָ	בְּצִאתְךָ לְיִשְׁעַ עַמֶּךָ
בְּהוֹשָׁעֶךָ	גּוֹי וְאֱלֹהִים
בְּהוֹשָׁעֶךָ	יְרוּשָׁיִם לְיִשְׁעַ אֱלֹהִים
בְּהוֹשָׁעֶךָ	הַמּוֹן צְבָאוֹת
בְּהוֹשָׁעֶךָ	וְעַמָּם מִלְּאֲכֵי צְבָאוֹת
בְּהוֹשָׁעֶךָ	זָכִים מִבֵּית עֲבָדִים
בְּהוֹשָׁעֶךָ	חֲנוּן בְּיָדָם מֵעַבְדִּים
בְּהוֹשָׁעֶךָ	טְבוּעִים בְּצוֹל גְּזָרִים
בְּהוֹשָׁעֶךָ	יִקְרָךְ עַמָּם מֵעַבְדִּים
בְּהוֹשָׁעֶךָ	כִּנְהַ מְשׁוֹרְרֵת וַיֹּשֻׁעַ
בְּהוֹשָׁעֶךָ	לְגוֹחָהּ מִצִּיָּנָת וַיֹּשֻׁעַ

הושענות

בְּהוֹשַׁעַתָּ מֵאֵמֶר וְהוֹצֵאתִי אֶתְכֶם
 נְקוּב וְהוֹצֵאתִי אֶתְכֶם בֶּן הוֹשַׁע נָא.
 בְּהוֹשַׁעַתָּ סוֹבְבִי מִזִּבְחַ
 עוֹמְסִי עֲרָבָה לְהַקִּיף מִזִּבְחַ בֶּן הוֹשַׁע נָא.
 בְּהוֹשַׁעַתָּ פִלְאִי אֲרוֹן בְּהַפְשַׁע
 צַעַר פְּלִשְׁתַּת בְּחֶרֶן אֶף וְנוֹשַׁע בֶּן הוֹשַׁע נָא.
 בְּהוֹשַׁעַתָּ קַהְלוֹת בְּבִלָּה שְׁלַחַת
 רַחוּם לְמַעַנָם שְׁלַחַת בֶּן הוֹשַׁע נָא.
 בְּהוֹשַׁעַתָּ שְׁבוֹת שְׁבִטִי יַעֲקֹב
 תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֹהֲלֵי יַעֲקֹב וְהוֹשִׁיעָה נָא.
 בְּהוֹשַׁעַתָּ שׁוֹמְרֵי מִצּוֹת
 וְחוֹבֵי יְשׁוּעוֹת, אֵל לְמוֹשָׁעוֹת וְהוֹשִׁיעָה נָא.
 אֲנִי וְהוּא הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְדָּךְ אֶת נַחֲלֶתְךָ, וִירְעֵם וְנִשְׁאָם עַד
 הָעוֹלָם. וַיְהִי דְבַרִּי אֵלֶּה, אֲשֶׁר הִתְחַנְנָתִי לִפְנֵי יְיָ, קְרוֹבִים
 אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ
 יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ
 הוּא הָאֱלֹהִים, אֵין עוֹד.

The Torah is returned to the Ark.

The Service is continued on page 199.

God is concerned as suffering with his children, and their deliverance may therefore be seen as also His deliverance. This is conveyed in the phrase תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֹהֲלֵי יַעֲקֹב, "Mayest Thou return, and restore the captive tents of Jacob."

O save Thy people who honor the Sabbath and keep it holy.

7 אִם נִצְוָהָ כְּבִבְתָּ, בּוֹנֵנֶת בְּדַת נַפֶּשׁ מְשִׁיבָתָה, גּוֹמְרֶת הַלְבוּת
שַׁבָּת, דּוֹרְשֶׁת מִשְׁאֵת שַׁבָּת, הַקּוֹבֵעַת אֶלְפִים תַּחֲוִים שַׁבָּת,
וּמְשִׁיבָת רָגֵל מִשַּׁבָּת, זָכוֹר וְשֹׁמֵר מִקִּימַת בִּשְׁבָּת, חָשָׂה לְמַהֲרָה
בִּיאַת שַׁבָּת, מוֹרְחַת כָּל מִשְׁשָׂה לַשַּׁבָּת, יוֹשֶׁבֶת וּמִמְתֵּנֶת עַד
כְּלוֹת שַׁבָּת, כְּבוֹד וְעֶנְיָן קוֹרְאָה לַשַּׁבָּת, לְבוּשׁ וּבְסוּת מְחַלְקֶת
בִּשְׁבָּת, מֵאֶכֶל וּמִשְׁתֵּה מְכִינָה לַשַּׁבָּת, נֶעֱם מְגִדִּים מְנַעֲמַת
לַשַּׁבָּת, סְעוּדוֹת שָׁלֹשׁ מִקִּימַת בִּשְׁבָּת, עַל שְׁתֵּי כְּבוֹרוֹת בּוֹצֵעַת
בִּשְׁבָּת, פּוֹרְטַת אַרְבַּע רִשְׁיוֹת בִּשְׁבָּת, צוּרֵי הַדִּלְקָת גֵּר
מִדִּלְקָת בִּשְׁבָּת, קִדּוּשׁ הַיּוֹם מִקִּדְשֵׁת בִּשְׁבָּת, רִנָּן שִׁבְעַת
מִפְלָגֹת בִּשְׁבָּת, שִׁבְעָה בְּדַת קוֹרְאָה בִּשְׁבָּת, תַּנְחִילָנָה לַיּוֹם
שֶׁכָּלוּ שַׁבָּת, הוֹשַׁע נָא.

אֲנִי וְהוּא הוֹשִׁיעָה נָא.

O Lord, continue to keep the people that has kept the holy Sabbath.

כְּהוֹשַׁעְתָּ אָדָם יָצִיר בְּפִיךָ לְגוֹנְנָה
בְּשַׁבָּת קִדְשׁ הַמִּצְוָה כְּפָר וְחַיִּינָה בֶן הוֹשַׁע נָא.
כְּהוֹשַׁעְתָּ גּוֹי מִצִּיּוֹן מְקוֹיִם חָפֵשׁ
יָדָה כּוֹנֵן לִבְרֵי שְׂבִיעֵי לְנַפֶּשׁ בֶּן הוֹשַׁע נָא.
כְּהוֹשַׁעְתָּ הָעָם נִהְנֶת בְּצִאֲן לְהַנְחוֹת
וְחָק שְׁמֶת בְּמֶרְה עַל מִי מְנוּחוֹת בֶּן הוֹשַׁע נָא.
כְּהוֹשַׁעְתָּ זְבוּרִיךְ בְּמִדְבַּר סִין בְּמַחְנֶה
חֲבָמוֹ וְלִקְטוֹ בְּשֵׁשִׁי לֶחֶם מִשָּׁנָה בֶּן הוֹשַׁע נָא.

הושענות

	בְּהוֹשַׁעַת טְפוֹלֶיהָ הוֹרוּ תְּכַנֶּה בְּמִדָּעָם
בֶּן הוֹשֵׁעַ נָא.	יִשְׂרָאֵל בָּחַם וַהֲוֹדָה לָמוֹ רוּעָם
	בְּהוֹשַׁעַת בְּלָבָרוּ בְּעֶגְגַּ מִן הַמִּשְׁמָר
בֶּן הוֹשֵׁעַ נָא.	לֹא הִפְפֶּה עֵינָיו וַיִּרְיָחוּ לֹא נָמַר
	בְּהוֹשַׁעַת מִשְׁפָּטִי מִשְׁאֹת שָׁבַת נָמְרוּ
בֶּן הוֹשֵׁעַ נָא.	נָחוּ וּשְׁבֹתוּ רִשְׁיוֹת וּתְחוּמִים שְׁמָרוּ
	בְּהוֹשַׁעַת סִינֵי הִשְׁמָעוּ בְּדָבוֹר רְבִיעִי
בֶּן הוֹשֵׁעַ נָא.	עֲנִין זָכוֹר וְשָׁמֹר לְקֹדֶשׁ שְׁבִיעִי
	בְּהוֹשַׁעַת פָּקְדוֹ יִרְיָחוּ שִׁבְעָה לְתַקְרָא
בֶּן הוֹשֵׁעַ נָא.	צָרוּ עַד רִדְתָּהּ בַּשָּׁבַת לְתַקְרָא
	בְּהוֹשַׁעַת קִהְלֹת וַעֲמוֹ בְּבֵית עוֹלָמִים
בֶּן הוֹשֵׁעַ נָא.	רָצוּהָ בְּחֻגָּם שִׁבְעָה וְשִׁבְעָה יָמִים
	בְּהוֹשַׁעַת שָׁבִים עוֹלֵי גוֹלָה לְפָדְיוֹם
בֶּן הוֹשֵׁעַ נָא.	תוֹרַתָּה בְּקִרְאָם בְּחַג יוֹם יוֹם
	בְּהוֹשַׁעַת מִשְׁמַחֲדָה בְּבִנְיָן שְׁנֵי הַמַּחֲדָּשׁ
בֶּן הוֹשֵׁעַ נָא.	נוֹטְלִין לוֹלֵב כָּל שִׁבְעָה בַּמַּקְדָּשׁ
	בְּהוֹשַׁעַת חֲבוּט עֲרֻכָּה שָׁבַת מִדָּחִים
בֶּן הוֹשֵׁעַ נָא.	מִרְבִּיּוֹת מוֹצָא לִיסוֹד מִזְבֵּחַ מְנִיחִים
	בְּהוֹשַׁעַת בְּרָכוֹת וְאֲרוֹכוֹת וּגְבוּהוֹת מַעֲלָסִים
בֶּן הוֹשֵׁעַ נָא.	בְּפִטְרָתָן וְפִי לָהֶם מִזְבֵּחַ מְקַלָּסִים
	בְּהוֹשַׁעַת מוֹדִים וּמְיַחֲלִים וְלֹא מִשְׁנִים
בֶּן הוֹשֵׁעַ נָא.	בְּלָנוּ אָנוּ לָהֶם וְעֵינֵינוּ לָהֶם שׁוֹנִים

בְּהוֹשַׁעַת יִקְבַּח מִחֲצִבְיָה סוֹבְבִים בְּרַעֲנָה
 רוֹנְנִים אֲנִי וְהוּא הוֹשִׁיעָה נָא
 בְּהוֹשַׁעַת חֵיל זְרִיזִים מְשֻׁרְתִּים בְּמִנוּחָה
 קָרְבֵּן שַׁבָּת כְּפֹלַע עוֹלָה וּמִנְחָה
 בְּהוֹשַׁעַת לְוִיָּה עַל דּוֹכָנָם לְהִרְבֵּת
 אוֹמְרִים מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת
 בְּהוֹשַׁעַת נְחוֹמִיָּה בְּמִצּוֹתֶיהָ תְּמִיד יִשְׁתַּעֲשְׂעוּ
 וְרָצִים וְהַחֲלִיצִים בְּשׁוֹכֵה וְנַחֲת יוֹשְׁעוֹן
 בְּהוֹשַׁעַת שְׁבוֹת שְׁבִטֵי יַעֲקֹב
 תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְיֶי יַעֲקֹב
 בְּהוֹשַׁעַת שׁוֹמְרֵי מִצְוֹת, וְחוֹבֵי יְשׁוּעוֹת,
 אֵל לְמוֹשָׁעוֹת
 וְהוֹשִׁיעָה נָא
 אֲנִי וְהוּא הוֹשִׁיעָה נָא

הוֹשִׁיעָה אֶת עַמָּךְ, וּבִרְךָ אֶת נִבְלָתְךָ, וִרְעֵם וְנִשְׂאֵם עַד
 הָעוֹלָם. וַיְהִי דְבַר אֱלֹהִים, אֲשֶׁר הִתְחַנְּנִתִּי לִפְנֵי יְיָ, קְרוֹבִים
 אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ
 יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ
 הוּא הָאֱלֹהִים, אֵין עוֹד.

The Service is continued on page 199.

surveys various incidents which reveal Israel's attachment to the Sabbath, and it entreats God for His continual blessing. It was composed by Rabbi Menahem ben Makir of the 11th century, and his name is spelled by the initial letter in every second word, toward the latter part of the poem. The beginning of the poem is an alphabetical acrostic, every second word beginning with another letter of the alphabet.

הושענות

Mayest Thou bless the earth and all who inhabit it, man and beast, and every manner of vegetation.

8 אָדָם וּבְהֵמָה, בָּשָׂר וָרוּחַ וְנִשְׁמָה, גֵּיד וְעֶצֶם וְקֶרֶם, דְּמוּת וְצֶלֶם וְרִקְמָה, חוֹד לַהֲבֵל דָּמָה, וְנִמְשָׁל בְּבִהֵמוֹת נִדְמָה, זִיו וְחֹאֵר וְקוֹמָה, חֲדוּשׁ פָּנֵי אָדָמָה, טִיעֵת עֲצֵי נִשְׁמָה, יָקָבִים וְקָמָה, בָּרָמִים וְשִׁקְמָה, לַתְּהַלֵּל תְּמַסְיָמָה, מִטְרוֹת עֵז לְסִמְמָה, נִשְׁיָה לְקִיָּמָה, שִׁיחִים לְקוֹמָמָה, עֲדָנִים לְעֶצְמָה, פְּרָחִים לְהַעֲצִימָה, צִמְחִים לְנִשְׁמָה, קָרִים לְזִרְמָה, רְבִיבִים לְשִׁלְמָה, שְׁתִּיָּה לְרוֹמְמָה, הוֹשַׁע נָא; תִּלְוִיָּה עַל בְּלִימָה, הוֹשַׁע נָא.

O Lord, save Thy creatures from disease and catastrophe.

9 אָדָמָה מְאָרָר, בְּהֵמָה מְמַשְׁבֵּלָת, גִּזְרֵן מְנַזֵּם, דָּגֵן מִדְּלִקָתָה, חוֹן מִמְּאָרָה, וְאֹכֵל מִמְּהוּמָה, זִית מְנַשֵּׁל, חֹטָה מִחֲנֹב, טָרֶף מִגּוֹבִי, יָקָב מִיָּלָק, פָּרֶם מִתּוֹלְעָתָה, לֵקֶשׁ מִמְּאָרְבָּה, מְגִד מִצִּלְצֵל, נֶפֶשׁ מִבְּהֵלָה, שְׁבַע מִסְלָעִים, עֲדָרִים מִדְּלוֹת, פִּרוֹת מִשְׁדָּפוֹן, צֶאֱן מִצְמִיתוֹת, קָצִיר מִקִּלְקָלָה, רֹב מִרְזוֹן, שְׂבָלָת מִצְנָמוֹן, הוֹשַׁע נָא; תִּבּוֹאָה מִחֲסִיֵּל, הוֹשַׁע נָא.

Help us, O Lord, for the sake of the generations of patriarchs, priests, prophets and martyrs.

10 לָמַעַן אֵיתָן הַנִּזְרָק בְּלֶהֱבֹאֵשׁ, לָמַעַן בֶּן הַנֶּעֱקָר עַל עֲצִים וְאֵשׁ, לָמַעַן גְּבוּר הַנֶּאֱבָק עִם שָׂרֵי אֵשׁ, לָמַעַן דִּנְאִים נִחִית בְּעֵנִי וְאוֹר אֵשׁ, לָמַעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה בְּמִלְאֲכֵי אֵשׁ, לָמַעַן וְהוּא לֹד בְּסִגְנוֹ בְּאַרְאֲלֵי אֵשׁ, לָמַעַן זָכָר וּדְבוֹרוֹת הַנְּתוּנוֹת מֵאֵשׁ, לָמַעַן חֲפוּי יְרִיעוֹת וְעֵנִי אֵשׁ, לָמַעַן טָכֵס הַר יִרְדֵּת עָלָיו בָּאֵשׁ,

לְמַעַן יִדְרֹת אֲשֶׁר אֶהְבֶּת מִשְׁמֵי אֵשׁ, לְמַעַן כִּמְהָ עַד שְׁקָעָה
הָאֵשׁ, לְמַעַן לָקַח מִחַתַּת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ, לְמַעַן מִקְנָא
קִנְיָא גְדוֹלָה בָּאֵשׁ, לְמַעַן גַּד יְדוֹ וַיִּדְרוּ אֲבֹנֵי אֵשׁ, לְמַעַן שֹׁם
טָלָה חֲלָב בְּלִיל אֵשׁ, לְמַעַן עֲמַד בְּגֶרֶן וְנִתְרַצָּה בָּאֵשׁ, לְמַעַן
פִּלֵּל בְּעִזָּזָה וַיִּרְדֶּה הָאֵשׁ, לְמַעַן צִיר עֲלָה וְנִתְעַלָּה בִּרְכָב
וְסוֹסֵי אֵשׁ, לְמַעַן קְרוּשִׁים מְשַׁלְכִים בָּאֵשׁ, לְמַעַן רַבּוֹ רַבּוֹ
חַי וְנִהְרִי אֵשׁ, לְמַעַן שְׁמֻמוֹת עִירָךְ הַשְׂרוּפָה בָּאֵשׁ, הוֹשַׁע נָא;
לְמַעַן תוֹלְדוֹת אֱלֹהֵי יְהוּדָה תָּשִׁים כְּבִיּוֹר אֵשׁ, הוֹשַׁע נָא.
אֲנִי וְהוּ הוֹשִׁיעָה נָא.

The Lulav and Etrog are laid aside and the willow twigs are taken:

O help us, forgive us, prosper us, deliver us.

הוֹשַׁע נָא סֵלַח נָא, וְהַצְלִיחָה נָא, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.
תַּעֲנֶה אֲמוֹנִים שׁוֹפְכִים לֵךְ לֵב בְּמִים וְהוֹשִׁיעָה נָא.
לְמַעַן בָּא בָּאֵשׁ וּבְמִים וְהַצְלִיחָה נָא.
גָּזַר וְנָם יָקַח נָא מַעֲט מִים וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.
תַּעֲנֶה דְּגָלִים גִּזּוּ גִזְרֵי מִים וְהוֹשִׁיעָה נָא.
לְמַעַן הִנֵּעַקַד בְּשַׁעַר הַשָּׁמַיִם וְהַצְלִיחָה נָא.
וְשָׁב וְחָפַר בְּאֵרוֹת מִים וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.
תַּעֲנֶה זָכִים חֹנִים עֲלֵי מִים וְהוֹשִׁיעָה נָא.
לְמַעַן חָלַק מִפָּצֵל מִקְלֹת בְּשִׁקְתוֹת הַמִּים וְהַצְלִיחָה נָא.
טָעַן וְגַל אָבֹן מִבְּאֵר מִים וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

הושענות

<p>והוֹשִׁיעָה נָא. והצִלִּיחָה נָא. והוֹשִׁיעָנוּ אֵל מַעֲזָנוּ. והוֹשִׁיעָה נָא. והצִלִּיחָה נָא. והוֹשִׁיעָנוּ אֵל מַעֲזָנוּ. והוֹשִׁיעָה נָא. והצִלִּיחָה נָא. והוֹשִׁיעָנוּ אֵל מַעֲזָנוּ. והוֹשִׁיעָה נָא. והצִלִּיחָה נָא. והוֹשִׁיעָנוּ אֵל מַעֲזָנוּ. והוֹשִׁיעָה נָא. והצִלִּיחָה נָא. והוֹשִׁיעָנוּ אֵל מַעֲזָנוּ.</p>	<p>תַּעֲנֶה יְדִידִים נֹחֲלֵי דָת מְשֻׁלָּת מִיָּם לְמַעַן כָּרוּ בְּמַשְׁעָנוֹתָם מִיָּם לְהִכִּין לָמוֹ וּלְצִאֲצִאֲמוֹ מִיָּם תַּעֲנֶה מִתְחַנְּנִים כְּבִישִׁמוֹן עָלֵי מִיָּם לְמַעַן נִאֲמֹן בֵּית מִסְפִּיק לָעַם מִיָּם סָלַע הָדָּ וַיִּזְבּוּ מִיָּם תַּעֲנֶה עֹנִים עָלֵי בָאָר מִיָּם לְמַעַן פָּקֵד בְּמִי מְרִיבַת מִיָּם צָמָאִים לְהַשְׁקוֹתָם מִיָּם תַּעֲנֶה קְדוֹשִׁים מְנַסְכִּים לָדָּ מִיָּם לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאב שְׁתוֹת מִיָּם שָׁב וְנִסְדָּ לָדָּ מִיָּם תַּעֲנֶה שׁוֹאֲלִים בְּרָבוּעַ אֲשֶׁלִּי מִיָּם לְמַעַן תֵּל תִּלְפִּיּוֹת מוֹצָא מִיָּם תִּפְתַּח אֶרֶץ וְתִרְעִף שָׁמַיִם</p>
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Reader and Congregation three times:

קוֹל מְבֹשֵׁר, מְבֹשֵׁר וְאוֹמֵר.

The willow twigs are struck five times:

הוֹשִׁיעָה אֶת עַמָּךְ, וּבְרַךְ אֶת נַחֲלָתְךָ, וִרְעַם וְנִשְׂאֵם עַד
הָעוֹלָם. וַיְהִי דְבַרִּי אֵלֶיךָ, אֲשֶׁר הִתְחַנְּנִיתִי לִפְנֵי יְיָ, קְרוֹבִים
אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וּלְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ
יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יְיָ
הוּא הָאֱלֹהִים, אֵין עוֹד.

שירים

שבת-המלכה

החמה מראש האילנות נסתלקה,
באו ונצא לקראת שבת המלכה.
הנה היא יורדת, הקדושה, הברוכה,
ועמה מלאכים, צבא שלום ומנוחה.
באי, באי המלכה!
באי, באי הברכה!
שלום עליכם מלאכי השלום.

ירושלים

מעל פסגת הר הצופים שלום לך ירושלים,
מעל פסגת הר הצופים אשתחווה לך אפים.
מאה דורות חלמתי עליך, לזכות לראות באור פניך.
ירושלים, ירושלים! האירי פניך לבגד!
ירושלים, ירושלים! מחרבתיך אבגד!
מעל פסגת הר הצופים שלום לך ירושלים,
אלפי גולים מקצות כל תבל נושאים אליך עינים.
באלפי ברכות הוי ברוכה, מקדש מלך עיר מרוכה.
ירושלים, ירושלים! אני לא אזוז מפה!
ירושלים, ירושלים! יבא המשיח, יבא!

HYMNS

COME, O SABBATH DAY

Come, O Sabbath-day, and bring
Peace and healing on thy wing;
And to every troubled breast
Speak of the divine behest:

Thou shalt rest.

Earthly longings bid retire,
Quench the passions' baneful fire;
To the wayward, sin-oppress'd,
Bring thou the divine behest:

Thou shalt rest.

Wipe from every cheek the tear,
Banish care and silence fear;
All things working for the best,
Teach us the divine behest:

Thou shalt rest.

GOD IS IN HIS HOLY TEMPLE

God is in His holy Temple,
Earthly thoughts be silent now,
While with reverence we assemble,
And before His presence bow.
He is with us, now and ever,
When we call upon His name,
Aiding every good endeavor,
Guiding every upward aim.

God is in His holy temple,
In the pure and holy mind;
In the reverent heart and simple;
In the soul from sin refined.
Banish then each base emotion,
Lift us up, O Lord, to Thee,
Let our souls, in pure devotion,
Temples for Thy worship be.

קריאת התורה עם הפטרות

לפסח, שבועות וסוכות

TORAH READINGS AND HAFTOROT FOR PESAḤ, SHAVUOT AND SUKKOT

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קריאת התורה-פסח

FIRST DAY OF PESAH

Exodus 12: 21-51.

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוֹ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפֶּסַח: וּלְקַחְתֶּם אֲגִידַת אוֹזֵב וּשְׂבִילָתָם בְּדָם אֲשֶׁר־בַּסֶּף וְהִנַּעְתֶּם אֶל־הַמִּשְׁקָף וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם אֲשֶׁר בַּסֶּף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר: וְעֵבֶר יְהוָה לִנְגֹף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמִּשְׁקָף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפֶסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בְּתִיכֶם לִנְגֹף: וּשְׁמַרְתֶּם אֶת־יְהִיבֹר הַזֶּה לְחֻק־לָךְ וּלְבִנְךָ עַד־עוֹלָם: * וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת: וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם: וְאָמַרְתֶּם וְכֹחַ פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בְּתִי בְּנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנֹנְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתִינוּ הַצֵּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲווּ: וַיָּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ: * וַיְהִי בַחֲצֵי הַלַּיְלָה וַיְהוָה הִכָּה כָּל־בְּכוֹר בְּאָרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשִּׁבִּי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה: וְהָקָם פַּרְעֹה לַיְלָה הוּא וְכָל־עַבְדָּיו וְכָל־מִצְרַיִם וַתְּהִי צָעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי־אֵין בֵּית אִישׁ אֶיֶשֶׁם מֵת: וַיִּקְרָא לְמֹשֶׁה

*The asterisk indicates the end of the *aliyah*.

TORAH READING—PESAH

FIRST DAY OF PESAH

Exodus 12: 21-51.

Then Moses called for all the elders of Israel, and said to them: Select lambs from the flock according to your families, and slaughter the Passover sacrifice. And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He sees the blood upon the lintel and on the two side-posts, the Lord will pass over the door, and will not allow the destroyer to come into your houses to smite you.*

And you will observe this rite as an ordinance for yourselves and for your children forever. And it shall come to pass, when you come to the land which the Lord will give you, as He has promised, that you shall keep this service. And when your children shall say to you: What mean you by this service? You shall say. It is the sacrifice of a Passover lamb unto the Lord, because He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses; and the people bowed the head and worshiped. And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they.*

And it came to pass at midnight, that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne to the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his ministers, and all the Egyptians; and there was a great cry in Egypt, for there was not a house without someone dead. And he called for Moses and Aaron by

When the Lord asked Moses to institute the first Passover, He said (*Exodus 12:3*): Speak to the entire congregation of Israel. Moses, however, instructed first the elders of Israel; they in turn were to instruct the people. Our text deals primarily with the first Passover which differed from the permanent Passover ordained later. Here, for instance, every Israelite was to slaughter his own Passover offering. Subsequently this offering was to be slaughtered by the priests in the Temple.

וְלֹאֲהֶרֶץ לֵילָה וַיֹּאמֶר קוֹמוּ צֵאוּ מִתּוֹךְ עַמִּי גֵב וְאַתֶּם גַּם־
 בְּנֵי יִשְׂרָאֵל וּלְכוּ עִבְדוּ אֶת־יְהוָה בְּדִבְרֵכֶם: גַּם־צֹאנְכֶם
 גַּם־בְּקִרְכֶּם קָחוּ כְּאִשֹּׁר דִּבְרֹתֶם וּלְכוּ וּבִרְכַּתְכֶם גַּם־אֵתִי: וְתַחֲזֹק מִצְרִים עַל־הָעַם לְמַהֵר לְשַׁלְּחַם מִן־הָאָרֶץ כִּי
 אָמְרוּ כָלֵנוּ מֵתִים: וַיִּשָּׂא הָעַם אֶת־בִּצְקוֹ טָרֶם יִחְמָץ
 מִשְׁאֲרֹתָם צָרָתָהּ בְּשִׁמְלָתָם עַל־שִׁכְמָם: וּבְנֵי־יִשְׂרָאֵל
 עָשׂוּ כְּדִבְרַי מֹשֶׁה וַיִּשְׁאֲלוּ מִמִּצְרַיִם כְּלִי־כֶסֶף וְכָלִי זָהָב
 וּשְׁמָלֹת: וַיְהִי נָתַן אֶת־תֶּן הָעַם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאֲלוּם
 וַיִּנְצְלוּ אֶת־מִצְרַיִם: *

וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמֶסֶס סִבְתָּה כְּשֶׁשֶׁמֶאֱוֹת אֶלֶף
 רֶגֶלִי הַנִּבְּרִים לְכֹר מִטָּף: וְגַם־עָרַב רַב עָלָה אִתָּם וְצֹאן
 וּבָקָר מִקְנֵה כְּבֹד מָאֹד: וַיֹּאפּוּ אֶת־הַבִּצָּק אֲשֶׁר הוּצִיאוּ
 מִמִּצְרַיִם עֲנַת מִצּוֹת כִּי לֹא חֶמֶץ בִּיגְרָשׁוֹ מִמִּצְרַיִם וְלֹא
 יָכֹלוּ לְהַתְמַהֲמַה וְגַם־צָדָה לֹא־עָשׂוּ לָהֶם: וּמוֹשֶׁב בְּנֵי
 יִשְׂרָאֵל אֲשֶׁר יֵשְׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת
 שָׁנָה: וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי
 בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָל־צִבְאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם:
 לַיֵּל שְׁמֵרַיִם הוּא לַיהוָה לְהוּצִיאֵם מֵאֶרֶץ מִצְרַיִם הוּא
 הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֵרַיִם לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן וְאַתְּ הַקֵּת הַפֶּסַח כָּל־בֶּן־
 נָכָר לֹא־יֹאכֹל בּוֹ: וְכָל־עֶבֶד אִישׁ מִקְנֵת־כֶּסֶף וּמִלֵּתָהּ
 אֹתוֹ אִין יֹאכֹל בּוֹ: תֵּשֶׁב וְשָׁכִיר לֹא־יֹאכֹל בּוֹ: בֵּית אֶחָד
 יֹאכֹל לְאַחַד־צִיָּא מִן־הַבֵּית מִן־הַבִּשּׁוֹר חֹצֶה וְעֶצֶם לֹא־
 תִּשְׁבְּרוּבוֹ: כָּל־עַדֵּת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: * וְכִי־יִגְדֹר אֶתֶּךָ
 גֵּר וַעֲשֵׂה פֶסַח לַיהוָה הַמּוֹלֵל לֹךְ כְּלִזְכֹּר וְאִין יִקְרַב

night, and said: Rise up, go out from among my people, both you and the children of Israel; go and serve the Lord, as you have said. Take both your flocks and your herds, as you have said, and be gone; and bless me also.*

And the Egyptians pressed the people, to send them out of the land in haste; for they said, we shall all die. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the instruction of Moses; and they asked of the Egyptians vessels of silver and vessels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked; and they salvaged much from the Egyptians.*

And the children of Israel journeyed from Rameses to Sukkot, about six hundred thousand men on foot beside children. And a mixed multitude went up also with them, and many flocks of sheep and herds of cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. The children of Israel sojourned in Egypt four hundred and thirty years. At the end of four hundred and thirty years, on the selfsame day, all the hosts of the Lord went out from the land of Egypt. It was a night of watching unto the Lord, for bringing them out from the land of Egypt; this same night has become a night of watching unto the Lord, for all the children of Israel throughout their generations.*

And the Lord said unto Moses and Aaron: This is the ordinance of the Passover lamb; no stranger shall eat thereof. But every man's servant that is bought for money, when you have circumcised him, he may eat thereof. A sojourner and a hired servant shall not eat thereof. In one house shall it be eaten; you shall not carry forth any of the flesh of it from the house; neither shall you break a bone thereof. All the congregation of Israel shall observe it.*

And when a stranger shall sojourn with you, and he desires to keep the Passover to the Lord, let all his males be circumcised,

לַעֲשׂוֹתָּהּ יְהוָה בְּאַוֶּרֶחַ הָאָרֶץ וּבְלַעְרֵל לֹא־יֹאכֵל בּוֹ: הַתּוֹרָה
 אֶתֵּת יְהוָה לְאַוֶּרֶחַ וְלַעֲרֵל הַנֶּגֶר בְּתוֹכְכֶם: וַיַּעֲשׂוּ כָל־בְּנֵי
 יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן בֶּן
 עָשׂוֹ: וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי
 יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאָתָם:

Both Torahs are placed on the lectern, the Reader recites the following:

וַיִּתְּנֵהוּ וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בָּרָא כְרַעוּתָהּ;
 וַיִּמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֻלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
 יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
 וַיִּתְּבַרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָה הוּא, לְעֻלְמָא מִן כָּל
 בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, וְאִמְרוּן בְּעֻלְמָא,
 וְאִמְרוּ אָמֵן.

The first Torah is raised and the congregation joins in reciting:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
 בְּיַד מֹשֶׁה.

The blood of the Passover lamb was similar to the blood of circumcision. Both symbolized a consecration to God and the readiness to offer one's life in His service. The uncircumcised were therefore not to eat of the Passover lamb. The *Haftorah* complements the theme of the Torah reading in that it deals with the first Passover observed by Israel in Canaan under Joshua, and with the necessity of circumcision as a qualifying condition for the proper sharing in the Passover rites. The neglect of the rite of circumcision during

TORAH READING—PESAH

and then let him come and keep it. He shall be as one that is born in the land, but no uncircumcised person shall eat thereof. One law shall be to him that is native-born, and to the stranger that sojourns among you. All the children of Israel acted accordingly; as the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt with their hosts.

Both Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

the forty years in the wilderness is explained in the Talmud *Jebamot* 71b, 72a by the rigors of the conditions in the desert, which made circumcision dangerous. Moses himself when wandering from Midian to Egypt neglected to circumcise his son. When Moses was gravely ill while on this journey, his wife feared that he was being punished for this neglect, and she performed the circumcision. Joshua lived of course in the metal age, but he was to perform the rite with "flint knives," because ritual tends to favor more ancient and tradition—hallowed procedures.

קריאת התורה—פסח

The following Maftir portion is read from the second Torah:

Numbers 28: 16-25.

ובחדש הראשון בארבעה עשר יום לחדש פסח
ליהוה: ובחמשה עשר יום לחדש הזה חג שבועת ימים
מצות יאכל: ביום הראשון מקרא-קדש כל-מלאכת
עבודה לא תעשו: והקרבתם אשה עלה ליהוה פרים בנר
בקר שנים ואיל אחד ושבעה כבשים בני שנה תמימים
יהיו לכם: ומנחתם סלת בלולה בשמן שלשה עשרונים
לפר ושני עשרונים לאיל תעשו: עשרון עשורון תעשה
לכבש האחד לשבעת הכבשים: ושעיר חטאת אחד לכפר
עליכם: מלבד עלת הבקר אשר לעלת התמיד תעשו את-
אלה: כאלה תעשו ליום שבועת ימים לחם אשה ריח-
ניחח ליהוה על-עולת התמיד יעשה ונסכו: וביום השביעי
מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו:

The second Torah is raised and the congregation joins in reciting the תורה on page 283.

Before the reading of the Haftarah:

פרוך אתה, יי אלהינו, מלך העולם, אשר בחר בנביאים
טובים; ורצה בדבריהם הנאמרים באמת. פרוך אתה, יי,
הבוחר בתורה; ובמשה עבדו, וב ישראל עמו; ובנביאי האמת
וצדק.

The Haftarah—Joshua 5: 2-6: 1.

בעת הוהא אמר יהוה אל-יהושע עשה לך חרכות צרים
ושוב מל את-בני ישראל שנית: ויעשלו יהושע חרכות
צרים וימל את-בני ישראל אל-גבעת הערלות: ונה

TORAH READING—PESAH

The following Maftir portion is read from the second Torah:

Numbers 28: 16-25.

And in the first month, on the fourteenth day of the month, you are to celebrate Passover unto the Lord. On the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. On the first day shall be a holy convocation; you shall do no servile work. And you shall offer a sacrifice made by fire, a burnt offering unto the Lord: two young bullocks and one ram and seven he-lambs of the first year; they shall be without blemish; and their meal-offering, fine flour mingled with oil; three tenth parts shall you offer for a bullock, and two tenth parts for a ram, and a several tenth part shalt you offer for each lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you. You shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner you shall offer daily, for seven days, the food of the sacrifice made by fire, of a sweet savor unto the Lord. It shall be offered beside the continual burnt offering and the drink-offering thereof. And on the seventh day you shall have a holy convocation; you shall do no servile work.

The second Torah is raised and the congregation joins in reciting וזאת התורה, on page 283.

Before the reading of the Haftarah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

The Haftarah—Joshua 5: 2-6: 1.

After the Israelites crossed the Jordan, the Lord said unto Joshua: Make for yourself flint knives and perform another circumcision upon the children of Israel. And Joshua made flint knives and circumcised the children of Israel at Givat ha-Aralot.

הַדָּבָר, אֲשׁוּר־מֶלֶךְ יְהוֹשֻׁעַ כָּל־הָעָם הֵיטָא מִמִּצְרַיִם
הַזְכָּרִים כָּל־אֲנָשֵׁי הַמִּלְחָמָה מָתוּ בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם
מִמִּצְרַיִם: כִּי־מָלִים הָיוּ כָל־הָעָם הַיִּצְאָאִים וְכָל־הָעָם
הַיִּלְדִּים בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם מִמִּצְרַיִם לֹא־מָלוּ: כִּי־ו
אַרְבָּעִים שָׁנָה הָלַכּוּ בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תָּם כָּל־
הַגּוֹי אֲנָשֵׁי הַמִּלְחָמָה הַיִּצְאָאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ
בְּקוֹל יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבָלְתִּי הַרְאוֹתָם
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתָם לָתֵת לָנוּ אֶרֶץ
זָבֶת חֶלֶב וְדָבָשׁ: וְאֶת־בְּנֵיהֶם הַקָּטָנִים תַּחֲתָם אַתָּם מֶלֶךְ
יְהוֹשֻׁעַ כִּי־עֲרָלִים הָיוּ כִּי לֹא־מָלוּ אֹתָם בְּדֶרֶךְ: וַיְהִי
כַּאֲשֶׁר־תָּמוּ כָל־הַגּוֹי לְהַמּוֹל וַיִּשְׁכְּבוּ תַּחֲתָם בַּמַּחֲנֶה עַד
חַיּוֹתָם: וַיֹּאמֶר יְהוָה אֱלֹהֵי־יְהוֹשֻׁעַ הַיּוֹם גִּלּוֹתִי אֶת־
חֶרְפַּת מִצְרַיִם מֵעַל־יֶכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל
עַד הַיּוֹם הַהוּא: וַיַּחֲזֵנוּ בְּנֵי־יִשְׂרָאֵל בַּגִּלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח
בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֹב בְּעַרְבוֹת יְרִיחוֹ: וַיֹּאכְלוּ
מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וּקְלָיִ בַּעֲצֵם הַיּוֹם
הַהוּא: וַיִּשְׁבֹּת הַמָּן מִמַּחֲרַת בְּאֲכָלָם מֵעֵבֹר הָאָרֶץ וְלֹא־
הָיָה עוֹד לִבְנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן
בַּשָּׁנָה הַהִיא: וַיְהִי בַּהֲנוֹת יְהוֹשֻׁעַ כִּירִיתוֹ וַיִּשָּׂא עֵינָיו
וַיֵּרָא וְהַגִּידֵאִישׁ עַמָּד לִנְגִידוֹ וְחָרְבוֹ שְׁלוֹפָה בְּיָדוֹ וַיִּלְךְ
יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם־לְעָרֵנוּ: וַיֹּאמֶר
לֹא כִּי אֲנִי שַׂר־צְבָא־יְהוָה עִתָּה בָּאתִי וַיַּפֵּל יְהוֹשֻׁעַ
אֶל־פָּנָיו אֶרְצָה וַיִּשְׁתַּחוּ וַיֹּאמֶר לוֹ מָה אֲדֹנִי מְדַבֵּר אֶל־
עַבְדִּי: וַיֹּאמֶר שַׂר־צְבָא יְהוָה אֱלֹהֵי־יְהוֹשֻׁעַ שְׁלֹנְעִיךָ מֵעַל
רִגְלֶךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עַמָּד עָלָיו קָדֵשׁ הוּא וַיַּעַשׂ
יְהוֹשֻׁעַ כֵּן:

TORAH READING—PESAH

This is the reason that Joshua circumcised them. All who had left Egypt, all the male warriors, had died during the journey through the desert on the way out of Egypt. Those who left Egypt had been circumcised, but none of those who were born in the desert during the journey from Egypt were circumcised. The Israelites journeyed in the desert for forty years until the whole generation of warriors who left Egypt perished, for they did not heed the Lord, and the Lord then swore to them that He would not permit them to see the land which He promised their ancestors to give to them, a land flowing with milk and honey. It was their children whom the Lord caused to arise in their place that Joshua circumcised, for they were uncircumcised; as they did not circumcise them during the journey. After they were circumcised, the people stayed in the camp, till they were healed.

And the Lord said to Joshua: This day have I rolled away the reproach of Egypt from you. For this reason did the place come to be known as Gilgal (rolling), as it is to this day.

And the children of Israel camped in Gilgal; and they observed the Passover in the evening of the fourteenth day of the month, in the plains of Jericho. The day after Passover, in that very day, they ate some of the produce of the land, unleavened bread and parched corn. And the manna ceased on the morrow, after they had eaten of the produce of the land. The children of Israel had no more manna, but they ate that year of the produce of the land of Canaan.

And when Joshua was near Jericho he raised his eyes, and beheld a man confronting him, with a drawn sword in his hand. And Joshua approached him, and asked him: Are you with us, or with our enemies? He replied: No, I have come as captain of the hosts of the Lord; and I have arrived just now. And Joshua prostrated himself to the ground, and said to him: What message does my lord have for his servant? And the captain of the Lords' host said to Joshua: Take off the shoe from your foot, for the place on which you stand is holy; and Joshua did so.

The "captain of the Lord's hosts" gave Joshua no specific message, but it is implied in his terse reply that he was a divine emissary, and he would help Israel in the formidable tasks of the conquest.

ויריחו סגרת ומסגרת מפני בני ישראל אין יצא ואין
בא:

After the reading of the Haftarah, continue with the Brahot on pages 161-162.

SECOND DAY OF PESAH

Also for the first and second day of Sukkot:

Leviticus 22: 26-23: 44.

וידבר יהוה אל-משה לאמר: שור אר-בשב ארעץ כי
יולד והיה שבעת ימים תחת אמו ומיום השמיני והלאה
ירצה לקרבן אשה ליהוה: ושור ארשה אתו ואת-בנו
לא תשחטו ביום אחד: וקרתובחו זבח-תודה ליהוה
לרצונכם תזבחו: ביום ההוא יאכל לאתותיו ממנו עד-
בקר אני יהוה: ושמרתם מצותי ועשיתם אתם אני יהוה:
ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל
אני יהוה מקדשכם: המוציא אתכם מארץ מצרים להיות
לכם לאלהים אני יהוה:

וידבר יהוה אל-משה לאמר: דבר אל-בני ישראל
ואמרת אליהם מועדי יהוה אשר-תקראו אתם מקראי
קדש אלה הם מועדי: ששת ימים תעשה מלאכה וביום
השביעי שבת שבתון מקרא-קדש כל-מלאכה לא
תעשו שבת הוא ליהוה בכל מושבתיכם:

אלה מועדי יהוה מקראי קדש אשר-תקראו אתם
במועדם: בתדש הראשון בארבעה עשר לחדש
בין הערבים פסח ליהוה: ובחמשה עשר יום לחדש
היה תג המצות ליהוה שבעת ימים מצות תאכלו:

TORAH READING—PESAḤ

But Jericho remained completely shut before the children of Israel, with no one leaving it or entering.

After the reading of the Haftorah, continue with the Braḥot on pages 161-162.

SECOND DAY OF PESAḤ

Also for the first and second day of Sukkot:

Leviticus 22: 26-23: 44.

And the Lord spoke unto Moses, saying: When a bullock, or a sheep, or a goat is born, it shall be seven days with its mother, and from the eighth day and thenceforth it shall be accepted upon the altar as an offering unto the Lord. And whether it be cow or ewe, you shall not kill her and her young both in one day. And when you offer a sacrifice of thanksgiving unto the Lord, you shall make of it an acceptable offering. On the same day, it shall be eaten. You shall leave none of it until the morning. I am the Lord. And you shall keep My commandments, and do them. I am the Lord. And you shall not profane My holy name but I shall be hallowed among the children of Israel; I am the Lord who hallows you, who brought you out of the land of Egypt, to be your God; I am the Lord.*

And the Lord spoke unto Moses, saying: Speak to the children of Israel, and say to them: These are the appointed seasons of the Lord, which you shall proclaim a holy convocation. Six days shall work be done but on the seventh day is to be a Sabbath of solemn rest, a holy convocation. You shall do no manner of work. It is to be a Sabbath unto the Lord in all your dwellings.*

These are the appointed festivals of the Lord, holy convocations, which you shall proclaim in their appointed season. In the first month, on the fourteenth day of the month toward evening, you are to bring a Passover offering to the Lord. On the fifteenth day of the same month begins the feast of the Unleavened Bread; seven days you shall eat unleavened bread. On the first day you

"Not only for a sacrifice, but under all circumstances are we warned against killing the animal together with its young as a mark of special cruelty, for the pain of the animals under such circumstances is very great." *Maimonides.*

ביום הראשון מקרא-קדש יהיה לכם כל-מלאכת עבודה
 לא תעשו: והקרבתם אשה ליהוה שבועת ימים ביום
 השביעי מקרא-קדש כל-מלאכת עבודה לא תעשו:
 וידבר יהוה אל-משה לאמר: דבר אל-בני ישראל
 ואמרת אליהם בירת-באו אל-הארץ אשר אני נתן לכם
 וקצרתם את-קצירה והבאתם את-עמר ראשית קצירכם
 אל-הכהן: והניף את-העמר לפני יהוה לרצונכם
 ממחרת השבת יניפנו הכהן: ועשיתם ביום הניפכם
 את-העמר כבש תמים בך-שנתו לעלה ליהוה: ומנחתו שני
 עשרונים סלת בלולה בשמן אשה ליהוה ריח ניחח
 ונסכה יין רביעת ההין: ולחם וקלי וברמל לא תאכלו
 עד-עצם היום הזה עד הביאכם את-קרבן אלהיכם
 חקת עולם לדורתיכם בכל משבתיכם: * וספרתם
 לכם ממחרת השבת מיום הביאכם את-עמר התנופה
 שבע שבתות תמימות תהיינה: עד ממחרת השבת
 השביעת תספרו חמשים יום והקרבתם מנחה
 חדשה ליהוה: ממושבתיכם תביאו לחם תנופה
 שתיים שני עשרונים סלת תהיינה חמץ תאפינה בטררים
 ליהוה: והקרבתם על-הלחם שבועת כבשים תמימים
 בני שנה ופר בן-בקר אחד ואילם שנים יהיו עלות
 ליהוה ומנחתם ונסכיהם אשה ריח-ניחח ליהוה:
 ועשיתם שעיר-עזים אחד לחטאת ושני כבשים בני
 שנה לזבח שלמים: והניף הכהן. ואחם על לחם
 הבפרים תנופה לפני יהוה על-שני כבשים קדש יהיו
 ליהוה לכהן: וקראתם בעצם היום הזה מקרא-קדש

shall have a holy convocation; you shall do no servile work. But you shall offer a sacrifice made by fire unto the Lord for seven days. On the seventh day, you are to hold a holy convocation; you shall do no servile work.*

And the Lord spoke unto Moses, saying: Speak to the children of Israel, and say to them: When you come into the land which I give you, and you reap the harvest thereof, you shall bring the sheaf of the first fruits of your harvest to the priest. And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the rest-day the priest shall wave it. And on the day when you wave the sheaf, you shall offer a he-lamb without blemish, of the first year, for a burnt offering unto the Lord. And the meal-offering thereof shall be two tenth parts of an *ephah* of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a *hin*. And you shall eat neither bread, nor parched corn, nor fresh ears of corn, until this same day, until you have brought the oblation of your God; it is a statute forever throughout your generations, in all your dwellings.*

And you shall count from the morrow after the rest-day, from the day that you brought the sheaf of the wave offering, seven complete weeks, fifty days to the morrow after the seventh week, and you shall offer a new meal-offering to the Lord. You shall bring out of your habitation two loaves of two tenth parts of *ephah* to be waved before the Lord; they shall be of fine flour, they shall be baked with leaven, as first fruits unto the Lord. And you shall present with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams; they shall be a burnt offering unto the Lord, with their meal-offering, and their drink-offerings, an offering made by fire, of a sweet savor unto the Lord. And you shall offer one he-goat for a sin-offering, and two he-lambs of the first year, for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs; they shall be holy unto the Lord for the priest. And you shall issue a proclamation on the self-same day, announcing a holy convocation

יְהִי לָכֶם כָּל־מִלָּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עֹלָם
בְּכָל־מוֹשְׁבֵיתֵיכֶם לְדֹרֹתֵיכֶם: וּבְקִצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם
לֹא־תִכְלֶה פֶּאֶת שִׂדְרֵי בְּקִצְרֵךְ וְלִקְטַת קִצִּירֵךְ לֹא
תִלְקֹט לְעֵנִי וְלַגֵּר. תַּעֲנוּב אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם: *
וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר בַּחֹדֶשׁ הַשְּׂבִיעִי בְּאַחַד לַחֹדֶשׁ יְהִי לָכֶם שַׁבְּתוֹן
זְכֹרֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ: כָּל־מִלָּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה: וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: אֵךְ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׂבִיעִי הִנֵּה יוֹם הַכִּפּוּרִים
הוּא מִקְרָא־קֹדֶשׁ יְהִי לָכֶם וְעֵנִיתֶם אֶת־נַפְשֵׁיכֶם
וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה: וְכָל־מִלָּאכָה לֹא תַעֲשׂוּ בַּעֲצֵם
הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם: כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תַעֲנֶה בַּעֲצֵם הַיּוֹם
הַזֶּה וּנְכַרְתָּה מֵעַמִּיהָ: וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָל־
מִלָּאכָה בַּעֲצֵם הַיּוֹם הַזֶּה וְהִאֲבֹדְתִי אֶת־הַנֶּפֶשׁ הַהִוא
מִקֶּרֶב עַמָּהּ: כָּל־מִלָּאכָה לֹא תַעֲשׂוּ חֻקַּת עֹלָם
לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֵיתֵיכֶם: שַׁבֹּת שַׁבְּתוֹן הוּא לָכֶם
וְעֵנִיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשׁוּעָה לַחֹדֶשׁ בְּעֶרֶב מַעֲרֵב עַד
עֶרֶב תִּשְׁבֹּתוּ שַׁבְּתֶכֶם: *

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׂבִיעִי הִנֵּה תִגַּ
הַסִּכּוֹת שְׁבַעַת יָמִים לַיהוָה: בְּיוֹם הָרִאשׁוֹן מִקְרָא־
קֹדֶשׁ כָּל־מִלָּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: שְׁבַעַת
יָמִים תִּקְרִיבוּ אֵשָׁה לַיהוָה בְּיוֹם הַשְּׁמִינִי מִקְרָא־
קֹדֶשׁ יְהִי לָכֶם וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה עֲצֵרַת הוּא כָּל־
מִלָּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרָאוּ

unto you; you shall do no servile work; it is a statute forever in all your dwellings throughout your generations. And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest; you shall leave them for the poor, and for the stranger; I am the Lord your God.*

And the Lord spoke unto Moses, saying: Speak to the children of Israel, saying: In the seventh month, on the first day of the month, shall be a solemn day of rest for you, a Day of Remembrance proclaimed with the blasts of horns, a holy convocation. You shall do no servile work, and you shall offer a sacrifice made by fire unto the Lord. And the Lord spoke unto Moses, saying: On the tenth day of the seventh month is a Day of Atonement; it shall be a holy convocation unto you, and you shall afflict yourselves and bring an offering made by fire unto the Lord. And you shall do no manner of work on that day; for it is a day of atonement, to make atonement for you before the Lord your God. For whosoever shall not be afflicted on that day, he shall be cut off from his people. And whoever shall do any manner of work on that day, him will I destroy from among his people. You shall do no manner of work; it is a statute forever throughout your generations, in all your dwellings. It shall be for you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month at evening, from evening to evening, you shall keep your rest-day.*

And the Lord spoke unto Moses, saying: Speak to the children of Israel, saying: On the fifteenth day of this seventh month is the feast of Sukkot for seven days unto the Lord. On the first day there shall be a holy convocation; you shall do no servile work. Seven days shall you bring an offering made by fire unto the Lord. On the eighth day there shall be a holy convocation among you, and you shall offer a sacrifice made by fire unto the Lord. It is to be a solemn assembly; you shall do no servile work.

The calendar of festivals given here does not include Rosh Hodesh because it is ranked lower than the others. It was not a "holy convocation" when one was to cease from work. The prescription of sacrifices to be offered on each of these festivals is given in *Numbers* 28, from which are taken the *Maftir* portions for these days.

אתם מקראי קדש להקריב אשה ליהוה עלה ומנחה זבח
ונסכים דבריום ביומו: מלבד שבתת יהוה ומלבד
מתנותיכם ומלבד כל־נדריכם ומלבד כל־נדבתיכם אשר
תתנו ליהוה: אך בחמשה עשר יום לחדש השביעי
באספכם את־תבואת הארץ תחנו את־חגי־יהוה שבעת
ימים ביום הראשון שבתון וביום השמיני שבתון: ולקחתם
לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ
עבת וערבי־נגל ושמתם לפני יהוה אלהיכם שבעת
ימים: וחתם אתו חג ליהוה שבעת ימים בשנה חקת
עולם לדרת־יכם בחדש השביעי תחנו אתו: בסכת
תשבו שבעת ימים כל־האזרח בישראל ישבו בסכת:
למען ידעו דרתיכם כי בסבות הושבתי את־בני ישראל
בהוציא אותם מארץ מצרים אני יהוה אלהיכם: וידבר
משה את־מַעֲדֵי יהוה אל־בני ישראל:

Both Torahs are placed on the lectern, the Reader recites the following:

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֶלְמָא מִן כָּל
בְּרַבְתָּא וּשְׂרִתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

These are the appointed festivals of the Lord, which you shall proclaim to be holy convocations, to bring an offering made by fire unto the Lord, a burnt offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day, besides the offerings on the Sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your freewill offerings, which you give unto the Lord. On the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you shall keep the feast of the Lord seven days; on the first day there shall be a solemn rest day, and the eighth day shall be a solemn rest day. And you shall take on the first day the fruit of goodly trees, a branch of palm trees, and boughs of thick-leaved trees, and willows of the brook, and you shall rejoice before the Lord your God seven days. And you shall keep it a feast unto the Lord seven days in the year; it is a statute forever in your generations. You shall keep it in the seventh month. You shall dwell in booths seven days; all that are native-born in Israel shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the Lord your God. And Moses declared to the children of Israel the appointed festivals of the Lord.

Both Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The seventh day is the holiest among the days, and the seventh month is the holiest among the months. The beginning of the seventh month was a Day of Memorial; in the Bible it is not known as Rosh Hashanah, the New Year. This was a later development. The first month in the Bible is Nisan, the month of Passover.

קריאת התורה—פסח

The first Torah is raised and the congregation joins in reciting:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְּיַד מֹשֶׁה.

The following Maftir portion is read from the second Torah:

Numbers 28: 16-25.

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח
לַיהוָה: וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חֹג שִׁבְעַת יָמִים
מִצּוֹת יֵאָכֵל: בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכֶת
עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם אֵשֶׁה עֲלֶיהָ לַיהוָה פָּרִים בְּנֵי-
בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם
יָדִיו לָכֶם: וּמִנְחָתָם סֵלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים
לִפָּר וּשְׁנֵי עֶשְׂרֹנִים לְאַיִל תַּעֲשׂוּ: עֶשְׂרֹן עֶשְׂרֹן תַּעֲשֶׂה
לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים: וְשַׁעִיר חַטָּאת אֶחָד לַכֶּפֶר
עֲלֵיכֶם: מִלֶּבֶד עֹלֶת הַבֶּכֶר אֲשֶׁר לְעֹלֶת הַתָּמִיד תַּעֲשׂוּ אֶת-
אֵלֶיהָ: כָּאֵלֶה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם אֵשֶׁה רֵיחַ
נִיחַח לַיהוָה עַל-עֹלֶת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ: וּבַיּוֹם הַשְּׂבִיעִי
מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

וזאת התורה נקראת והקהל מתוודע בה

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנִּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בַּתּוֹרָה; וּבַמֹּשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ; וּבְנָבִיאֵי הָאֱמֶת
וְצִדִּיק.

The festival begins, of course, on the evening of the fourteenth day. "Servile" work is forbidden on the festivals, unlike the Sabbath when all work is proscribed.

TORAH READING—PESAH

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

The following Maftir portion is read from the second Torah:

Numbers 28: 16-25.

And in the first month, on the fourteenth day of the month, you are to celebrate Passover unto the Lord. On the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. On the first day shall be a holy convocation; you shall do no servile work. And you shall offer a sacrifice made by fire, a burnt offering unto the Lord: two young bullocks and one ram and seven he-lambs of the first year; they shall be without blemish; and their meal-offering, fine flour mingled with oil; three tenth parts shall you offer for a bullock, and two tenth parts for a ram, and a several tenth part shall you offer for each lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you. You shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner you shall offer daily, for seven days, the food of the sacrifice made by fire, of a sweet savor unto the Lord. It shall be offered beside the continual burnt offering and the drink-offering thereof. And on the seventh day you shall have a holy convocation; you shall do no servile work.

The second Torah is raised and the congregation joins in reciting וזאת התורה.

Before the reading of the Haftarah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

וישלח המלך ויאספו אליו כל־זקני יהודה וירושלם;
 ויעל המלך בית־יהוה וכל־איש יהודה וכל־ישבי
 ירושלם אתו והכהנים והנביאים וכל־העם למקטן ועד־
 גדול ויקרא באניהם את־כל־דברי ספר הברית הנמצא
 בבית יהוה: ויעמוד המלך על־העמוד ויכרת את־הברית
 לפני יהוה ללכת אחר יהוה ולשמר מצותיו ואת־
 עדותיו ואת־חקתיו בכל־לב ובכל־נפש להקים את־
 דברי הברית הזאת הבתבים על־הספר הזה ויעמוד
 כל־העם בברית: ויצו המלך את־חלקיהו הכהן הגדול
 ואת־כהני המשנה ואת־שומרי הסף להוציא מהיכל
 יהוה את כל־הכלים העשויים לבעל ולאשרה ולכל
 צבא השמים וישרפם מחוץ לירושלם בשדמות קדרון
 ונשא את־צפרם בית־אל: והשקית את־הבמרים אשר
 נתנו מלכי יהודה ויקטר בבמות בערי יהודה ומסבי
 ירושלם ואת־המקטרים לבעל לשמש ולירח ולמגלות
 ולכל צבא השמים: ויצא את־האשרה מבית יהוה
 מחוץ לירושלם אל־נחל קדרון וישרף אתה בנחל
 קדרון ויבך לעפר וישלך את־עפרה על־קבר בני העם:
 ויחל את־בתי הקדרשים אשר בבית יהוה אשר הנשים
 ארנות שם בתים לאשרה: ויבא את־כל־הכהנים מערי
 יהודה ויטמא את־הבמות אשר קטרו־שמה הכהנים
 מנבע עד־באר שבע ונתן את־במות השעורים אשר־פחת
 שער ידושע שרה־עיר אשר־על־שמאול איש בשער
 העיר: אך לא יעלו כהני הבמות אל־מזבח יהוה בירושלם
 כי אסאכלו מצות בתוך אחיהם: ויצו המלך את־

TORAH READING—PESAH

The Haftorah—II Kings 23: 1-9, 21-25.

And the king sent, and they gathered around him all the elders of Judah and of Jerusalem. And the king went up to the House of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, both small and great; and he read before them all the words of the book of the covenant which was found in the House of the Lord. And the king stood on the platform, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and all His statutes with all his heart and all his soul, to confirm the words of the covenant that were written in this book; and all the people entered into the covenant.

And the king commanded Hilkiah the High Priest, and the priests of the second order, and the keepers of the threshold, to bring forth out of the Temple of the Lord all the vessels that were made for Baal and for the Asherah and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel. And he removed the idolatrous priests, whom the kings of Judah had directed to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; also those that burned incense unto Baal, to the sun and to the moon and to the planets and to all the host of heaven. And he brought out the Asherah from the House of the Lord, outside Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and he cast the powder thereof upon the graves of the sons of the people. And he broke down the houses of the devotees, that were by the House of the Lord, where the women wove hangings for the idol Asherah. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba; and he broke down the high places of the gates that were at the entrances of the gate of Joshuah, the governor of the city, which were on the left hand at the gate of the city. Nevertheless, the priests of the high places did not come up to the altar of the Lord in Jerusalem, but they did eat unleavened bread among their bretheren.

כָּל־הָעָם לֵאמֹר עָשׂוּ פֶסַח לַיהוָה אֱלֹהֵיכֶם בְּכַתֹּב עַל
סֵפֶר הַבְּרִית הַזֶּה: כִּי לֹא נַעֲשֶׂה בְּפֶסַח הַזֶּה מִיְמֵי
הַשְּׁפָטִים אֲשֶׁר שָׁפַט אֶת־יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי יִשְׂרָאֵל
וּמַלְכֵי יְהוּדָה: כִּי אִם־בְּשִׁמְנֶה עָשְׂרֶה שָׁנָה לַמֶּלֶךְ וְאֲשִׁירֹו
נַעֲשֶׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלַם: וְגַם אֶת־הָאֲבוֹת וְאֶת־
הַיָּדְעָנִים וְאֶת־הַתַּרְפִּים וְאֶת־הַגִּלְלִים וְאֶת כָּל־הַשְּׁקָצִים
אֲשֶׁר נִרְאוּ בְּאֶרֶץ יְהוּדָה וּבִירוּשָׁלַם בְּעַר וְאֲשִׁירֹו לְמַעַן
הָקִים אֶת־דִּבְרֵי הַתּוֹרָה הַבְּתָבִים עַל־הַפֶּסַח אֲשֶׁר מֵצָא
חֻלְקָתֹו הַכֹּהֵן בֵּית יְהוָה: וְכִמְהוּ לֹא־הָיָה לְפָנָיו מֶלֶךְ
אֲשֶׁר־שָׁב אֶל־יְהוָה בְּכָל־לִבּוֹ וּבְכָל־נַפְשׁוֹ וּבְכָל־מְאֹדוֹ
קָבַל תּוֹרַת מֹשֶׁה וְאֶחָדֹו לֹא־קָם בְּמֹדוֹ:

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

HOL HA-MOED SABBATH OF PESAH

Also for Hol ha-Moed Sabbath of Sukkot:

Exodus 33: 12-34: 26.

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אֶתָּה אָמַר אֵלַי הֵעַל אֶת־
הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתָּנִי אֶת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה
אָמַרְתָּ יִדְעִיתִךְ בְּשֵׁם וְגַם־מֵצֵאת חֵן בְּעֵינָי: וְעַתָּה אִם־
נָא מֵצֵאתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דֶּרֶכְךָ וְאַרְעֶךָ לְמַעַן
אֶמְצָאֲתָן בְּעֵינֶיךָ וְרָאֵה כִּי עַמּוֹךְ הִנְיָ הַזֶּה: וַיֹּאמֶר פְּנֵה
יָלְכוּ וְהִנַּחְתִּי לָךְ: וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הֹלֵכִים אֶל־
תַּעֲלֵנוּ מִנָּה: וּבִמְהֵרָה יֵרָדֶה אִפּוֹא כִּי־מֵצֵאתִי חֵן בְּעֵינֶיךָ אֲנִי

We have no record of the words which Moses quotes in the name of God. But we must assume that the record does not exhaust all that Moses had heard. After the calamity of the golden calf worship, Moses intercedes for

TORAH READING--PESAḤ

And the king commanded all the people, saying, Keep the Passover unto the Lord your God, as it is written in this book of the covenant. For such a Passover had not been kept since the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. Only in the eighteenth year of king Josiah was this Passover celebrated to the Lord in Jerusalem. Moreover, them that had familiar spirits, and the wizards and the *teraphim* and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the Law which were written in the book that Ililkiah the priest found in the House of the Lord. And like him, there was no king before, that turned to the Lord with all his heart and with all his soul and with all his might, according to all the law of Moses; neither after him arose there any like him.

After the reading of the Haftarah, continue with the Brahot on pages 161-162.

HOL HA-MOED SABBATH OF PESAḤ

Also for Hol ha-Moed Sabbath of Sukkot:

Exodus 33: 12-34: 26.

And Moses said unto the Lord: See, Thou sayest to me: Bring up this people, but Thou hast not informed me whom Thou wilt send with me. Thou hast also said: I know you by name, and you have found grace in My sight. Now, therefore, I pray Thee, if I have indeed found grace in Thy sight, show me now Thy ways, that I may know Thee, to the end that I may continue to merit grace in Thy sight; and consider that this nation is Thy people. And He said: My own Presence will go with you, and I will give you rest. And he said unto Him: If Thy Presence go not with me, take us not up from here, for wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not in

God's total pardon and the assurance that His own Presence will continue to be with the people. Our reading concludes with the list of the festivals, which explains its selection for this occasion.

וַעֲמֹד הָלֹא בִלְכַתָּךְ עִמָּנוּ וְנִפְלִינוּ אָנֹכִי וְעַמֶּיךָ מִכָּל־הָעָם
אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: *

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ
אֲעֲשֶׂה בְּרִמְצָאתָ חֵן בְּעֵינַי וְאֶדְעָךָ בְּשֵׁם: וַיֹּאמֶר הֲרָאֵנִי
נָא אֶת־כְּבוֹדְךָ: וַיֹּאמֶר אֲנִי אֶעְבִּיר כָּל־טוֹבִי עַל־פְּנֶיךָ
וְקִרְאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וְחִנֵּנִי אֶת־אֲשֶׁר אֲחִין וְרַחֲמֵי
אֶת־אֲשֶׁר אֲרַחֵם: * וַיֹּאמֶר לֹא תוֹכַל לִרְאֹת אֶת־פָּנַי כִּי
לֹא־רָאִנִי הָאָדָם וְחַי: וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ
עַל־הַצּוּר: וְהָיָה בְּעֵבֶר כְּבֹדִי וְשִׁמְתֶיךָ בְּנִקְרַת הַצּוּר
וְשַׁכַּתִּי כְּפִי עָלֶיךָ עַד־עֲבָרִי: וְהִסְרֹתִי אֶת־כְּפִי וְרָאִיתָ
אֶת־אֲחֵרִי וּפָנַי לֹא יֵרָאוּ: *

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פֶּסֶל־לְךָ שְׁנֵי־לַחַת אֲבָנִים כְּרָאשֵׁינִים
וְכַתְּבֵתִי עַל־הַלַּחַת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלַּחַת
הָרָאשֵׁינִים אֲשֶׁר שִׁבַּרְתָּ: וְהָיָה נֶכּוֹן לְבָבְךָ וְעַלִּיתָ בַּבֶּקֶר
אֶל־הַר סִינַי וְנִצַּבְתָּ לִּי שָׁם עַל־רֹאשׁ הָהָר: וְאִישׁ לֹא־
יַעֲלֶה עִמָּךְ וְגַם־אִישׁ אֶל־יָרֵא בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבֶּקֶר
אֶל־יָרְעוּ אֶל־מֹול הָהָר הַהוּא: * וַיִּפְּסֵל שְׁנֵי לַחַת אֲבָנִים
כְּרָאשֵׁינִים וַיִּשְׁכֵּם מֹשֶׁה בַּבֶּקֶר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר
צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לַחַת אֲבָנִים: וַיֵּרֶד יְהוָה
בְּעָנָן וַיִּתְּיָצֵב עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְהוָה: וַיַּעֲבֹר יְהוָה
עַל־פָּנָיו וַיִּקְרָא יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם
וְרַב־חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד לְאֵלִפִּים נִשְׂא עֵינָן וּפִשֵּׁעַ
וְחַטָּאָה וְנִקְהָ לֹא יִנְקֶה פֶקֶד וְעֵינָן אֲבוֹת עַל־בָּנִים וְעַל־
בָּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רַבָּעִים: וַיִּמָּהַר מֹשֶׁה וַיִּקַּח
אֲרָצָה וַיִּשְׁתַּחֲוֶה: וַיֹּאמֶר אִם־נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי
יִלְדֵּנָא אֲדֹנָי בְּקִרְבִּינוּ כִּי עַם־קָשָׁה־עֲרַרְתָּ הוּא וְסִלַּחְתָּ

Thy going with us that we are distinguished, I and Thy people, from all the people that are upon the face of the earth.*

And the Lord said to Moses: I will also grant this request that you have made, for you have found grace in My sight, and I know you by name. And he said: Show me, I pray Thee, Thy glory. And He said: I will make all My goodness pass before you, and I will enlighten you as to the name of the Lord. But I will be gracious to whom I shall choose to be gracious, and I will show mercy to whom I shall choose to show mercy.*

But He said further, You cannot see My Presence, for man cannot see Me and live. And the Lord said: Behold, there is a place by Me, where you shall stand upon the rock. And it shall come to pass, while My glory passes by, that I will put you in a cleft of the rock, and I will cover you with My hand until I have passed by. And I will take away My hand, and you shall see the attributes of My actions, but My Presence shall not be seen.*

And the Lord said to Moses: Hew two tablets of stone like the first; and I will write upon the tablets the words that were on the first tablets, which you broke. Be ready by the morning; and in the morning ascend Mount Sinai, and present yourself there to Me on the top of the mountain. But no man shall come up with you, nor let any man be seen anywhere on the mountain, nor let the flocks and herds graze before that mountain.*

And Moses hewed two tablets of stone like the first, and rising early in the morning, he ascended Mount Sinai, as the Lord had commanded him; and he took in his hand the two tablets of stone. And the Lord descended in the cloud, and stood with him there, and declared the name of the Lord. The Lord passed before him, and proclaimed: The Lord, the Lord is a merciful and gracious God, slow to anger, abounding in kindness and truth, keeping mercy for thousands of generations, forgiving iniquity, transgression and sin; but He will by no means clear the impenitent; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. And Moses made haste, and bowed toward the earth, and worshiped. And he said: If now I have found grace in Thy sight, O Lord, let the Lord, I pray Thee, go in our midst, for it is a stiffnecked people; and pardon our iniquity and our sin, and take

לְעֹנְנֵי וּלְחִטָּאתָנוּ וּנְחַלְתָּנוּ: וַיֹּאמֶר ה' הִנֵּה אֲנִי כֹרֶת
 בְּרִית גָּדוֹל כָּל-עַמֶּךָ אֲעֲשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא-נִבְרְאוּ בְּכָל-
 הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָל-הָעָם אֲשֶׁר-אַתָּה בְּקִרְבִּי
 אֶת-מַעֲשֵׂה יְהוָה כִּי-נִזְרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ: *
 שְׁמֹר-לָךְ אֶת אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם הַזֶּה גֵּרֶשׁ מִפְּנֵיךְ
 אֶת-הָאֻמִּי וְהַכְנַעְנִי וְהַחֲתִי וְהַפְּרִי וְהַחֲתִי וְהַיְבוֹסִי:
 הִשְׁמַר לָךְ פֶּן-תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ אֲשֶׁר אַתָּה בָּא
 עֲלֶיהָ פְּדִיהָהּ לְמוֹקֵשׁ בְּקִרְבְּךָ: כִּי אֶת-מִזְבְּחָתָם תַּחֲצִיז
 וְאֶת-מִצְבֹּתָם תִּשְׁבֹּרֹן וְאֶת-אֲשֵׁרֵי תִכְרֹתָן: כִּי לֹא
 תִשְׁתַּחֲוֶה לָאֵל אֲחֵר כִּי יְהוָה קִנָּא שְׁמוֹ אֵל קִנָּא הוּא:
 פֶּן-תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ וְעָנִי אֲחֵרֵי אֱלֹהֵיהֶם
 וְזָבְחוּ לֵאלֹהֵיהֶם וְקָרָא לָךְ וְאָכַלְתָּ מִזְבָּחָם: וְלִקְחָתָהּ
 מִבְּנֵי וְעָנִי בְנֵיךְ וְעָנִי אֲחֵרֵי אֱלֹהֵיהֶן וְהִזְנוּ אֶת-בְּנֵיךְ
 אֲחֵרֵי אֱלֹהֵיהֶן: אֱלֹהֵי מִסְכָּה לֹא תַעֲשֶׂה-לָּךְ: * אֶת-חֹג
 הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת אֲשֶׁר צִוִּיתָךְ
 לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בַחֹדֶשׁ הָאָבִיב יֵצֵאת מִמִּצְרַיִם:
 כָּל-פֶּטֶר רֶחֶם לִי וְכָל-מִקְנֶךָ תִּזְכֹּר פֶּטֶר שׁוֹר וְשֹׁה:
 וּפֶטֶר חֲמֹר תִּפְדֶּה בְשָׂה וְאִם-לֹא תִפְדֶּה וְעִרְפְּתוּ כָל
 בְּכוֹר בְּנֶיךָ תִּפְדֶּה וְלֹא-יָרְאוּ פָנַי רִיקָם: שֵׁשֶׁת יָמִים
 תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת בַּחֲרִישׁ וּבִקְצִיר תִּשְׁבֹּת:
 וְחַג שִׁבְעַת תַּעֲשֶׂה לָּךְ בַּבּוֹרֵי קֶצֶר חֲטָיִים וְחַג הָאָסִיף
 תְּקִיפַת הַשָּׁנָה: שְׁלֹשׁ פַּעֲמִים בַּשָּׁנָה יִרְאֶה כָּל-יִזְכֹּרְךָ
 אֶת-פָּנַי הָאֵרֶץ | יְהוָה אֱלֹהֵי יִשְׂרָאֵל: כִּי-אוֹרִישׁ גּוֹיִם
 מִפְּנֵיךְ וְהִרְחַבְתִּי אֶת-נִבְלָךְ וְלֹא-יִחַמֵּד אִישׁ אֶת-אֲרָצְךָ
 בַּעֲלֹתְךָ לִרְאוֹת אֶת-פָּנַי יְהוָה אֱלֹהֶיךָ שְׁלֹשׁ פַּעֲמִים בַּשָּׁנָה:
 לֹא-תִשְׁחַט עַל-חֲמֶזֶן דִּם-זֹבְחִי וְלֹא-יָלִין לִפְקֹד נָבַח תִּג

us for Thine inheritance. And He said: Behold, I make a covenant: Before all your people I will do marvels, such as were not wrought in all the earth, nor in any nation; and all the people among whom you are, shall see the work of the Lord, for it is an awesome thing that I do with you.*

Observe that which I command you this day. Behold, I will drive out before you the Amorite, and the Canaanite, and the Perizzite, and the Hittite, and the Jebusite. Take heed, lest you make a covenant with the inhabitants of the land whither you go, lest it be for a snare in your midst, but you shall break down their altars, and dash in pieces their pillars, and you shall cut down their Asherah idols, for you shall worship no other god. The Lord has revealed Himself as jealous; He is a jealous God. For if you make a covenant with the inhabitants of the land, and they continue to go astray after their gods and sacrifice to their gods, it will surely be that one among them shall invite you to join him and you will eat of his sacrifice; and you will take of his daughters as wives for your sons. His daughters will go astray after their gods and they will make your sons to go astray after their gods. You shall make for yourselves no molten gods.*

The feast of Unleavened Bread shall you keep; seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of spring; in the month of spring you left from Egypt. All the first born are Mine. Of the first born males of your cattle, the firstlings of ox and sheep are Mine. The firstling of an ass you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. All the first born of your sons you shall redeem. And none shall appear before Me empty-handed. Six days you shall work, but on the seventh day you shall rest; in plowing and harvest time, you shall rest. And you shall observe the feast of Shavuot, the feast of the first fruits of the wheat harvest, the feast of ingathering at the year's end. Three times in the year shall all your males appear before the Lord God, the God of Israel. For I will drive out nations before you, and enlarge your borders; and no man shall covet your land, when you go up to present yourself before the Lord your God, three times in a year. You shall not offer the blood of My sacrifice amid leavened bread; neither shall the sacrifice of the feast of the Passover be left to the morning.

**הַפֶּסַח: ראשית בכורי אֲדַמְתְּךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ
לֹא־תִבְשֹׁל גֹּדִי בַחֲלֵב אֲמִי:**

Both Torahs are placed on the lectern, the Reader recites the following:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אֲמִן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֶלְיָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמְרוּן בְּעֶלְמָא,
וְאָמְרוּ אֲמִן.

The first Torah is raised and the congregation joins in reciting:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְיַד מֹשֶׁה.

The following Maftir portion is read from the second Torah:

Numbers 28: 19-25.

וְהִקְרַבְתֶּם אֵשָׁה עֹלָה לַיהוָה פָּרִים בְּנִי־בָקָר שְׁנָיִם
וְאַיִל אֶחָד וּשְׁבַעֲהָ כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם;
וּמִנְחָתָם סֵלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר וּשְׁנֵי
עֶשְׂרִים לְאַיִל תַּעֲשׂוּ; עֶשְׂרֹן עֶשְׂרֹן תַּעֲשֶׂה לִכְבֹּשׁ הָאֶחָד
לְשִׁבְעַת הַכִּבְשִׁים; וּשְׁעִיר חַטָּאת אֶחָד לִכְפֹּר עֲלֵיכֶם;
מִלֵּבַד עֲלֵת הַבָּקָר אֲשֶׁר לְעֹלֶת הַתָּמִיד תַּעֲשׂוּ אֶת־אֹלָה;
כָּאֹלָה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם אֵשָׁה רִיחֵהוּ
לַיהוָה עֲלֵעֹלֶת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ; וּבַיּוֹם הַשְּׁבִיעִי
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ;

וזאת התורה The second Torah is raised and the congregation joins in reciting

TORAH READING—PESAH

The finest of the first fruits of your land shall you bring to the House of the Lord your God. You shall not boil a kid in its mother's milk.

Both Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

The following Maftir portion is read from the second Torah:

Numbers 28: 19-25.

And you shall offer a sacrifice made by fire, a burnt offering unto the Lord: two young bullocks and one ram and seven he-lambs of the first year; they shall be without blemish; and their meal-offering, fine flour mingled with oil: three tenth parts shall you offer for a bullock, and two tenth parts for a ram, and a several tenth part shall you offer for each lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you. You shall offer these besides the burnt offering of the morning, which is for a continual burnt offering. After this manner you shall offer daily, for seven days, the food of the sacrifice made by fire, of a sweet savor unto the Lord. It shall be offered beside the continual burnt offering and the drink offering thereof. And on the seventh day you shall have a holy convocation; you shall do no servile work.

The second Torah is raised and the congregation joins in reciting וזאת התורה

Before the reading of the Haftarah:

ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנביאים טובים; ורצה בדבריהם הנאמרים באמת. ברוך אתה, יי, הבורח בתורה; ובמשה עבדו, וב ישראל עמו; ובנביאי האמת לצדק.

The Haftarah—Ezekiel 37: 1-14.

היתה עלי יד יהוה ויציאני ברוח יהוה וניחני בתוך הבקעה והיא מלאה עצמות: והעבירני עליהם סביב סביב והנה רבות מאד על פני הבקעה והנה יבשות מאד: ונאמר אלי בן אדם התחינה העצמות האלה ונאמר אדני יהוה אתה ידעת: ונאמר אלי הנבא על העצמות האלה ואמרת אליהם העצמות היבשות שמעו דבר יהוה: כה אמר אדני יהוה לעצמות האלה הנה אני מביא בכם רוח וחיותם: ונתתי עליכם גידים והעלתי עליכם בשר וקרמתי עליכם עור ונתתי בכם רוח וחיותם וידעתם כראני יהוה: ונבאתי באשר צויתי ויהי קול כהנבאי והנה רעש ותקרבו עצמות עצם אל עצמו: וראיתי והנה עליהם גידים ובשר עליהם ויקרם עליהם עור מלמעלה ורוח אין בהם: ונאמר אלי הנבא אלה הרוח הנבא בן אדם ואמרת אלה הרוח כה אמר אדני יהוה מארבע רוחות באי הרוח ופתי בחרונים האלה ויחיו: והנבאתי באשר צויתי ותבוא בהם הרוח ויחיו ויעמדו על רגליהם תל גדול מאד מאד: ונאמר אלי בן אדם העצמות האלה כל בית ישראל הקמה הנה אמרים יבשו עצמותינו ואברה תקותנו נגזרנו לנו: לכן הנבא ואמרת אליהם כה אמר אדני יהוה הנה

TORAH READING—PESAH

Before the reading of the Haftorah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

The Haftorah—Ezekiel 37: 1-14.

The hand of the Lord was upon me, and He carried me out by His spirit, and set me down in the midst of the valley, and it was full of bones; and He caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry. And He said unto me: Son of man, can these bones live? And I answered, O Lord God, Thou knowest. He said unto me: Prophecy upon these bones, and say unto them, O you dry bones, hear the word of the Lord. Thus said the Lord God unto these bones: Behold I will cause breath to enter into you, and you shall live. And I will lay sinews upon you, and will put flesh upon you, and will cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a trembling, and the bones came together, bone to its bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above, but there was no breath in them.

Then He said unto me: Prophecy unto the wind, prophecy, son of man, and say unto the wind: Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and breath came into them, and they lived, and stood up upon their feet, a very great army.

Then He said unto me: Son of man, these bones are the whole house of Israel. Behold, they say: Our bones are dried up, and our hope is lost; we are as wholly destroyed. Therefore, prophecy and say unto them: Thus said the Lord God: Behold, I will open

אֲנִי פָתַח אֶת־קַבְרוֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם
עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמַּת יִשְׂרָאֵל: וַיִּדְעֻתְּם כִּי־אֲנִי
יְהוָה בְּפָתוֹחַ אֶת־קַבְרוֹתֵיכֶם וּבְהַעֲלוֹתִי אֶתְכֶם
מִקַּבְרוֹתֵיכֶם עִמִּי: וְנָתַתִּי רֹחִי בְּכֶם וְחַיִּיתֶם וְהִנַּחְתִּי
אֶתְכֶם עַל־אֲדַמַּתְכֶם וַיִּדְעֻתְּם כִּי אֲנִי יְהוָה וְכִבְרַתִּי וְעֹשִׁיתִי
נֶאֱמַר יְהוָה:

After the reading of the Hatforah, continue with the Brahot on pages 161-162.

SEVENTH DAY OF PESAH

Exodus 13: 17-15: 26.

וַיְהִי בְשַׁלַּח פָּרֹעַ אֶת־הָעָם וּלְאֹנָחָם אֱלֹהִים דָּרָךְ אֶרֶץ
פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי ׀ אָמַר אֱלֹהִים פְּדֵנֶתֶם הָעָם
בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרַיִמָּה: וַיִּשָּׁב אֱלֹהִים ׀ אֶת־הָעָם
דָּרָךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם: וַיִּקַּח מֹשֶׁה אֶת־עֲצָמוֹת יוֹסֵף עִמּוֹ כִּי הִשְׁבֵּעַ
הִשְׁבִּיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם
וְהַעֲלִיתֶם אֶת־עֲצָמֹתַי מִזֶּה אִתְּכֶם: * וַיִּסְעוּ מִסִּפְּת וַיַּחֲנוּ
בְּאֶתֶם בְּקֶצֶה הַמִּדְבָּר: וַיְהִי הַלֵּךְ לַפְּנֵיהֶם יוֹמָם בְּעָמֹד
עֵנָן לְנַחֲתָם הַדָּרָךְ וּלְלֵילָה בְּעָמֹד אֵשׁ לְהָאִיד לְהָם
לְלַבֵּת יוֹמָם וּלְלֵילָה: לֹא־יָמָשׁ עָמֹד הָעֵנָן יוֹמָם וְעָמֹד
הָאֵשׁ לַיְלָה לַפְּנֵי הָעָם:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּשָּׁבוּ
וַיַּחֲנוּ לַפְּנֵי פִי הַחִירָת בֵּין מִגְדֵּל וּבֵין הַיָּם לַפְּנֵי בַעַל
צֹפֶן נִכְחוּ תַחְנוּ עַל־הַיָּם: וְאָמַר פָּרֹעַ לִבְנֵי יִשְׂרָאֵל
נִבְכִּים הֵם בָּאֶרֶץ סָגֵר עֲלֵיהֶם הַמִּדְבָּר: וַחֲזַקְתִּי אֶת־לִבִּי

TORAH READING—PESAḤ

your graves, and cause you to come up out of your graves, O my people, and I will bring you into the land of Israel. And you shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My spirit into you, and you shall live, and I will place you in your own land; and you shall know that I the Lord have spoken it and performed it, said the Lord.

After the reading of the Haftorah, continue with the Braḥot on pages 161-162.

SEVENTH DAY OF PESAḤ

Exodus 13: 17-15: 26.

And it came to pass, when Pharaoh released the people, that God did not lead them by way of the land of the Philistines, though that was near; for God thought that the people may have a change of heart when they see war, and return to Egypt. But God led the people round about, by the way of the desert toward the Red Sea; and the children of Israel left Egypt armed. And Moses took the bones of Joseph with him; for Joseph had sworn the children of Israel telling them, God will surely remember you, and you shall carry my bones from here with you.*

Setting out from Sukkot, they camped at Etham on the edge of the desert. And the Lord preceded them by day with a pillar of cloud to show them the way, and by night with a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night never departed from before the people.*

Then the Lord said to Moses: Tell the children of Israel to turn back and camp in front of Pi-ha-hirot, between Migdal and the sea, in front of Baal-zephon; you shall camp directly opposite it, right by the sea. And Pharaoh will say of the Israelites: They are wandering aimlessly in the land, the desert has shut them in.

The call for the return to Pi-ha-ḥirot, after they had by-passed it, is striking. This was the site of the shrine to the idol Baal-Zephon. Moses apparently decided that the way to build immunity to idolatry was to expose the people to it and to help them resist it, not to flee from it.

פָּרַעַה וַיִּרְדֹּף אַחֲרֵיהֶם וַאֲכַבְדָּהּ בַּפָּרַעַה וּבְכָל־חֵילוֹ וַיִּדְעוּ
מִצְרַיִם כִּי־אֵנִי יְהוָה וַיַּעֲשׂוּ־בָנָיו * וַיִּגְדּוּ לְמַלְךְ מִצְרַיִם כִּי
בָרַח הָעָם וַיִּהְיֶה לִּבָּב פָּרַעַה וַעֲבָדֵיו אֶל־הָעָם וַיֹּאמְרוּ
מִה־זֹּאת עֲשִׂינוּ כִּי־שַׁלַּחְנוּ אֶת־יִשְׂרָאֵל מִעַבְדֵּנוּ: וַיֹּאסֶר
אֶת־רַכְבּוֹ וְאֶת־עַמּוּ לָקַח עִמּוֹ: וַיִּקַּח שֵׁשׁ־מֵאוֹת רֶכֶב
בַּחֹר וְכָל רַכֵּב מִצְרַיִם וּשְׁלֹשׁ עַל־כֵּלָו: וַיַּחֲזֹק יְהוָה
אֶת־לֵב פָּרַעַה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְנֵי יִשְׂרָאֵל וּבְנֵי
יִשְׂרָאֵל יִצְאִים בְּיַד רָמָה: * וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיַּשִּׁיגוּ
אוֹתָם חֲנִימִים עַל־הֶם כָּל־סוּם רַכֵּב פָּרַעַה וּפָרָשָׁיו וַחֲיִלּוֹ
עַל־פִּי הַחַיּוֹת לִפְנֵי כַּעַל צִפּוֹן: וּפָרַעַה הִקְרִיב וַיִּשְׂאוּ
בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם
וַיִּירָאוּ מְאֹד וַיַּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה: וַיֹּאמְרוּ אֶל־
מֹשֶׁה הַמִּבְלִי אֵיךְ־קָבְרִים בְּמִצְרַיִם לָקַחְתָּנוּ לָמוֹת בַּמִּדְבָּר
מִה־זֹּאת עֲשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם: הֲלֹא־נָהּ הִדְבָּר
אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חָדַל מִמֶּנּוּ וְנַעֲבֹדָהּ
אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֶּתְנוּ בַּמִּדְבָּר:
וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֵל־הִתִּירְאוּ הַתִּיַצְבוּ וּרְאוּ אֶת־
יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־
מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לִרְאֹתָם עוֹד עַד־עוֹלָם: יְהוָה
יִלָּחֶם לָכֶם וְאַתֶּם תִּחַרְשׁוּ: *

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מִה־תַּצְעַק אֵלַי דִּבַּר אֶל־בְּנֵי־
יִשְׂרָאֵל וַיִּסְעוּ: וְאַתָּה הֲרָם אֶת־מִשְׁחָ וְנִטָּה אֶת־תַּדְּךָ עַל־
הָאֵם וּבִקְעָדוֹ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בַּתּוֹךְ הַיָּם בַּיּוֹם הַהוּא:
וְאֵנִי הִגַּנִּי מִחֹזֶק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וַאֲכַבְדָּהּ
בַּפָּרַעַה וּבְכָל־חֵילוֹ בִּרְכָבוֹ וּבַפָּרָשָׁיו: וַיִּדְעוּ מִצְרַיִם

And I will harden Pharaoh's heart so that he will pursue them, and I will establish My honor by what I will do to Pharaoh and his army; and the Egyptians will know that I am the Lord. And they did so.*

And when it was reported to the king of Egypt that the people had fled, Pharaoh and his advisers had a change of heart toward the people, and they said: What have we done, that we released the Israelites from serving us? So he made ready his chariot, and took his warriors with him. And he took six hundred of his choice chariots and all the other Egyptian chariots, with officers over them. And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the children of Israel; and the Israelites continued to march with a proud spirit.*

And the Egyptians pursued them, all the horses and chariots of Pharaoh, and all his horsemen and his army, and they met them as they were encamped by the sea beside Pi-ha-hirot, in front of Baalzephon. And as Pharaoh drew near, the Israelites raised their eyes and beheld the Egyptians marching in pursuit of them. And the children of Israel were in great fear and they cried unto the Lord.

They said to Moses: Is it because there are no graves in Egypt that you took us to die in the desert? What have you done to us, to take us out of Egypt? Did we not tell you this in Egypt, to leave us alone and we will go on serving Egypt. For it is better for us to serve Egypt than to die in the desert.

And Moses replied to the people: Be not afraid. Stand by and see the victory that the Lord will win for you today. As for your seeing the Egyptians today, you will never see them again. The Lord will battle for you, and you have only to hold your peace.*

And the Lord said to Moses: Why do you cry to Me? Tell the children of Israel to go forward. And you lift up your staff and stretch out your hand over the sea and divide it, and the children of Israel will come into the midst of the sea on dry land. And I will harden the heart of the Egyptians and they will follow them, and I will establish My honor through Pharaoh and his army, his chariots and his horsemen. The Egyptians will recognize that I am

וַיֹּאמֶר יְהוָה בְּהַכְבִּדִי בַּפָּרֹעַ בְּרֹכְבוֹ וּבַפְּרִשׁוֹ׃ וַיִּסַּע מִלֶּאֱדָם הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עֲמֹד הָעֲנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם׃ וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעֲנָן וְהַחֹשֶׁךְ וַיָּאֵר אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה׃ וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הֵימָּה וַיּוֹלֶךְ יְהוָה ׀ אֶת־הָיִם בְּרוּחַ קָדִים עֹזָה כָּל־הַלַּיְלָה וַיִּשָּׁם אֶת־הַיָּם לַחֲרֹבָה וַיִּכְקְצוּ הַמַּיִם׃ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיָּבֵשָׁה וְהַמַּיִם לָהֶם חֹמָה מִיָּמִינָם וּמִשְׁמָאלָם׃ וַיִּרְדְּפוּ מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם כָּל־סוּם פָּרֹעַ רֹכְבוֹ וּפָרִשָׁיו אֶל־תּוֹךְ הַיָּם׃ וַיְהִי בַּאֲשֶׁמֶרֶת הַבֹּקֶר וַיִּשְׁקֹף יְהוָה אֶל־מַחֲנֵה מִצְרַיִם בַּעֲמֹד אֵשׁ וּעָנָן וַיָּהֶם אֶת מַחֲנֵה מִצְרַיִם׃ וַיִּסַּר אֶת אַפָּן מִרְכַּבְתָּיו וַיַּנְהִיגוּ בַּכְּבֶּדֶת וַיֹּאמֶר מִצְרַיִם אֲנוֹסָה מִפְּנֵי יִשְׂרָאֵל כִּי יְהוָה נִלְחָם לָהֶם בַּמִּצְרַיִם׃*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נִטָּה אֶת־יָדְךָ עַל־הָיִם וַיֵּשְׁבוּ הַמַּיִם עַל־מִצְרַיִם עַל־רֹכְבוֹ וְעַל־פָּרִשָׁיו׃ וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הָיִם וַיֵּשְׁבּוּ הָיִם לַפְּנוֹת בִּקְרִי לְאַיְתָּנוּ וּמִצְרַיִם נָסִים לִקְרָאתוֹ וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם׃ וַיֵּשְׁבוּ הַמַּיִם וַיִּכְסּוּ אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכֹל חֵיל פָּרֹעַ הַבָּאִים אַחֲרֵיהֶם בַּיּוֹם לֹא־נִשְׁאָר בָּהֶם עַד־אֶחָד׃ וּבְנֵי יִשְׂרָאֵל הִלְכּוּ בַּיָּבֵשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִיָּמִינָם וּמִשְׁמָאלָם׃ וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְהוָה בַּמִּצְרַיִם וַיִּירָא הָעָם אֶת־יְהוָה וַיֹּאמְרוּ בִּידְהוָה וּבַמֹּשֶׁה עַבְדּוֹ׃

TORAH READING—PESAH

the Lord when I have established My honor by what I shall do to Pharaoh, his chariots and his horsemen.

And the angel of God who preceded the hosts of the Israelites changed his position and followed them, and the pillar of cloud left their front and stood in their rear, coming between the host of Egypt and the host of Israel. There stood the cloud with its darkness; and the night passed without one coming near the other all through the night.

And Moses stretched forth his hand over the sea, and the Lord turned the sea back through a strong east wind, all through the night, turning the sea to dry ground; and the waters divided. And the children of Israel moved into the sea on dry ground, the water standing for them as a wall on their right and on their left. And the Egyptians pursued them into the sea, all of Pharaoh's horses, his chariots, and his horsemen. And when the morning watch arrived, the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud; and He troubled the host of the Egyptians. And He took off their chariot-wheels so that they drove heavily. And the Egyptians said: Let us flee before the Israelites, for the Lord is battling on their behalf against Egypt.*

And the Lord said to Moses: Stretch out your hand over the sea, and the waters will return upon the Egyptians, upon their chariots and their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its accustomed flow when the morning arrived, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned and they covered the chariots, the horsemen, and all the host of Pharaoh that had followed them into the sea; not one of them remained. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall to them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians. Israel saw the Egyptians perish at the sea-shore, and Israel witnessed the strength of the Lord, and they feared the Lord and believed in Him, and in His servant Moses.

Moses and the children of Israel then sang this song to the Lord:

אֶת־יְשׁוּעַת־מִשְׁחָוְכָל־יִשְׂרָאֵל־אֶת־הַשִּׁירָה־הַזֹּאת־לַיהוָה וַיֹּאמְרוּ
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־נָצָה נִצָּחַ סוּם
 וּרְכָבוֹ רָמָה בָּיָם עֲנִי וְחִמְרֹתַיִה וַיְהִי־לִי
 לִישׁוּעָה יְהוָה אֱלֹהֵי וְאֶנְדוּ אֱלֹהֵי
 אָבִי וְאֶרְמְמֶנּוּ יְהוָה אִישׁ מִלְחָמָה יְהוָה
 שְׁמוֹ מִרְכַּבַּת פָּרָעָה וְחִילוֹ יֵרָה בָּיָם וּמִבְתָּר
 שְׁלֹשִׁי טָבְעוּ בְּיַם־סוּף תַּהֲמֹת יִכְסִּימוּ יִרְדּוּ בַמְצוֹלֹת כְּמוֹ־
 אֲבֹן יִמְיִנֶה יְהוָה נֶאֱדָרִי בַכֶּתֶ יִמְיִנֶה
 יְהוָה תִּרְעֶץ אוֹיֵב וּבִרְבִּי נֶאֱוָנֶה תַהֲרֹם
 קִמְנֶה תִשְׁלַח תַּרְנֶנֶה יֶאֱכֹלְמוּ כִקְשׁ וּבְרוּחַ
 אֶפְרָיִם נִעַר־מִרְמִים נִצְבִי כְמוֹ־נֶגֶד
 נִזְלִים כָּפָאוּ תַהֲמֹת בְּלִב־בָּיָם אָמַר
 אוֹיֵב אֶרְדָּף אֲשִׁינִי אֶחָלֵק שְׁלָל תִּמְלֹאֲמוּ
 נִפְשֵׁי אֶרֶיִךְ תִּרְבִּי תוֹרִישְׁמוּ יְדֵי נִשְׁפָּת
 בְּרוּחֶךָ כִּפְמוּ יָם צָלְלוּ כַעֲזוֹפֶרֶת בַּמַּיִם
 אֲדִירִים מִ־כְּמִכָּה בְּאֵלֶם יְהוָה מִי
 כְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ נִרְאָה תַהֲלֹת עֲשֵׂה־
 פֶלֶא נְטִייתִי יִמְיִנֶה תִבְלַעְמוּ אֶרֶץ נְחִית
 בַּחֲסִדֶּךָ עֲסֵנוּ נֶאֱלָתִי נִתְלַתִּי בַעֲזָה אֶל־נִנֶּה
 קֹדֶשְׁךָ שְׁמַעְנוּ עַמִּים יִרְנֹנוּ חֵיל
 אֲחוֹ יִשְׂרָאֵל פִּלְשֶׁתִּי אֲנִי נִבְהָלוּ אֱלֹפֵי
 אֲדוֹם אֵילֵי מוֹאָב יֶאֱחֹזְמוּ רֶעֶד נִמְנוּ
 כָּל־יִשְׂרָאֵל בְּנֶעֱזָן תִּפְלֹעַלְתֶּם אִמְתֶּה
 וּפָחַד בְּגִדְלִי וְרוּעָה יְדֵי בְּאֵזֶן עֲדֹ
 יַעֲבֹר עִמָּךְ יְהוָה עֲדֵי־עֶבֶר עֲסֵנוּ

TORAH READING—PESAH

I will sing unto the Lord, for He is greatly exalted,
The horse with his rider He cast into the sea.
God is my strength and my song, He has been my deliverance.
He is my God and I will glorify Him;
My father's God and I will extol Him.
The Lord fought against my adversaries,
He is a God of mercy.
The chariots of Pharaoh and his hosts He cast into the sea;
The best of his horsemen drowned in the Red Sea;
The deep waters covered them,
They went down to the depths like a stone.
Thou art adorned in power, O God;
Thy power has broken the enemy.
Thy grandeur put an end to Thy adversaries,
Thine anger consumed them as stubble.
The force of Thy wind raised up the waters;
The turbulent waters stood still as a mound;
The deep waters were congealed in the very midst of the sea.
The foe had said: I will pursue; I will overtake; I will divide the
booty; I will have my revenge; I will draw my sword and
humble them,
But the wind blew and the sea covered them,
Like lead they sank into the mighty waters.
Who can compare to Thee in power, O God?
Who can compare to Thee in holiness?
Thou dost perform wondrous deeds,
None can recount Thy praises.
Thou didst assert Thy power, and the earth covered them.
Thou hast led in mercy Thy people Thou hast redeemed,
Thou hast led them by Thy might to the land of Thy holy
Presence.
The peoples heard and trembled,
Philistia was seized by pangs of fear,
The chiefs of Edom were dismayed,
The warriors of Moab were distressed,
The inhabitants of Canaan were in panic.
O may fear and dread hold them,
Mayest Thou by Thy might cause them to be still as a stone,
Until Thy people has passed,
Until the people Thou hast redeemed has gone on its way.

קָנִיתָ: תִּבְאֲמוּ וְתִטְעֲמוּ בַדֶּהֱ נִחַלְתָּ מִכּוֹן
 לְשִׁבְתְּךָ פַּעַלְתָּ יְהוָה מִקֹּדֶשׁ אֲדֹנֵי כוֹנֵנִי
 יְהוָה: יְהוָה וַיִּמְלֹךְ לָעֵלָם וְעַד: כִּי
 בָּא סוּס פָּרָעָה בִּרְכָבוֹ וּבִפְרָשָׁיו בָּיִם וַיֵּשֶׁב יְהוָה עֲלֵהֶם
 אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם:
 וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בַּיָּדָהּ
 וַתִּצְאֶן כָּל־הַנָּשִׁים אַחֲרֶיהָ בַּתָּפִים וּבַמִּחִלָּת: וַתִּזְעַן
 לָהֶם מִרְיָם שִׁירָה לַיהוָה כִּי־נָאֲחַה נָאֲחַה סוּס וּרְכָבוֹ רָמָה
 בָּיִם: וַיִּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיִּצְאֻ
 אֶל־מִדְבַּר־שׁוּר וַיִּלְכוּ שְׁלֹשַׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ
 מָוֶה: וַיָּבֹאוּ מִרְתָּה וְלֹא יָבֹלּוּ לִשְׁתַּת מַיִם מִמֶּנָּה כִּי
 מַרִּים הָיָה עֲלֵיכֶן קָרָא־שְׁמָהּ מֶרְדָּה: וַיִּלְנוּ הָעָם עַל־מֹשֶׁה
 לֵאמֹר מִדֶּהֱנִשְׁתָּה: וַיַּעֲקֹק אֶל־יְהוָה וַיֹּרְדֵהוּ יְהוָה לִעַן
 וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמָּתְקוּ הַמַּיִם שֵׁם שֵׁם לִי חֶק וּמִשְׁפָּט
 וְשֵׁם נִסְהוּ: וַיֹּאמְרוּ אִם־שָׁמוּעַ תִּשְׁמָע לְקוֹל יְהוָה אֱלֹהֶיךָ
 וְהִי־שָׁר בְּעֵינֶיךָ תַּעֲשֶׂה וְהִאֲזִינָה לְמִצְוֹתָיו וְשָׁמְרָתָּ כָּל־חֻקֵּי
 כָּל־הַמִּחֲלָה אֲשֶׁר־שָׁמַתִּי בַּמִּצְרִים לֹא־אֲשִׁים עָלֶיךָ
 כִּי אֲנִי יְהוָה רַפָּאֵי:

Both Torahs are placed on the lectern, the Reader recites the following:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרֵעוּתֵהּ: וַיִּמְלֹךְ
 מַלְכוּתֵהּ בְּתִיכּוֹן וּבִיּוֹמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֻלְמָא וּבְזִמְנָן
 קָרִיב וְאַמְרוּ: אָמֵן:

Cong. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לָעֵלָם וּלְעָלְמֵי עָלְמֵיָא:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּד וַיִּתְעַלָּה וַיִּתְהַלָּל
 שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
 וְנַחֲמָתָא וְאַמְרֵין בְּעֻלְמָא וְאַמְרוּ: אָמֵן:

TORAH READING—PESAH

Thou wilt surely bring them into the promised land,
Thou wilt surely plant them on the mountain Thou hast given
them as an inheritance.

There hast Thou fashioned a place for Thy divine Presence,
The holy sanctuary which Thou, O Lord, hast made.
The Lord will reign forever and ever.

The horses of Pharaoh went in with his chariots and with his
horsemen into the sea, and the Lord brought again the waters of
the sea upon them, but the children of Israel walked on dry land
in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel
in her hand; and all the women went out after her with timbrels
and with dances. And Miriam led them in song:

Sing to the Lord, for He has triumphed gloriously;
The horse and his rider has He thrown into the sea.

And Moses led Israel onward from the Red Sea, and they went
out into the desert of Shur; and they marched three days in the
desert without finding water. And when they came to Marah,
they could not drink of the waters of Marah, for they were bitter;
it is for this reason that the place was called Marah, "bitterness."
And the people murmured against Moses, saying: What shall we
drink? And he cried unto the Lord; and the Lord showed him a
tree, and he cast it into the waters, and the waters were sweetened.
There He made them a statute and an ordinance, and there He
tested them, saying: If you will diligently hearken to the voice
of the Lord your God, and do what is right in His eyes, and heed
His commandments, and keep all His statutes, I will put none of
the diseases upon you, which I have put upon the Egyptians; for
I, the Lord, am your Healer.

Both Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout
the world which He created according to His will.

May His kingdom of peace be established speedily in our time,
unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name
of the Holy One, praised be He. Yea, He is beyond the praises
and hymns of glory which mortals offer Him throughout the
world. Amen.

קריאת התורה—פסח

The first Torah is raised and the congregation joins in reciting:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יי
בְּיַד מֹשֶׁה.

The following Maftir portion is read from the second Torah:

Numbers 28: 19-25.

וְהִקְרַבְתֶּם אֵשֶׁה עֲלֶיהָ לַיהוָה פָּרִים בְּנִיבְכֹרֶךָ שְׁנַיִם
וְאַיִל אֶחָד וְשִׁבְעָה כִּבְשִׂים בְּנֵי שָׁנָה תָּמִיד יִהְיוּ לָכֶם:
וּמִנְחָתָם סֵלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לָפָר וּשְׁנֵי
עֶשְׂרִים לְאַיִל תַּעֲשׂוּ: עֶשְׂרֹן עֶשְׂרֹן תַּעֲשֶׂה לְכֶבֶשׂ הָאֶחָד
לְשִׁבְעַת הַכִּבְשִׂים: וּשְׂעִיר חַטָּאת אֶחָד לְכַפֵּר עֲלֵיכֶם:
מִלֶּכֶד עֲלֵת הַבֶּקָר אֲשֶׁר לְעֹלֶת הַתָּמִיד תַּעֲשׂוּ אֶת־אֵלֶיהָ:
כֹּאֵלֶה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לַחֵם אֵשֶׁה רִיחַ־נִיחֹחַ
לַיהוָה עַל־עוֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ: וּבַיּוֹם הַשְּׁבִיעִי
מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

The second Torah is raised and the congregation joins in reciting וְזֹאת הַתּוֹרָה

The Braḥa before the Haftorah appears on page 296.

The Haftorah—II Samuel 22.

וַיִּדְבֹּר דָּוִד לַיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הַצִּל
יְהוָה אֹתוֹ מִכַּף כָּל־אֹיְבָיו וּמִכַּף שָׂאוֹל:
יֵאמֹר יְהוָה סִלְעִי וּמַצְדָּתִי וּמִפְּלִטָּה לִי:
צוּרִי אֲחֻסְדָּבּוֹ מִגִּי וְקָרָן יִשְׁעִי מִשֹּׁנֵי
וּמִנוֹסֵי מוֹשְׁעִי מִחֶמֶם תִּשְׁעֵנִי: מִהַלָּל

The Song of David parallels the Song of Moses, both celebrating God's deliverance and both written in a similar style of ecstatic praise. As the Song of Moses is the main theme of the Torah reading, David's Song is its fitting complement. David's Song appears also in the Book of Psalms (*Psalm 18*), with a number of stylistic changes.

TORAH READING—PESAH

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

The following Maftir portion is read from the second Torah:

Numbers 28: 19-25.

And you shall offer a sacrifice made by fire, a burnt offering unto the Lord; two young bullocks and one ram and seven he-lambs of the first year; they shall be without blemish; and their meal-offering, fine flour mingled with oil; three tenth parts shall you offer for a bullock, and two tenth parts for a ram, and several tenth part shall you offer for each lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you. You shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner you shall offer daily, for seven days, the food of the sacrifice made by fire, of a sweet savor unto the Lord. It shall be offered beside the continual burnt offering and the drink-offering thereof. And on the seventh day you shall have a holy convocation; you shall do no servile work.

The second Torah is raised and the congregation joins in reciting וזאת התורה.

The Braḥa before the Haftorah appears on page 296.

The Haftorah—II Samuel 22.

And David spoke unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul, and he said:

The Lord is my rock, my fortress, and my deliverer;
My stronghold, my rock in whom I take refuge;
My shield, my protective armor, my high tower, and my escape;
My savior, who deliveres me from violence.
The Lord is to be praised—

The song reflects the time of tranquility toward the end of David's reign. Of all the enemies—and they were many—he only cites Saul, because the feud with Saul was the most bitter, and the memory of its perils remained with him to the very end.

אֶקְרָא יְהוָה וּמַאֲכִי אוֹשַׁע:	כִּי אֶפְסָנִי מִשְׁבָּר־
מָוֶת	נָחֲלִי בְלִיעַל יִבְעַתָּנִי:
שְׂאוֹל סָבִי	קִדְמִי מִקִּשְׁי־
מָוֶת:	בַּצֹּר־לִי אֶקְרָא יְהוָה וְאֶל־
אֱלֹהֵי אֶקְרָא	וְשִׁמְעַע מִהֵיכְלֹ
קוֹלִי	וְשׁוֹעַתִּי בְּאוֹנִי:
וְהִרְעֵשׂ הָאָרֶץ	מִדְּסֻדּוֹת הַשָּׁמַיִם
יִדְגּוּ	וְהִתְנַעֲשׂוּ בִּי־תִרְחַה לֹו:
עֶשֶׂן בְּאָפוֹ	וְאֵשׁ מִפִּי
תֹאכֵל	נִחָלִים בְּעֶרְוֹ מִמֶּנִּי:
שָׁמַיִם וָאָרֶץ	וְעִרְפֹל תַּחַת
רִגְלֵי:	וְיִרְכַּב עַל־כְּרוֹב וַיַּעַף
עַל־בְּנֵי־רָחֹם:	וַיֵּשֶׁת חֹשֶׁךְ סָבִיבִתִּי
סָבּוֹת	חֲשֵׁר־תַּיִם עָבִי שְׂחָקִים:
נִגְדוּ בְּעֶרְוֹ נִחְלִי־אֵשׁ:	יִרְעַם מִדְּשָׁמַיִם
יְהוָה	וְעִלְיֹן יִתֵּן קוֹלֹו:
חֲצִים וּפִיִּצִם בְּרֶק וַיְהִמֵם:	וַיֵּרְאוּ אֶפְקֵן
יָם	יִגְלוּ מִסֻּדּוֹת תִּבְגֵּל
יְהוָה מִנְשַׁמֶּת רֹחַ אָפוֹ:	יִשְׁלַח מִמְרוֹם
יִקְחֵנִי	יִמְשְׁנִי מִמֶּיִם רַבִּים:
מַאֲכִי עֹז	מִשְׁנֵאִי כִי אֶמְצֹ
מִמֶּנִּי:	יִקְדֵּמֶנִי בְּיוֹם אִדִּי
יְהוָה מִשְׁעָן לִי:	וַיֵּצֵא לְמִדְבָּר
אֲתִי	יִחַלְצֵנִי בִּי־חֶפְזִי בִי:
יְהוָה בְּעֶדְבִּיתִי	בְּכֹר יְדֵי יְשִׁיב

TORAH READING—PESAH

I cry unto Him, and I am saved from my enemies.
For the waves of death encompassed me, the floods of destruction
assailed me;
The cords of perdition surrounded me, the snares of death confronted me;
In my distress I called upon the Lord, I called unto my God,
And out of His temple He heard my voice, and my cry reached
His ears.
Then the earth did shake and tremble, the foundations of heaven
were in an uproar;
They were shaken because He was angry.
His wrath was kindled, His anger became a consuming fire,
Coals flamed forth from Him.
He bowed the heavens and descended, thick darkness under
His feet,
He rode flying upon a cherub; He was seen upon the wings of
the wind.
He surrounded His world with darkness,
With torrents of rain pouring from the heavy clouds.
At the brightness before Him, coals of fire flamed forth.
The Lord thundered from heaven, and the Most High gave forth
His voice;
He sent out arrows, and scattered them, lightning, and He dis-
comforted them,
And the channels of the sea appeared.
The foundations of the world were laid bare by the rebuke of
the Lord,
At the fierce blast of His wrath.
He sent from on high and took me, He drew me out of many waters,
He delivered me from a mighty enemy;
He saved me from them that hated me, when they were too
powerful for me.
They confronted me in the day of my calamity
But the Lord was a stay unto me,
He brought me forth also into a large place;
The Lord rewarded me according to my righteousness,
According to the cleanness of my hands did He recompense me.

לִי: כִּי שְׁמַרְתִּי דְרָכֵי יְהוָה
 רָשָׁעִתִּי מֵאֲלֹהֵי: כִּי כָל־מִשְׁפָּטָיו
 לִנְגִידִי וְחֻקָּתָיו לֹא־אֶסּוּר מִמֶּנּוּ: וְאַהֲרֹן
 תָּמִים לוֹ וְאַשְׁתַּמְרָה מִצִּיּוֹנִי: וַיָּשֶׁב יְהוָה לִי
 בְּצַדִּיקָתִי כִּבְרִי לִנְגִיד עֵינָיו: עִם
 חֶסֶד תִּתְחַסֵּךְ עִם־גִּבּוֹר תָּמִים
 תִּתָּמָם: עִם־גִּבּוֹר תִּתְבָּר וְעִם
 עֲקֹשׁ תִּתְפָּל: וְאֶת־עַם עֲנִי
 תוֹשִׁיעַ וְעֵינֶיךָ עַל־רָמִים תִּשְׁפִּיל: כִּי
 אֲתָה גִירִי יְהוָה חֲשָׁבִי: וַיְהִי וַיֵּגֶה
 אֲדָלֶג־שׁוֹר: כִּי בָבָה אֲרוֹץ גִּדּוֹר
 בְּרֹחַ הָאֵל תָּמִים
 דְּרָכֵי: אֲמַרְתָּ יְהוָה צְרוּפָה מִן
 הוּא לְכָל הַחֹסִים בּוֹ: כִּי מִי־אֵל מִבְּלָעָדִי
 יְהוָה: וְכִי צוֹר מִבְּלָעָדִי אֱלֹהֵינוּ: הָאֵל
 מִצִּיּוֹן חֵיל דְּרָכֵי: מִשׁוֹה רִגְלֵי בְּאֵילֹת
 בְּמַתִּי יַעֲמִידֵנִי: מִלְּמַד יְדִי
 לְמַלְחָמָה וְנָתַתָּ קֶשֶׁת־נְחוּשָׁה וְרֵעָתִי: וְתַתִּיר
 לִי מִן יִשְׁעֶךָ וְעֲנִתָה תְּרַבֵּנִי: תִּדְרִיב צִדִּיק
 תַּחֲתֵנִי וְלֹא מִצְדִּי קָרַסְלִי: אֲרִדָּה
 אֵיבִי וְאַשְׁמִידֵם וְלֹא אֲשׁוּב עֹד
 כִּלְתָם: וְאַכְלֵם וְאַמְחָצֵם וְלֹא יִקְוִמוּ וַיִּפְּלוּ
 תַּחַת רִגְלִי: וְתִזְכֶּנִי חֵיל
 לְמַלְחָמָה: תִּכְרִיעַ קָמִי תַּחֲתָנִי: וְאֵיבִי

TORAH READING—PESAH

For I have kept the ways of the Lord,
And have not wickedly departed from my God;
All His ordinances were before me,
And as for His statutes, I did not depart from them;
I was wholehearted toward Him and kept myself from iniquity,
Therefore did the Lord recompense me according to my
 righteousness,
According to my cleanness in His eyes.
With the merciful Thou dost show Thyself merciful,
With the upright Thou dost show Thyself upright,
With the pure Thou dost show Thyself pure,
And with the crooked Thou dost show Thyself subtle;
The afflicted people Thou dost save,
But Thine eyes are upon the haughty, that Thou mayest humble
 them.
Thou art my lamp, O Lord, and the Lord lightens my darkness,
By Thee I can run against a troop, by my God I can scale a wall.
God—His way is perfect, the word of the Lord is tried,
He is a shield unto all them that take refuge in Him.
For who is God, save the Lord, and who is a Rock, save our God?
The God who is my strong fortress, who causes me to walk securely,
Who makes my feet swift as the hinds', and places me upon my
 high places,
Who trains my hands for war, so that my arms do bend a bow
 of bronze;
Thou hast also given me Thy shield of deliverance,
And Thy gentleness has made me great;
Thou hast enlarged my steps under me, and my feet have not
 slipped.
I have pursued mine enemies, and destroyed them,
I did not turn back till they were consumed;
I have consumed them, and smitten them altogether, that they
 cannot rise,
Yea, they have fallen under my feet;
For Thou hast girded me with strength for battle,
Thou hast subdued under me those that rose up against me,

תתה לך ערף	משנאי ואצמיתם: ישני ואין
משיע	אלהיה ואלא ענם: ואשחקם
כעפר-ארץ	במיטחוצות ארצם
ארקעם:	ותפלמני מריבי עמי: תשמחלי
לראש נזים	עם לאידעתי
יעברני:	בני נכר יתבחדשדלי: לשמוע
און ישמעו לי:	בני נכר יכלו ויחגרו
מבסגרותם:	מדינה וברוך צורי: ורם
אלהי צור ישעי:	האל הנתן נקמת
לי	ומרד עמים תחגני: ומציא
מאבי ומקמי תרוממני	מאיש תמסם
תצילני: עלכן אודך יהוה בגוים ולשמה אומר: מגדלי	
ישועות מלכו	ועשה תסוד
למשיחו	לדוד ולורעו: עדעולם:

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

LAST DAY PESAH, SECOND DAY SHAVUOT AND SHEMINI ATZERET

When Pesah and Shavuot end on a weekday, begin with **בל הבכור**, page 307.

Deuteronomy 14: 22-16: 17.

עשר תעשר את כל-תבואת נרעך היצא השנה שנה
שנה: ואכלת לפני יהוה אלהיך במקום אשר-יבחר
לשבן שמו שם מעשר הנך תירשן ויגדך ובכרת
בקרך וצאנך למען תלמד ליראה את-יהוה אלהיך כל-
הימים: וכירבה ממך הדך כי לא תוכל שאתו
כירחק ממך המקום אשר יבחר יהוה אלהיך לשום
שמו שם כי יברכה יהוה אלהיך: ונתתה בכסף וצרת
הכסף בדרך והלכת אל-המקום אשר יבחר יהוה

TORAH READING—PESAH

Thou hast made mine enemies turn their backs to me;
Yea, Thou hast humbled them that hate me, that I might cut
them off.

They looked, but there was none to save them,
They turned unto the Lord, but He answered them not;
Then did I beat them small as the dust of the earth,
I stamped them as the mire of the streets, and did tread them down;
Thou also hast delivered me from the contentions of my people,
Thou hast kept me to be the head of the nations;
A people whom I have not known serve me,
The sons of the stranger dwindle away before me;
As soon as they hear of me, they obey me,
The sons of the stranger fade away,
And come halting out of their close places.
The Lord is eternal, and blessed be my Rock,
Exalted be God, my Rock of deliverance,
The God that executes retribution for me,
That brings down peoples under me,
And brings me forth from mine enemies;
Yea, Thou liftest me up above my adversaries,
Thou deliverest me from the violent man;
Therefore I will give thanks unto Thee, O Lord, among the nations,
And I will sing praises unto Thy name;
A tower of deliverance is He to His king,
And He shows mercy to His anointed,
To David and to his seed, forever.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

LAST DAY PESAH, SECOND DAY SHAVUOT AND SHEMINI ATZERET

When Pesah and Shavuot end on a weekday, begin with כל הבכור, page 307.

Deuteronomy 14: 22-16: 17.

You shall tithe all the produce of your seed, that which comes forth from the field year by year. And you shall eat before the Lord your God, in the place which He shall choose to cause His Presence to dwell there, the tithe of your corn, of your wine and of your oil, and the firstlings of your herd and of your flock, that you may learn to fear the Lord your God always. And if the way be too long for you, so that you are not able to carry it, because the sanctuary which the Lord your God shall choose for His Presence is too far from you, then when the Lord your God blesses you, you shall turn it into money, and bind up the money in your hand, and you

אֱלֹהֶיךָ בּוֹ: וְנִתְּתָה הַכֶּסֶף בְּכֹל אֲשֶׁר-תֵּאֵלֶּה נַפְשְׁךָ בַּבֶּקֶר
וּבַצֹּאן וּבַיִּין וּבַשֶּׂכָר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ וְאָכַלְתָּ
שֵׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וּשְׁמַחְתָּ אִתָּה וּבִיתְךָ: וְהָלַךְ
אֲשֶׁר-בִּשְׁעָרֶיךָ לֹא תַעֲזֹבֵנוּ כִּי אֵין לּוֹ חֵלֶק וְנִחַלָּה
עִמָּךְ: מִקָּצֶה | שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת-כָּל-מַעֲשֶׂי
תְּבוֹאָתְךָ בַּשָּׁנָה הַחֲמִישִׁית וְהִנַּחְתָּ בִּשְׁעָרֶיךָ: וּבָא הַחֲלוּי
כִּי אֵין-לּוֹ חֵלֶק וְנִחַלָּה עִמָּךְ וְהָגֵר וְהַיִּתּוּם וְהָאֲלֻמָּנָה אֲשֶׁר
בִּשְׁעָרֶיךָ וְאָכְלוּ וּשְׂבָעוּ לְמִצֵּן יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל-
מַעֲשֵׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה: * מִקֵּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה
שְׁמִטָּה: וְזֶה דְּבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בַּעַל מִשְׁהָ יָדוֹ
אֲשֶׁר יֵשֶׁה בְּרַעְיוֹ לֹא-יִגַּשׁ אֶת-דָּרְעוֹ וְאֶת-אֲחִיו כִּי-קָרָא
שְׁמִטָּה לַיהוָה: אֶת-הַנֹּבְכִי תִגַּשׁ וְאֲשֶׁר יִהְיֶה לָּךְ אֶת-
אֲחִיךָ תִשְׁמֹט יָדְךָ: אֲפֹס כִּי לֹא יִהְיֶה-בָּךְ אֲבִיוֹן כִּי-יְבָרְכְךָ
יְבָרְכְךָ יְהוָה בְּאֶרֶץ אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נִתְּן-לָךְ נִחַלָּה
לְרִשְׁתָּהּ: רַק אִם-שְׁמוֹעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ
לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִכִּי מֵצִוְּךָ
הַיּוֹם: כִּי-יִהְיֶה אֱלֹהֶיךָ בְּרָכְךָ בְּאֲשֶׁר דָּבַר-לָךְ וְהִעֲבַטְתָּ
גּוֹיִם רַבִּים וְאִתָּה לֹא תַעֲבֹט וּמִשְׁלַת בְּגוֹיִם רַבִּים וּבָךְ
לֹא יִמָּשְׁלוּ: כִּי-יִהְיֶה בָּךְ אֲבִיוֹן מֵאַחַד אֲחֵיךָ בְּאַחַד
שְׁעָרֶיךָ בְּאֶרֶץ אֲשֶׁר-יִהְיֶה אֱלֹהֶיךָ נִתְּן לָךְ לֹא תֹאמַר
אֶת-לִבְּךָ וְלֹא תִקְפֹּץ אֶת-יָדְךָ מֵאֲחִיךָ הָאֲבִיוֹן: כִּי-פִתַּח
תִּפְתָּח אֶת-יָדְךָ לוֹ וְהִעֲבַט תַּעֲבִיטֵנוּ דִּי מַחֲסֹדוֹ אֲשֶׁר
יִחַסֵּר לוֹ: הַשְּׁמֹר לָךְ פֶּן-יִהְיֶה דְּבַר עִם-לִבְּךָ בְּלִיעַל
לֵאמֹר קִרְבָּה שְׁנַת-הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶיךָ
בְּאֲחִיךָ הָאֲבִיוֹן וְלֹא תִתֵּן לוֹ וּקְרָא עָלֶיךָ אֶל-יְהוָה וְהִנֵּה
בָּךְ חֲטָא: נָתַן תִּתֵּן לוֹ וְלֹא-יִרַע לִבְּךָ בְּתִתֶנּהּ לוֹ כִּי

shall go unto the place which the Lord your God shall choose. And you shall spend the money for whatsoever you desire, for oxen, or for sheep, or for wine, or for strong drink, or for anything else you desire; and you shall eat there before the Lord your God, and you shall rejoice, you and your household. And the Levite that is within your gates, you shall not forsake him, for he has no portion nor inheritance with you. At the end of every three years, you shall bring forth all the tithe of your produce in the same year, and you shall store it within your gates. And the Levite, because he has no portion nor inheritance with you, shall come, and the stranger and the fatherless, and the widow, who are within your gates, and they shall eat and be satisfied, that the Lord your God may bless you in all the work of your hand which you engage in.*

At the end of every seven years you shall grant a release. And this is the manner of the release: every creditor shall release that which he has lent to his neighbor. He shall not exact it of his neighbor and his brother, because the Lord's release has been proclaimed. Of a foreigner, you may exact it, but whatsoever of yours is with your brother you shall release. And there will be no poor among you, for the Lord will surely bless you in the land which the Lord your God gives you for an inheritance to possess it, if only you diligently hearken unto the voice of the Lord your God, to observe to do all this commandment which I command you this day. For the Lord your God will bless you, as He promised you; and you shall lend unto many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you. If there be with you a poor man, one of your brethren, within any of your gates in your land which the Lord your God gives you, you shall not harden your heart, nor shut your hand from your poor brother. But you shall surely open your hand to him and shall lend him sufficient for any need he may have. Beware lest there be an unworthy thought in your heart, saying, The seventh year, the year of release is at hand, and your eye be evil against your poor brother, and you give him nothing, and he cry unto the Lord against you, and it be a sin unto you. You shall give him and your heart shall not be grieved when you give him, because

בְּלִל | הַדְּבַר הַזֶּה יִבְרַכֶּךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂה
וּבְכָל מַשְׁלַח יָדְךָ: כִּי לֹא-יִחַדֵּל אֲבִיּוֹן מִקֶּרֶב הָאָרֶץ עַל-
כֵּן אֲנֹכִי מַצִּיחַ לֹא-אֲמֹר פָּתַח תַּפְתָּח אֶת-יָדְךָ לְאַחֶיךָ לְעַנֶּיךָ
וּלְאֲבִינֶךָ בָּאָרֶץ: כִּי-יֹמַר לְךָ אֶחָד הֶעֱבִיר אֹו
הֶעֱבִירָהּ וְעָבְדָה שֵׁשׁ שָׁנִים וּבשָׁנָה הַשְּׁבִיעִת תִּשְׁלַחַנּוּ
חֲפָשִׁי מֵעֶמְקָךָ: וְכִי-תִשְׁלַחַנּוּ חֲפָשִׁי מֵעֶמְקָךָ לֹא תִשְׁלַחַנּוּ
רִיקָם: הַעֲנִיךָ תַּעֲנִיךָ לוֹ מִצֵּאנֶךָ וּמִנִּירְךָ וּמִיִּבְרֶךְ אֲשֶׁר
בִּרְכָה יְהוָה אֱלֹהֶיךָ תִתֵּן-לוֹ: וְתִבְרַתְּ כִּי עָבַד הָיִיתָ בָּאָרֶץ
מִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ עַל-כֵּן אֲנֹכִי מַצִּיחַ אֶת-
דְּבַר הַזֶּה הַיּוֹם: וְהָיָה כִּי-אֲמַר אֵלֶיךָ לֹא אֵצֶא מֵעֶמְקָךָ
כִּי אֲחַבֶּךָ וְאֶת-בֵּיתְךָ כִּי-טוֹב לוֹ עִמָּךָ: וְלִקְחַתָּ אֶת-
הַמַּרְצֵעַ וְנִתְּתָהּ בְּאֹזְנוֹ וּבִדְלִית וְהָיָה לְךָ עֶבֶד עוֹלָם וְאָתָּה
לְאֻמָּתְךָ תַּעֲשֶׂה-כֵּן: לֹא-יִקְשֶׁה בְּעֵינֶיךָ בִּשְׁלַחְךָ אֹתוֹ
חֲפָשִׁי מֵעֶמְקָךָ כִּי מִשָּׁנָה שָׁכַר שָׁכִיר עָבְדָה שֵׁשׁ שָׁנִים
וּבִרְכָה יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה: *

כִּלְהַבְבוֹר אֲשֶׁר יוֹלֵד בְּבִקְרָךְ וּבִצְאָנֶךָ הַזֶּכֶר תִּקְרֵישׁ
לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבֶכֶר שׁוֹרְךָ וְלֹא תִגַּז בְּכוֹר צֹאנֶךָ:
לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בְּמָקוֹם אֲשֶׁר-
יִבְחַר יְהוָה אֹתָהּ וּבֵיתְךָ: וְכִי-יְהִי בּוֹ יוֹם פֶּסַח אֹו
עֹזֵר כָּל יוֹם רֹעַ לֹא תִבְחַנּוּ לַיהוָה אֱלֹהֶיךָ: בִּשְׁעָרֶיךָ
תֹאכְלֶנּוּ הַטֶּמֶא וְהַמְהוּר יַחְדָּו כִּצְבִי וְכֹאִיל: רַק אֶת-
דָּמָו לֹא תֹאכַל עַל-הָאָרֶץ תִּשְׁפֹּכֶנּוּ בַּמַּיִם: *

שְׁמוֹר אֶת-יְהוָה הָאֵלֵכִי וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי
בְּיְהוָה הָאֵלֵכִי הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לִילָה: תִּבְחַתָּ
פֶּסַח לַיהוָה אֱלֹהֶיךָ צֵאן וּבָקֵר בְּמָקוֹם אֲשֶׁר יִבְחַר יְהוָה
לְשֹׁכֵן שְׁמוֹ שֵׁם: לֹא-תֹאכַל עָלָיו חֵמֶץ שִׁבְעַת יָמִים

for this the Lord your God will bless you in all your work, and in all that you undertake. For the poor shall never cease out of the land. Therefore, I command you, saying, You shall open your hand to your brother, to your needy, and to your poor, in your land.

If your brother, a Hebrew man, or a Hebrew woman, be sold to you, and serve you six years, then in the seventh year you shall let him go free. And when you let him go free, you shall not let him go empty-handed. You shall furnish him liberally out of your flock, and out of your threshing-floor, and out of your winepress. As the Lord your God has blessed you, you shall give him. And you shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you. Therefore, I command you this today. And it shall be, if he say to you, I will not go out from you, because he loves you and your house, because he fares well with you, then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever; and also to your maid-servant, you shall do likewise. It shall not seem hard to you, when you let him go free, for at half the cost of a hired servant has he served you six years, and the Lord your God will bless you in all that you undertake.*

All the firstling males that are born of your herd and your flock you shall consecrate to the Lord your God; you shall do no work with the firstling of your ox, nor shear the firstling of your flock. You shall eat it before the Lord your God year by year in the place which the Lord shall choose, you and your household. And if it have any blemish, if it be lame or blind, or any blemish whatsoever, you shall not sacrifice it unto the Lord your God. You shall eat it within your gates; the unclean and the clean shall eat it alike, as if it were a gazelle, or a hart. Only you shall not eat the blood thereof; you shall pour it out upon the ground as water.*

Observe the month of spring, and keep the Passover unto the Lord your God, for in the month of spring the Lord your God brought you out of Egypt by night. And you shall sacrifice the Passover-lamb unto the Lord your God, of the flock and the herd, in the place which the Lord shall choose to cause His Presence to dwell there. You shall eat no leavened bread with it; seven days

תֹּאכַל-עֲלֵיו מִצֹּת לֶחֶם עֲנִי כִּי בַחֲפוּז יֵצְאֶת מֵאֶרֶץ
מִצְרַיִם לִמְעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל
יְמֵי חַיֶּיךָ: * וְלֹא-יֵרָאֶה לָּךְ שֹׂאֵר בְּכָל-נִבְלָה שִׁבְעַת יָמִים
וְלֹא-יִלָּן מִן-הַבְּשָׂר אֲשֶׁר תִּזְבַּח בְּעֶרֶב בַּיּוֹם הָרִאשׁוֹן
לִבְקָר: לֹא תִכַּל לִזְבַּח אֶת-הַפֶּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר-
יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר
יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם תִּזְבַּח אֶת-הַפֶּסַח בְּעֶרֶב
כִּבּוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם: וּבִשְׁלֹת וְאִכְלֹת
בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בִּבְקָר וְהִלַּכְתָּ
לְאַחֲרָיִךְ: שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּת וּבַיּוֹם הַשְּׁבִיעִי עֲצֹרָתָ
לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה: * שִׁבְעָה שִׁבְעַת
תִּסְפָּר לָךְ מִהַחֲל חֲרַמְשׁ בַּקֹּמָה תַּחֲל לִסְפֹּר שִׁבְעָה
שִׁבְעוֹת: וַעֲשִׂיתָ חֹג שִׁבְעוֹת לַיהוָה אֱלֹהֶיךָ מִסַּת נִדְבַת
יָדְךָ אֲשֶׁר תִּתֵּן בְּאֲשֶׁר יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ: וְשִׁמַּחְתָּ
לִפְנֵי יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וַאֲמָתְךָ
וְחִלּוֹי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהַיְתוּם וְהָאֱלֻמְנָה אֲשֶׁר
בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ
שָׁם: וְזָכַרְתָּ כִּי-עָבַד הָיִיתָ בְּמִצְרַיִם וְשִׁמַּרְתָּ וַעֲשִׂיתָ אֶת-
הַחֻקִּים הָאֵלֶּה: *

חֹג הַפֶּסַח תַּעֲשֶׂה לָּךְ שִׁבְעַת יָמִים בְּאַסְפֹּף מִגִּדְּךָ
וּמִיִּקְבְּךָ: וְשִׁמַּחְתָּ בַּחֲגֹךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ
וַאֲמָתְךָ וְחִלּוֹי וְהַגֵּר וְהַיְתוּם וְהָאֱלֻמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:
שִׁבְעַת יָמִים תַּחֲל לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה
כִּי יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכָל מַעֲשֵׂה
יָדְךָ וְהָיִיתָ אֶךְ שִׂמְחָה: שְׁלוֹשׁ פַּעַמִּים בַּשָּׁנָה יֵרָאֶה כָּל-
זְכוּרָךְ אֶת-פָּנָי. יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר בְּחֹג

shall you eat unleavened bread therewith, the bread of affliction; for you came forth out of the land of Egypt in haste, that you may remember the day when you came forth out of the land of Egypt all the days of your life.*

And there shall be no leaven bread seen with you in all your borders seven days. Neither shall any of the flesh which you sacrifice the first day at evening, remain all night until the morning. You may not sacrifice the Passover-lamb within any of your gates, which the Lord your God will give you. But at the place which the Lord your God shall choose to cause His Presence to dwell in, there shall you sacrifice the Passover-lamb at evening, at the going down of the sun, at the season that you came forth from Egypt. And you shall roast and eat it in the place which the Lord your God shall choose, and you shall return in the morning, and go to your tents. Six days you shall eat unleavened bread, and on the seventh day shall there be a solemn assembly to the Lord your God; you shall do no work therein.*

Seven weeks shall you number; from the time you begin to put the sickle to the standing corn shall you begin to number seven weeks. And you shall keep the feast of Shavuot unto the Lord your God with a tribute of a free-will offering of your hand, which you shall give, according as the Lord your God blesses you. And you shall rejoice before the Lord your God, you, and your son, and your daughter, and your manservant, and your maid-servant, and the Levite that is within your gates, and the stranger, and the fatherless, and the widow, who are among you, in the place which the Lord your God shall choose to cause His Presence to dwell there. And you shall remember that you were a slave in Egypt; and you shall observe and do these statutes.*

You shall keep the feast of Sukkot seven days, after you have gathered in the harvest from your threshing-floor and from your winepress. And you shall rejoice in your feast, you and your son, and your daughter, and your manservant, and your maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, who are within your gates. Seven days shall you keep a feast unto the Lord your God in the place which the Lord shall choose, because the Lord your God shall bless you in all your produce, and in all the work of your hands, and you shall be altogether joyful.

הַמַּעֲוֹת וּבְחֵג הַשְּׁבָעוֹת וּבְחֵג הַסִּפּוֹת וְלֹא יֵרָאֶה אֶת־פָּנֶי
יְהוָה רִיקָם: אִישׁ כַּמַּתְנֵת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֵיךָ אֲשֶׁר
נִתְּנָךָ:

Both Torahs are placed on the lectern, the Reader recites the following:

וַיִּתְּנֶךָ וַיִּתְּנֶךָ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֻלָּא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָיָא.
וַיִּתְּנֶךָ וַיִּשְׁתַּבַּח, וַיִּתְּפֹאֵר וַיִּתְּרוֹמֵם, וַיִּתְּנֶךָ וַיִּתְּנֶךָ,
וַיִּתְּנֶךָ וַיִּתְּנֶךָ שְׁמֹה דְקָרְשָׁא, בְּרִידָא הוּא, לְעֻלָּא מִן כָּל
בְּרַבָּתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, וְאָמְרוּ בְּעֻלָּמָא,
וְאָמְרוּ אָמֵן.

The first Torah is raised and the congregation joins in reciting:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְּיַד מֹשֶׁה.

The following Maftir portion is read from the second Torah:

Numbers 28: 19-25.

וְהִקְרַבְתֶּם אֶשֶׁה עֲלֶיהָ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם
וְאַיִל אֶחָד וְשִׁבְעָה כִּבְשִׁים בְּנֵי שָׁנָה תָּמִיד יְהִיו לָכֶם;
וּמִנֶּחֱתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לִפְרָו וּשְׁנֵי
עֶשְׂרֹנִים לְאַיִל תַּעֲשׂוּ: עֶשְׂרֹן עֶשְׂרֹן תַּעֲשֶׂה לְכִבְשֵׁי
הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים: וְשַׁעִיר חַטָּאת אֶחָד לְכַפֵּר
עֲלֵיכֶם: מִלֶּבֶד עֲלֵת הַבָּקָר אֲשֶׁר לְעֹלֶת הַתָּמִיד תַּעֲשׂוּ אֶת־
אֹלָה: כֹּאֲלֶה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לָחֶם אֶשֶׁה רִיחַ־

TORAH READING—PESAH

Three times in the year shall all your males appear before the Lord your God in the place which He shall choose, in the feast of Pesah, and in the feast of Shavuot, and in the feast of Sukkot, and they shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.*

Both Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

The following Maftir portion is read from the second Torah:

Numbers 28: 19-25.

And you shall offer a sacrifice made by fire, a burnt offering unto the Lord: two young bullocks and one ram and seven he-lambs of the first year; they shall be without blemish; and their meal-offering, fine flour mingled with oil: three tenth parts shall you offer for a bullock, and two tenth parts for a ram, and a several tenth part shall you offer for each lamb of the seven lambs; and one he-goat for a sin-offering, to make atonement for you. You shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner you shall offer daily, for seven days, the food of the sacrifice made by

The obligation to go on the pilgrimage was placed on the adult males only; the women were exempted because of their domestic responsibilities. In many instances, however, women accompanied the male members of their families as may be seen from I *Samuel*, 1.

נִתְחַת לַיהוָה עַל-עוֹלַת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ; וּבַיּוֹם הַשְּׂבִיעִי
מִקְרָא-קֹדֶשׁ יִהְיֶה לָּכֶם כָּל-מִלָּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

The second Torah is raised and the congregation joins in reciting התורה, on page 309.

The Brahot before the Haftarah appears on page 296.

The Haftarah—Isaiah 10: 32-12: 6.

עוֹד הַיּוֹם בָּנֹכַח לַעֲמֹד יִנְפֹף יָדוֹ תָּרַב בֵּית-צִיּוֹן נִבְעַת
יְרוּשָׁלַם: הִנֵּה הָאֲדוֹן יִהְיֶה צְבָאוֹת מְסַעֵף פְּאֶרֶה
בְּמִעְרָצָה וְדָמִי הַקּוֹמֵה גְדָעִים וְהַגְבוֹהִים יִשְׁפְּלוּ; וְנִקְרָא
סִבְכִּי הַיָּצֵר בַּבְּרֹז וְהַלְבֵנוֹן בְּאֲדִיר יְפוֹל:
וַיֵּצֵא חֲסֵד מִגִּזְעֵי יִשְׂרָאֵל וַיִּגְדֵּל מִשְׁרָשָׁיו יִסְרָה: וְנִחַח עָלָיו
רוּחַ יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת
וַיִּרְאֵת יְהוָה: וַתִּרְיֹחוּ בִירְאֵת יְהוָה וְלֹא-לְמִדְּרָא עֵינָיו
יִשְׁפּוּט וְלֹא-לְמִשְׁמַע אָזְנוֹ יִכְיֹחַ: וְשִׁפְט בְּצֹדֶק דְּלִים
וְהוֹכִיחַ בְּמִישׁוֹר לַעֲנוּי-אֶרֶץ וְהִכָּה-אֶרֶץ בְּשֹׁבֵט פִּיו וּבְרוּחַ
שִׁפְטָיו יָמִית רָשָׁע: וְהָיָה צֶדֶק אֲנוּר מִתְנִי וְהָאֲמוּנָה
אֲנוּר הִלְצִיו: וְגַר זָאֵב עִם-כֶּבֶשׂ וְגַמֵּל עִם-גְּדִי יִרְבֹּץ וְעֹגֵל
וּכְפִיר וּמִרְיָא יַחְדָּיו וְנִעַר קִטָּן נִהַג בָּם: וּפְרָה וְדֹב תִּרְעִינָה
יַחְדָּיו יִרְבְּצוּ יִלְדֵיהֶן וְאֶרְיָה בְּבִקְרָא וְאֶכְל-תְּבוֹן: וְשִׁעֲשַׁע
יִזְנֹק עַל-חֹר פֶּתֶן וְעַל מְאוֹרֶת צַפְעוֹנִי נִמּוֹל יָדוֹ הָדָה: לֹא-
יָרֶעוּ וְלֹא-יִשְׁחָתוּ בְּכָל-חֹר קֹדֶשׁ בִּימִלָּאָה הָאֶרֶץ דַּעַת
אֶת-יְהוָה כַּמִּים לִים מְכַסִּים: וְהָיָה בַיּוֹם הַהוּא
שְׂרֵשׁ יִשְׂרָאֵל עֹמֵד לְגַם עַמִּים אֲלֵיוֹ גּוֹיִם יִדְרָשׁוּ וְהָיְתָה

The humanitarian aspect of the festivals is stressed in the Torah reading. This theme is complemented in the *Haftarah*, which projects the promise of the ultimate Messianic deliverance.

TORAH READING—PESAH

fire, of a sweet savor unto the Lord. It shall be offered beside the continual burnt offering and the drink-offering thereof. And on the seventh day you shall have a holy convocation; you shall do no servile work.

The second Torah is raised and the congregation joins in reciting וזאת התורה, on page 309.

The Brahot before the Haftorah appears on page 296.

The Haftorah—Isaiah 10: 32-12: 6.

This day he will halt at Nob; he will shake his hand at the mountain of the daughter of Zion, the hill of Jerusalem. But see! The Lord, the Lord of hosts, shall cut his boughs with terror; and the ones tall of stature shall be hewn down, and the lofty shall be brought low. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by the stroke of a mighty one.

There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall blossom. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the knowledge and of the fear of the Lord. And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling shall graze together, and a little child shall lead them. And the cow and the bear shall feed in the same pasture; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play over the hole of the asp; and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And it shall come to pass in that day, that the root of Jesse shall be for an ensign of the peoples, and the nations shall seek after him; and his dwelling place shall be glorious.

מִנְהֵטוֹ כְּבוֹד: וְהָיָה בַּיּוֹם הַהוּא יוֹסֵף אֶדְנִי
שְׁנִית יָדוֹ לִקְנוֹת אֶת-שָׂאֵר עַמּוֹ אֲשֶׁר-יִשְׂאָר מֵאֲשׁוּר
וּמִמִּצְרַיִם וּמִפְתָּרוֹם וּמִכּוּשׁ וּמִעִילָם וּמִשְׁנֻעָר וּמִחֲמַת
וּמֵאֵי הַיָּם: וְנָשָׂא גַם לְגוֹיִם וְאֶסֶף נִדְחֵי יִשְׂרָאֵל וְנִפְצוֹת
יְהוּדָה יִקְבֹּץ מֵאֶרְבַּע כְּנָפוֹת הָאָרֶץ: וְסָרָה קִנְיַת אֲפָרַיִם
וְצִרְיִי יְהוּדָה יִכְרְתוּ אֲפָרַיִם לֹא-יִקְנָא אֶת-יְהוּדָה וְיְהוּדָה
לֹא-יִצְעַר אֶת-אֲפָרַיִם: וְעַפּוֹ בְּכַתֵּף פְּלִשְׁתִּים יָמָּה יִחַדּוּ
יָבוּ אֶת-בְּנֵי-יִגְדָם אֲדוֹם וּמוֹאָב מִשְׁלֹחַ יָדָם וּבְנֵי עַמּוֹן
מִשְׁמַעְתָּם: וְהַחֲרִים יְהוָה אֶת לִשׁוֹן יַם-מִצְרַיִם וְהִנִּיף
יָדוֹ עַל-הַנְּהָר בַּעֲיַם רוּחוֹ וְהִכְהוּ לְשִׁבְעָה נַחֲלִים וְהִדְרִיךְ
בְּנָעִלִים: וְהָיְתָה מִסְלָה לְשָׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאֲשׁוּר
כַּאֲשֶׁר הָיְתָה לְיִשְׂרָאֵל בַּיּוֹם עָלְתוֹ מֵאֶרֶץ מִצְרַיִם:
וְאָמְרָת בַּיּוֹם הַהוּא אֹדֹךָ יְהוָה כִּי אָנֹכִי כִי יָשָׁב אִפְּךָ
וְתִנְחַמְנִי: הִנֵּה אֵל יְשׁוּעָתִי אֲבָטָח וְלֹא אֶפְחָד כִּי עָיִ
וְחִמְרָת יְהוָה יְהוָה וַיְהִי-לִי לְיִשׁוּעָה: וּשְׁאֵבָתָם-מֵיָם
בְּשִׁשּׁוֹן מִמַּעֲיָנִי הִיְשׁוּעָה: וְאָמְרָתָם בַּיּוֹם הַהוּא הוֹדִי
לְיְהוָה קִרְאִי בְּשֵׁמוֹ הוֹדִיעִי בְּעַמִּים עָלִילְתִּיו הִזְכִּירוּ כִּי
נִשְׁגַּב שְׁמוֹ: וּמָרוּ יְהוָה כִּי גֵאוֹת עָשָׂה מִיַּדְעַת זֹאת בְּכָל-
הָאָרֶץ: צִהְלִי וְרִנִּי וּשְׁבַת צִיּוֹן כִּי-גִדּוּל בְּקִרְבֶּךָ קָדוֹשׁ
יִשְׂרָאֵל:

מודעת ק

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

TORAH READING—PESAH

And it shall come to pass in that day, that the Lord shall again, a second time, lift His arm to recover the remnant of His people from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea. And He shall raise an ensign for the nations, and shall assemble the banished of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim shall depart also, and they that vex Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And they shall fly upon the shoulder of the Philistines toward the west; together shall they humble the children of the east. They shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the gulf of the Egyptian sea; and with His mighty wind shall He shake His hand over the River; and He shall smite it into seven streams and cause men to pass it dryshod. And there shall be a highway for the remnant of His people from Assyria, as there was for Israel in the day he came up out of the land of Egypt.

And in that day you shall say, I will give thanks unto Thee, O Lord, for although Thou wast angry with me, Thine anger has turned away, and Thou hast comforted me. Behold, God is my salvation. I will trust and not be afraid, for the Lord God is my strength and song, and He has become my salvation. With joy shall you draw water out of the wells of deliverance. And in that day shall you say: Give thanks unto the Lord; call upon His name, declare His doings among the peoples; proclaim the exaltation of His name. Sing unto the Lord, for He has done excellent things. Let this be known in all the earth. Cry jubilantly and sing, O inhabitant of Zion, for in your midst is the Almighty, the Holy One of Israel.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

קריאת התורה-שבועות

FIRST DAY OF SHAVUOT

The Akdamut is recited in some congregations before the Torah Reading on page 270.

Exodus 19, 20.

בַּחֹדֶשׁ הַשְּׁלִישִׁי לָצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם
הַזֶּה בָּאוּ מִדְבַּר סִינַי: וַיִּסְעוּ מִרַפְּדִים וַיָּבֹאוּ מִדְבַּר
סִינַי וַיַּחֲנוּ בְּמִדְבַּר וַיִּחְדָּשׁם יִשְׂרָאֵל נֹגֵד הָהָר: וּמֹשֶׁה
עָלָה אֶל-הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן-הָהָר לֵאמֹר כֹּה
תֹאמַר לְבֵית יִעֲקֹב וְתֹנִיד לִבְנֵי יִשְׂרָאֵל: אַתֶּם רְאִיתֶם
אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׁרִים
וָאֵבָא אֶתְכֶם אֵלַי: וְעַתָּה אִם-שָׁמַעַתְּ תִשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם
אֶת-בְּרִיתִי וְהָיִיתֶם לִי סֹגְלָה מִכָּל-הָעַמִּים כִּי-לִי
הָאָרֶץ: וְאַתֶּם תִּהְיוּ-לִי מִמְּלֶכֶת כְּהֹנִים וְגוֹי קָדוֹשׁ אֵלֹה
הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֶל-בְּנֵי יִשְׂרָאֵל: * וַיָּבֹא מֹשֶׁה וַיִּקְרָא
לְזֻקְנֵי הָעָם וַיִּשָּׂם לִפְנֵיהֶם אֶת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
צִוָּהוּ יְהוָה: וַיַּעֲנוּ כָל-הָעָם יְחָדִו וַיֹּאמְרוּ כֹל אֲשֶׁר-דִּבֶּר
יְהוָה נַעֲשֶׂה וְנִשְׁמָע מֹשֶׁה אֶת-דִּבְרֵי הָעָם אֶל-יְהוָה: וַיֹּאמֶר
יְהוָה אֶל-מֹשֶׁה הִנֵּה אֲנֹכִי בָּא אֵלֶיךָ בְּעָב הָעֲנָן כְּעָבֹר
יִשְׁמַע הָעָם בְּדִבְרֵי עֲמֹד וְנִסִּי-בְּךָ יֵאֱמִינוּ לְעוֹלָם וַיִּנָּד
מֹשֶׁה אֶת-דִּבְרֵי הָעָם אֶל-יְהוָה: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה
לֵךְ אֶל-הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וּכְבֹּסוּ שַׂמְלֹתֶם: וְהָיוּ
נִכְנִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעִינֵי
כָל-הָעָם עַל-הָהָר סִינַי: וְהִגַּבְלָתָ אֶת-הָעָם סָבִיב לֵאמֹר
הִשְׁמְרוּ לָכֶם עֲלֹת בָּהָר וּנְגַע בְּקַצְחוֹ כָּל-הַנֹּגֵעַ בָּהָר

*The asterisk indicates the end of the *aliyah*.

TORAH READING—SHAVUOT

FIRST DAY OF SHAVUOT

The Akdamut is recited in some congregations before the Torah Reading on page 270.

Exodus 19, 20.

In the third month after the children of Israel had gone out of the land of Egypt, the same day they came into the desert of Sinai. And after they departed from Rephidim, and came to the wilderness of Sinai, they pitched their tents in the wilderness; and there Israel camped before the mountain. And Moses went before God, and the Lord called unto him from the mountain, saying: Thus shall you say to the house of Jacob, and tell the children of Israel. You have seen what I did unto the Egyptians, and how I bore you as on eagles' wings, and made you My own people. Now therefore, if you will obey My voice, and keep My covenant, you shall be My beloved treasure from among all peoples, for all the earth is Mine. And you shall be unto Me a kingdom of priests, and a holy nation. These are the words which you shall speak unto the children of Israel.*

And Moses came and called for the elders of the people and set before them all these words which the Lord commanded him. And all the people answered together and said: All that the Lord has spoken we will do. And Moses reported the words of the people unto the Lord. And the Lord said unto Moses: Lo, I come unto you in a thick cloud, that the people may hear when I speak with you, and that they may also have faith in you forever.

And Moses told the words of the people unto the Lord. And the Lord said unto Moses: Go to the people, and consecrate them today and tomorrow, and let them wash their garments. They shall be ready for the third day, for on the third day the Lord will reveal Himself in the sight of all the people upon Mount Sinai. And you shall set bounds unto the people round about, saying: Take heed that you go not up to the mountain, or touch the border of it. Whosoever touches the mountain shall surely be

The giving of the Law was preceded by a free expression of the people that they were willing to live by it. God respected man's freewill, refusing

מִזֹּת יוֹמָת: לֹא־תִנֶּעַ בּוֹ יָד כִּי־סָקוֹל יִסְקַל אֶי־יָהּ
 אִם־בְּהֶמָה אִם־אִישׁ לֹא יִהְיֶה בְּמִשְׁפַּח הַיָּבֵל הַזֶּה יַעֲלֶה
 בָּהֶר: * וַיֵּרֶד מֹשֶׁה מִדֶּהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם
 וַיִּכְבְּסוּ שְׂמֹלֵתָם: וַיֹּאמֶר אֶל־הָעָם הֵיוּ נִכְנִים לְשִׁלְשֵׁת
 יָמִים אֶל־תִּנְשׂוּ אֶל־אִשָּׁה: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהֵיִת
 הַבִּקְר וַיְהִי קֹלֶת וּבְרָקִים וַעֲנַן כָּבֵד עַל־דֶּהָר וְקֹל שֹׁפָר
 חֲזָק מְאֹד וַיִּחַרֶד כָּל־הָעָם אֲשֶׁר בְּמַחֲנֶה: וַיֵּצֵא מֹשֶׁה
 אֶת־הָעָם לִקְרֹאת הָאֱלֹהִים מִדֶּהָמַחֲנֶה וַיִּתְּצֻבוּ בְּתַחֲתִית
 דֶּהָר: וְהָרְ סִינִי עָשָׂן כֵּלֹו מִפְּנֵי אֲשֶׁר יֵרֵד עָלָיו יְהוָה בְּאֵשׁ
 וַיַּעַל עֲשָׂנוּ כַעֲשָׂן הַכִּבְשָׁן וַיִּחַרֶד כָּל־דֶּהָר מְאֹד: וַיְהִי קוֹל
 הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יִדְבֹּר וְהָאֱלֹהִים יַעֲנֶנּוּ
 בְּקוֹל: * וַיֵּרֶד יְהוָה עַל־דֶּהָר סִינִי אֶל־רֹאשׁ דֶּהָר וַיִּקְרָא
 יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ דֶּהָר וַיַּעַל מֹשֶׁה: וַיֹּאמֶר יְהוָה אֶל־
 מֹשֶׁה רֵד הַעֵד בָּעָם פֶּן־יִהְיֶרְסוּ אֶל־יְהוָה לִרְאוֹת וּנְפֹל
 מִפְּנֵי רֹב: וְגַם הַכֹּהֲנִים הַנִּשְׁשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פָךְ
 יִפְרֹץ בָּהֶם יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יֻכַּל הָעָם
 לַעֲלֹת אֶל־דֶּהָר סִינִי כִּי־אַתָּה הַעֲדָתָה בְּנֵי לֹא־מֵר הַגִּבֹּל
 אֶת־דֶּהָר וְקִדְּשָׁתוּ: וַיֹּאמֶר אֵלָיו יְהוָה לֵךְ־רֵד וְעֲלִיתָ אִתָּה
 וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל־יְהִרְסוּ לַעֲלֹת אֶל־יְהוָה
 פֶּן־יִפְרֹץ־בָּם: וַיֵּרֶד מֹשֶׁה אֶל־הָעָם וַיֹּאמֶר אֲלֵיהֶם:
 נִידְבֹּר אֱלֹהִים אֵת כָּל־דֶּהָרִים הָאֵלֶּה לֵאמֹר: אֲנֹכִי
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:
 לֹא יִהְיֶה לָּךְ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי לֹא תַעֲשֶׂה־לָּךְ פֶּסֶל
 וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת

to impose His Law on them without their consent. Thus was established the

put to death. No hand shall touch him, but he shall be stoned or hurled down; whether it be beast or man, it shall not live. When the ram's horn sounds a long blast, they shall come up to the mountain.*

And Moses went down from the mountain to the people and consecrated the people; and they washed their garments. And he said to the people, Be ready for the third day; come not near a woman. And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mountain; and the very loud voice of a ram's horn; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to face God; and they stood at the foot of the mountain. Mount Sinai was all covered with smoke, because the Lord had descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly. And when the voice of the horn waxed louder and louder, Moses spoke, and God answered him by a voice.*

And the Lord came down upon Mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mountain; and Moses ascended. And the Lord said unto Moses: Descend, warn the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests who serve before the Lord also consecrate themselves, lest the Lord smite them. And Moses said unto the Lord: The people cannot come up to Mount Sinai, for Thou didst warn us, saying: Set bounds about the mountain, and sanctify it. And the Lord said unto him: Descend and come up with Aaron, but let not the priests and the people break through to come up unto the Lord, lest He smite them. So Moses went down unto the people, and told them.

And God spoke all these words, saying:

I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods beside Me.

You shall not make for yourself a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath,

covenant between God and Israel, which destined Israel to be a priest-people among the nations, to serve among them as a witness of God and His Law.

וְאֲשֶׁר בְּמִים ׀ מִתַּחַת לָאָרֶץ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא
תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָדָשׁ עֹזֵן אֲבֹת
עַל־בָּנִים עַל־שְׁלֹשִׁים וְעַל־רִבְעִים לְשָׁנָאִי תַעֲשֶׂה חֶסֶד
לְאֵלִפִּים לְאַהֲבִי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תִשָּׂא
אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה יְהוָה אֶת־אִשְׁרֵי
יִשְׂרָאֵל אֶת־שְׁמוֹ לְשׁוּא:

זְכוּר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ
כָּל־מְלָאכְתְּךָ וַיּוֹם הַשְּׁבִיעִי שַׁבָּת ׀ לַיהוָה אֱלֹהֶיךָ לֹא
תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עֲבָדְךָ וְאִמְתְּךָ
וּבַהֲמֹתֶיךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
יָנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת
וַיְקַדְּשֵׁהוּ: כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְּךָ לְמַעַן יֵאָרִיכוֹן

יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: לֹא
תִרְצָח: לֹא תִנָּאֵף: לֹא תִגְנוֹב: לֹא

תַעֲנֶה בְרֵעֶךָ עַד שֹׁכֶר: לֹא תִחְמֹד בֵּית
רֵעֶךָ לֹא־תִחְמֹד אִשְׁתִּי רֵעֶךָ וְעַבְדּוֹ וְאִמּוֹ וְשׁוֹרֹוֹ
וַחֲמֹרֹוֹ וְכָל אֲשֶׁר לְרֵעֶךָ: *

וְכָל־הָעָם רֹאִים אֶת־דִּקְוֹלָתָ וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר
וְאֶת־הַהָר עֹשֵׁן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֻד מֵרָחֹק: וַיֹּאמְרוּ
אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יִדְבַר עִמָּנוּ
אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי
לְבַעֲבוֹר נְפֹת אַתְּכֶם בָּא הָאֱלֹהִים וּבַעֲבוֹר תִּהְיֶה יְרֵאתוֹ
עַל־פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ: וַיַּעֲמֵד הָעָם מֵרָחֹק וּמֹשֶׁה
נָגַשׁ אֶל־הָעָרָפֶל אֲשֶׁר־שָׁם הָאֱלֹהִים: וַיֹּאמֶר

TORAH READING—SHAVUOT

or that is in the water under the earth. You shall not bow down to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing mercy unto the thousands of generations of them that love Me and keep My commandments.

You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain. Remember the Sabbath Day, to keep it holy. Six days shall you labor and do all your work. But the seventh day is a Sabbath unto the Lord your God. You shall not do any work thereon, neither you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor the stranger that is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and He halted His work on the seventh day. Therefore the Lord blessed the Sabbath Day, and hallowed it.

Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's.*

And all the people perceived the thunderings and the lightnings and the sound of the horn and the mountain smoking; and when the people saw it, they trembled and stood afar off. And they said to Moses: You speak to us and we will hear, but let not God speak to us, lest we die. And Moses said to the people: Fear not, for God has come to test you, and that His fear may be before you, that you sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

The Ten Commandments were once read as part of the Temple service in Jerusalem, but the very nobility of this code fostered the notion that it was a self-sufficient statement of faith. It was, of course, dependent on implementation which is offered in the subsequent chapters of the Bible and in later developments of Jewish law. The Decalogue was finally removed from the service.

יְהוָה אֱלֹהֵי מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם
כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם: לֹא תַעֲשֹׂן אֵתִי אֱלֹהִי
כֶסֶף וְאֹהֶי וְהָב לֹא תַעֲשׂוּ לָכֶם: מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה
לִי וְזָבַחַת עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלֵמֶיךָ אֶת־צֹאנֶיךָ וְאֶת־
בְּקָרְךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֹפִיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ
וּבִרְכֹתֶיךָ: וְאִם־מִזְבֵּחַ אֲבָנִים תַעֲשֶׂה־לִּי לֹא־תִבְנֶה אֶתְּהֶן
גֹּזִית כִּי חֲרָבְךָ הִנֵּפֶת עָלֶיהָ וְתַחֲלִלָהּ: וְלֹא־תַעֲלֶה
בְּמַעֲלֹת עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגָּלָה עֲרוֹתְךָ עָלָיו:

Both Torahs are placed on the lectern, the Reader recites the following:

וַיִּתְּנֵהוּ וַיִּתְּקֵהוּ שְׁמֹה רַבָּא בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

The first Torah is raised and the congregation joins in reciting:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְיַד מֹשֶׁה.

The third Commandment forbade an image of any object or being which was to be made into an idol, to be worshipped in place of God. Here is forbidden the syncretistic practise of worshipping both the Lord, and an ad-

TORAH READING—SHAVUOT

And the Lord said unto Moses: Thus shall you say unto the children of Israel: You have seen that I have talked with you from heaven. You shall not serve other gods with Me; gods of silver, or gods of gold, you shall not make unto you. An altar of earth shall you make for My service, and you shall sacrifice thereon your burnt offerings, and your peace-offerings, your sheep and your oxen. In every place where I cause My name to be remembered I will come unto you and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stones for if you lift up your sword-like instrument upon it, you have profaned it. Neither shall you go up the steps unto Mine altar, that your nakedness be not exposed thereon.

Both Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

ditional pagan deity. Pagan cults built magnificent altars; and in their rites bodily exposure was common. Both are rejected in the Bible.

The objection to an altar made of stone over which was raised an instrument of metal, from which the sword is made, is explained by the Talmud as a mark of abhorrence for what the sword represents. The sword stands for strife, while the altar stands for reconciliation and peace.

קריאת התורה—שבועות

The following Maftir portion is read from the second Torah:

Numbers 28: 26-31.

וּבַיּוֹם הַבְּפוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה
בְּשִׁבְעַתֵּיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלֻּאכֶת עֲבֹדָה
לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פָּרִים
בְּנֵי־בָקָר שְׁנַיִם אֶיֶל אֶחָד שְׁבַעַה כִּבְשִׁים בְּנֵי שְׁנָה:
וּמִנְחָתָם סֶלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר
הָאֶחָד שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לַכֹּבֵשׁ
הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים: שְׂעִיר עִזִּים אֶחָד לַכֹּפֶר עֲלֵיכֶם:
מִלֵּבד עֹלֹת הַתָּמִיד וּמִנְחָתוֹ תַעֲשׂוּ תָמִידם יְהוֹרִלְכֶם
וְנִסְכֵּיהֶם:

The second Torah is raised and the congregation joins in reciting התורה, on page 315.

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בַּנְּבִיאִים
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם תִּנְאֲמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בַּתּוֹרָה; וּבְמֹשֶׁה עַבְדּוֹ, וּבִישָׂרָאֵל עַמּוֹ; וּבַנְּבִיאֵי הָאַמֶּת
וְצִדִּיק.

The Haftarah—Ezekiel 1-3: 12.

וַיְהִי וּבְשָׁלְשִׁים שָׁנָה בְּרַבִּיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וָאֲנִי בְּתוֹךְ־
הַגּוֹלָה עַל־גִּתֵּר כְּבָר נִפְתָּחוּ הַשָּׁמַיִם וָאֲרָאָה מְרָאוֹת
אֱלֹהִים: בַּחֲמִשָּׁה לַחֹדֶשׁ הִיא הַשָּׁנָה הַחֲמִשִּׁית לְגָלוֹת
הַמֶּלֶךְ יוֹיָכִן: הִנֵּה הָיָה דְּבַר־יְהוָה אֵלַי־חֲזָקָאֵל בֶּן־בוּזִי
הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל־גִּתֵּר כְּבָר וַתְּהִי עָלָיו שֵׁם יְד־
יְהוָה: וָאֲרָא וְהִנֵּה רוּחַ סַעְרָה בָּאָה מִן־הַצָּפוֹן עֲנַן גָּדוֹל
וָאֵשׁ מִתְּלַקְחַת וְנִנְהָ לּוֹ סָבִיב וּמִתּוֹכָהּ בָּעִין הַחֲשֵׁמֶל
מִתּוֹךְ הָאֵשׁ: וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חִיּוֹת וְזֶה מֵרְאִיָּהוּן
דְּמוּת אָדָם לְהִנֵּה: וָאֲרַבְּעָה פָּנִים לְאַחַת וָאֲרַבְּעַת בְּנָפִים

TORAH READING—SHAVUOT

The following Maftir portion is read from the second Torah:

Numbers 28: 26-31.

On the day of the first fruits, when you offer a new meal-offering unto the Lord in your feast of Shavuot, you shall have a holy convocation; you shall do no servile work. And you shall offer a burnt offering for a sweet savor unto the Lord; two young bullocks, one ram, seven he-lambs of the first year; and their meal-offering, fine flour mingled with oil; three tenth parts unto each bullock; two tenth parts to the one ram; a several tenth part to each lamb of the seven lambs; one he-goat to make atonement for you. Beside the continual burnt offering and the meal-offering thereof, you shall offer them and their drink-offerings; and they shall be without blemish.

The second Torah is raised and the congregation joins in reciting וְהָאֵת הַתּוֹרָה, on page 315.

Before the reading of the Haftorah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

The Haftorah—Ezekiel 1-3: 12.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the exiles by the river Kēbar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Yoyōhin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Kēbar; and the hand of the Lord was there upon him.

And I looked, and beheld, a stormy wind came out of the north, a great cloud, with a fire flashing through it, and a brightness round about it, and out of the midst thereof there gleamed something as the color of amber. And out of the midst thereof came the likeness of four living creatures; and this was their appearance: they had the likeness of a man. And every one had four faces,

לְאַחַת לָהֶם: וְרָגְלֵיהֶם רָגַל יִשְׁרָה וּבֶקֶף רָגְלֵיהֶם כִּכְף
 הָגַל לְגַל וְנִצְצִים כַּעֲזֵן נַחֲשֵׁת קָלִיל: וַיְהִי אָדָם מִתַּחַת
 כְּנָפֵיהֶם עַל אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וּכְנָפֵיהֶם לְאַרְבַּעֲתָם:
 חִבְרַת אִשָּׁה אֶל־אֲחֻזָּתָהּ כְּנָפֵיהֶם לֹא־יִסְבוּ בְּלִבָּתָן
 אִישׁ אֶל־עֵבֶר פָּנָיו יִלְכוּ: וּדְמוּת פְּנֵיהֶם פָּנֵי אָדָם וּפְנֵי
 אֲרִידֵהוּ אֶל־הַיָּמִין לְאַרְבַּעֲתָם וּפְנֵי־שׁוּר מִהַשְׂמָאוֹל
 לְאַרְבַּעֲתָן וּפְנֵי־נֶשֶׁר לְאַרְבַּעֲתָן: וּפְנֵיהֶם וּכְנָפֵיהֶם פְּרֻדּוֹת
 מִלְמַעְלָה לְאִישׁ שְׁתֵּים חֻבְרוֹת אִישׁ וּשְׁתֵּים מִכְפּוֹת אֶת
 נֹוִיתֵיהֶנּוּ: וְאִישׁ אֶל־עֵבֶר פָּנָיו יִלְכוּ אֶל אֲשֶׁר יִהְיֶה
 שְׁמָהּ הָרוּחַ לְלֶכֶת יִלְכוּ לֹא יִסְבוּ בְּלִבָּתָן: וּדְמוּת הַחַיּוֹת
 מֵרְאִיתָם כְּנִחְלִי־אֵשׁ בַּעֲרוֹת כְּמֵרְאָה חֲלָפִידִים הָיָא
 מִתְּהַלֶּכֶת בֵּין הַחַיּוֹת וְנִנְה לָאֵשׁ וּמִדְּהֶאֱשׁ יוֹצֵא כְּרֶק: וְהַחַיּוֹת רָצוּא וְשׁוֹב כְּמֵרְאָה הַבּוֹקֵן: וְאֵרָא הַחַיּוֹת וְהִנֵּה
 אוֹפֵן אַחֵד בְּאַרְצָן אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו: מֵרְאָה
 הָאוֹפָנִים וּמַעֲשֵׂיהֶם כַּעֲזֵן תְּרַשִׁישׁ וּדְמוּת אַחֵד לְאַרְבַּעֲתָן
 וּמֵרְאִיתָם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפֵן בְּתוֹךְ הָאוֹפָן:
 עַל־אַרְבַּעַת רַבְעֵיהֶן בְּלִבָּתָם יִלְכוּ לֹא יִסְבוּ בְּלִבָּתָן:
 וְנִבְיָהֶן וְנִבְיָה לָהֶם וְיִרְאָה לָהֶם וְנִבְיָתָם מְלֵאת עֵינִים
 סָבִיב לְאַרְבַּעֲתָן: וּבְלִבָּת הַחַיּוֹת יִלְכוּ הָאוֹפָנִים אֶצְלָם
 וּבִהְנֵשׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים: עַל אֲשֶׁר
 יִהְיֶה־שָׁם הָרוּחַ לְלֶכֶת יִלְכוּ שְׁמָהּ הָרוּחַ לְלֶכֶת וְהָאוֹפָנִים
 יִנְשְׂאוּ לְעַמָּתָם כִּי רוּחַ הַחַיָּה בְּאוֹפָנִים: בְּלִבָּתָם יִלְכוּ
 וּבְעַמָּדָם יַעֲמֻדוּ וּבִהְנֵשְׂאָם מֵעַל הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים
 לְעַמָּתָם כִּי רוּחַ הַחַיָּה בְּאוֹפָנִים: וּדְמוּת עַל־רֹאשֵׁי
 הַחַיָּה רִקִּיעַ כַּעֲזֵן הַקֶּרֶחַ הַטּוֹרָא נְמוּי עַל־רֹאשֵׁיהֶם
 מִלְמַעְלָה: וְתַחַת הַרְקִיעַ כְּנָפֵיהֶם וְשָׂרוֹת אִשָּׁה אֶל־

and every one of them had four wings. And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished copper. And they had the hands of a man under their wings on their four sides; and the four had their faces and their wings. Their wings were joined one to another. They turned not when they went; they went every one straight forward.

As for the likeness of their faces, they had the face of a man; and the four had the face of a lion on the right side; and the four had the face of an ox on the left side. And four had also the face of an eagle. And their faces and their wings were separate above; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward. Whither the spirit was to go, they went; they turned not when they went.

As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; it went up and down among the living creatures. And the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned, as the appearance of a flash of lightning.

Now as I beheld the living creatures, I saw one wheel upon the earth beside the living creatures, for each of the four faces thereof. The appearance of the wheels and their work was like unto the color of a beryl; and the four had one likeness. Their appearance and their work was as it were a wheel within a wheel. When they went, they went upon their four sides; they turned not when they went. As for their rings, they were high and awesome. And the four had rings full of eyes round about. And when the living creatures went, the wheels went beside them. And when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit wished to go, they went, and the wheels were lifted up beside them; for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood. When those rose from the earth, the wheels rose beside them; for the spirit of the living creature was in the wheels.

And over the head of the living creature there was the likeness of a firmament, like the color of the shining crystal, stretched forth over their heads above. And under the firmament their wings were

אֲדוּתָהּ לֹאִישׁ שְׁתִּים מְכֻסֹּת לְהִנֵּה וּלֹאִישׁ שְׁתִּים מְכֻסֹּת
 לְהִנֵּה אֶת גִּוְתֵיהֶם: וְאִשְׁמַע אֶת-קוֹל בְּנִפְיֵיהֶם בְּקוֹל
 מִים רַבִּים בְּקוֹל-שִׁדִּי בְּלִכְתָּם קוֹל הַמֶּלֶךְ בְּקוֹל מַחֲנֶה
 בְּעַמָּדָם תִּרְפִּינָה כְנַפֵּיהֶן: וַיְהִי-קוֹל מַעַל לָרָקִיעַ אֲשֶׁר
 עַל-רֹאשׁם בְּעַמָּדָם תִּרְפִּינָה כְנַפֵּיהֶן: וּמִמַּעַל לָרָקִיעַ
 אֲשֶׁר עַל-רֹאשׁם כְּמֵרָאָה אֲבָן-סִפִּיר דְּמוֹת כֶּסֶף וְעַל
 דְּמוֹת הַכֶּסֶף דְּמוֹת כְּמֵרָאָה אֲדָם עָלָיו מִלְמַעְלָה: וְאִרְאוּ
 בְּעֵין חֲשָׁמַל כְּמֵרָאָה-אֵשׁ בֵּית-לָהּ סָבִיב מִמֵּרָאָה מִתְּנִי
 וּלְמַעְלָה וּמִמֵּרָאָה מִתְּנִי וּלְמַטָּה רְאִיתִי כְּמֵרָאָה-אֵשׁ וְנִנְה
 לֹו סָבִיב: כְּמֵרָאָה הַקִּשְׁת אֲשֶׁר יְהִי בַּעֲנֵן בְּיוֹם הַנֶּשֶׁם
 בֶּן מֵרָאָה הַנִּנְה סָבִיב הוּא מֵרָאָה דְּמוֹת כְּבוֹד-יְהוָה
 וְאִרְאָה וְאִפֹּל עַל-פָּנַי וְאִשְׁמַע קוֹל מְדַבֵּר:
 וַתִּשְׁאַנֵּי רוּחַ וְאִשְׁמַע אֶתְרִי קוֹל רַעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד-
 יְהוָה מִמְּקוֹמוֹ:

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

SECOND DAY OF SHAVUOT

On a Sabbath the Torah Reading is עשר תעשר, on page 305.

On a week day begin with כל הבכור, on page 307.

The following Maftir portion is read from the second Torah:

Numbers 28: 26-31.

וּבְיוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה
 בַּשְּׂבָעִתִּיכֶם מִקְרֵא-קֹדֶשׁ יְהוָה לָכֶם כָּל-מִלְאֶכֶת עֲבֹדָה
 לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחָח לַיהוָה פָּרִים
 בְּגִרְבָּקָר שְׁנַיִם אֶיִל אֶחָד שִׁבְעָה כִּבְשִׁים בְּנֵי שָׁנָה:
 וּמִנְחָתָם סֶלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עָשָׂר נִיחָח לְפָר

TORAH READING—SHAVUOT

straight, the one toward the other. This one had two wings with which to cover its body, and that one had two wings with which to cover its body. And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an army. When they stood, they let down their wings. And there was a voice above the firmament that was over their heads; when they stood, they let down their wings.

And above the firmament that was over their heads was like the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man. And I saw as the color of amber, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about; it was the appearance of the likeness of the glory of the Lord. When I saw it, I fell upon my face, and I heard a voice of one who spoke.

And a wind lifted me up, and I heard behind me the voice of a mighty rushing. Praised be the glory of the Lord from His abode.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

SECOND DAY OF SHAVUOT

On a Sabbath the Torah Reading is עשר תעשר, on page 305.

On a week day begin with כל הבכור, on page 307.

The following Maftir portion is read from the second Torah:

Numbers 28: 26-31.

On the day of the first fruits, when you offer a new meal-offering unto the Lord in your feast of Shavuot, you shall have a holy convocation; you shall do no servile work. And you shall offer a burnt offering for a sweet savor unto the Lord: two young bullocks, one ram, seven he-lambs of the first year; and their meal-offering, fine flour mingled with oil; three tenths parts unto each bullock,

הָאֶחָד שְׁנֵי עֶשְׂרִים לְאֵיל הָאֶחָד: עֶשְׂרֹן עֶשְׂרֹן לְכַבֵּשׁ
הָאֶחָד לְשִׁבְעַת הַכְּבָשִׁים: שְׁעִיר עִזִּים אֶחָד לְכַבֵּשׁ עֲלֵיכֶם:
מִלְבָּד עַל־תְּתִיב הַתְּמִיד וּמִנְחָתוֹ תַעֲשׂוּ תַמִּימִם יְהוָה לְכֶם
וְנִסְכֵיהֶם:

The second Torah is raised and the congregation joins in reciting the Hallel on page 315.

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹבִיאִים
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
הַבּוֹחֵר בַּתּוֹרָה; וּבַמִּשָּׁה עֲבָדוֹ, וּבִישָׁרָאֵל עַמּוֹ; וּבְנוֹבִיאֵי הָאֱמֶת
וְצִדִּיק.

The Haftarah—Habakkuk 2: 20-3.

יְהוָה בְּהִכָּל קִדְשׁוֹ הֵם מִפְּנֵי כְלֵהָאָרֶץ:
תִּפְלָה לְחַבְקוֹק הַנִּבִּיאַ עַל שְׁגִיטוֹת: יְהוָה שְׁמַעְתִּי שִׁמְעָה
יְרֵאתִי יְהוָה פָּעַלְךָ בְּקִרְבִּי שְׁנִים חִידוֹ בְּקִרְבִּי שְׁנִים
תוֹדִיעַ בְּרָגוֹ רַחֵם תוֹבּוֹר: אֵלֹהֵי מַתִּימָן יָבֹא וְקִדְשׁ
מִהַר־פָּאֶרֶן סָלָה כִּפָּה שָׁמַיִם הוֹדוּ וְתִהְיוּ מְלָאכֵי
הָאָרֶץ: וְנִגְלָה כְּאֹרֶךְ תִּהְיֶה קִרְגִּים מִיָּדוֹ לֵךְ וְשֵׁם חֲבִיִּן
עֲזָה: לִפְנֵי יְלֹךְ דָּבָר וַיֵּצֵא רֶשֶׁף לְרִגְלָיו: עֲמַד וַיִּמְדָּד
אֶרֶץ רָאָה וַיִּתֵּר גּוֹיִם וַיִּתְּפַצְצוּ הָרָרִיעַד שְׁחוּ גִבְעוֹת
עוֹלָם הַלְכוֹת עוֹלָם לֵךְ: תַּחַת אֵן רֵאִיתִי אֱהֵלִי כוֹשֵׁן
יִדְגּוֹן יִרְעוֹת אֶרֶץ מִדָּן: הַבְּנֵה־רִים חָרָה יְהוָה אֵם
בְּנֵה־רִים אֶפֶד אִם־יָבִים עֲבָרְתָּ כִּי תִרְכַּב עַל־סוּסֶיךָ

The Rabbis interpret the event when "His glory covered the heavens and the earth was full of His praise" as the giving of the Law at Sinai. Teman and Paran were the sites of Esau's descendant and those of Ishmael, both of whom had been offered the Torah first, but had refused it. This chapter is, therefore, appropriate for the festival of Revelation.

TORAH READING—SHAVUOT

two tenth parts to one ram; a several tenths part to each lamb of the seven lambs; one he-goat to make atonement for you. Beside the continual burnt offering and the meal-offering thereof, you shall offer them and their drink-offerings; and they shall be without blemish.

The second Torah is raised and the congregation joins in reciting הואת התורה, an page 315.

Before the reading of the Haftorah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

The Haftorah—Habakkuk 2: 20-3.

The Lord is in His holy Temple; be silent before Him all the earth.

A prayer of Habakkuk the prophet. Upon Shigionot.

O Lord, I have heard the report of Thee, and am afraid. O Lord, revive Thy work in the approaching years. In the approaching year make it known. In wrath remember to be merciful.

God comes from Teman, and the Holy One from Mount Paran. His glory covers the heavens, and the earth is full of His praise. His brightness appears as the light, rays flash from His side, and there is the hiding of His power. Before Him goes the pestilence, and fiery bolts go forth at His feet. He stands and shakes the earth, He beholds and makes the nations tremble. The everlasting mountains are dashed in pieces, the ancient hills bow low. Such were His doings of old.

I see the tents of Cushan in affliction. The curtains of the land of Midian tremble. Is Thy wrath, O Lord, against the rivers, is Thy wrath kindled against the rivers, is Thine anger against the sea that Thou dost ride upon Thy horses, upon Thy chariots of victory?

מִרְכַּבְתְּךָ יְשׁוּעָה: עֲרִיךְ תַּעֲזֹר כְּשֶׁתִּתֶּךָ שְׂבָעוֹת מִפְּנוֹת
אֲמַר סֵלָה נְהָרוֹת תִּבְקַע-אֶרֶץ: רֹאשׁ יִחִילוּ הָרִים וְרֹם
מַיִם עֲבַר נָתַן תַּחֲוִם קוֹלֹ רֹם יִדְחוּ נִשְׂאֵא: שֶׁמֶשׁ יִרְחַ
עֲמֹד וְבִלְהָ לְאֹר חֲצִיךָ יִהְיֶה לְנֶגֶה בְּרַק חֲנִיתְךָ: בִּזְעֵם
תִּצְעַד-אֶרֶץ בְּאֵף תִּרְוֹשׁ גּוֹיִם: יֵצְאֶת לַיֵּשֶׁע עֲמֹד לַיֵּשֶׁע
אֶת-מִשְׁיַחְךָ מִחֲצֶת רֹאשׁ מִבֵּית רֶשַׁע עֲרוֹת יִסּוּד עֲד-
צִוָּאר סֵלָה: נִקְבֶּת בְּמִשְׁיֹ רֹאשׁ פִּרְזֹ יִסְעֲרוּ לְהַפִּיצָנִי
עַל-יְצָתָם כְּמוֹ-לֹאכֵל עֲנִי בַמִּסְתָּר: דִּרְבֶּת בֵּינִם סוֹסֶךְ חֲמֹר
מַיִם רִבִּים: שְׁמַעְתִּי וַהֲרַגְנִי בְּמִנִּי לְקוֹל צִלְלוֹ שִׁפְתֵי יִבּוֹא
רָקֹב בַּעֲצָמִי וְתַחְתִּי אֲרַגֹּ אֲשֶׁר אָנֹחַ לַיּוֹם צָרָה לַעֲלוֹת
לָעָם יְגוּדְנוּ: כִּרְתֹּאנָה לְאֶת-פָּרוֹחַ וְאֵין יִבּוֹל בְּנִפְנִים כַּחַשׁ
מַעֲשֵׂה-נֹת וּשְׂדֵמוֹת לֹא-עָשָׂה אֲכַל גֹּזֵר מִמְּכֻלָּה צֹאן וְאֵין
בְּקָר בְּרִפְתִּים: וְאֵין בִּידְוָה אֶעֱלוֹזָה אֲנִילָה בְּאֵלֹהֵי יִשְׁעִי:
יְהוָה אֱדַנִּי חִלִּי וַיִּשֶׁם רִגְלִי בְּאֵילוֹת וְעַל-בְּמוֹתַי יִדְרֹכֵנִי
לְמִנְצָה בְּנִינּוֹתַי:

After the reading of the Haftarah, continue with the Brahot on pages 161-162.

TORAH READING—SHAVUOT

Thy bow is made bare, sworn are the arrows of Thy word. Thou dost rent the earth with rivers. The mountains have seen Thee, and they tremble. The tempest of waters sweeps on. The deep utters its voice, and lifts its hands on high.

The sun and moon stand still in their habitation, at the light of Thy flying arrows, at the flash of Thy glittering spear. Thou marchest through the earth in indignation. Thou threshes the nations in anger.

Thou hast come for the deliverance of Thy people, for the deliverance of Thine anointed. Thou crushes the head of the house of the wicked, uncovering the foundation even unto the neck. With his own rods hast Thou stricken the head of his rulers who came as a whirlwind to scatter me, whose rejoicing was to devour the poor secretly. Thou hast trodden the sea with Thy horses, the foaming of mighty waters.

When I heard, my inward parts trembled, my lips quivered at the telling of it. Rottenness entered into my bones, and I trembled in my place. I shall quietly wait for the day of trouble which will come against the people that oppress us.

Though the fig tree do not blossom, nor fruit be on the vine; though the produce of the olive fail, and the fields yield no food; though the flock be cut off from the fold, and there be no herd in the stalls, yet will I rejoice in the Lord, I will exult in the God of my deliverance. God, the Lord, is my strength, and He makes my feet swift as the hinds, He makes me to walk upon my high places.

For the Leader. On stringed instruments.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

מריאת התורה-סכות

FIRST AND SECOND DAY OF SUKKOT

The Torah Reading for the first two days of Sukkot is on pages 286-289.

The following Maftir portion is read from the second Torah:

Numbers 29: 12-16.

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה
לָכֶם כָּל־מִלֻּאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְחֻגֹתֶם חֹג לַיהוָה
שִׁבְעַת יָמִים: וְהִקְרַבְתֶּם עֹלָה אֱלֹה רִיחַ נִיחֹחַ לַיהוָה פָּרִים
בְּנִיבְקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּנִי־שֹׁנָה
אַרְבָּעָה עָשָׂר תְּמִימִם יִדּוּ: וּמִנְחָתָם סֶלֶת בָּלוּלָה בַשֶּׁמֶן
שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד לְשֹׁלֹשָׁה עָשָׂר פָּרִים שְׁנֵי
עֶשְׂרֹנִים לְאֵיל הָאֶחָד לְשְׁנֵי הָאֵילִם: וְעֶשְׂרֹן עֶשְׂרֹן לִכְבֵּשׂ
הָאֶחָד לְאַרְבָּעָה עָשָׂר כִּבְשִׂים: וּשְׁעִיר־עִזִּים אֶחָד חַטָּאת
מִלֵּב עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ:

The second Torah is raised and the congregation joins in reciting:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יי
בְּיַד מֹשֶׁה.

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם תִּנְאֲמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יי,
הַבוֹחֵר בַּתּוֹרָה; וּבַמֹּשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ; וּבְנִבְיָאֵי הָאַמֶּת
וְצִדִּיק.

The Torah reading on the festivals has as its theme the historical setting of the festival or the injunction establishing the festival in the calendar of

TORAH READING—SUKKOT

FIRST AND SECOND DAY OF SUKKOT

The Torah Reading for the first two days of Sukkot is on pages 286-289.

The following Maftir portion is read from the second Torah:

Numbers 29: 12-16.

And on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no servile work, and you shall keep a feast unto the Lord seven days. And you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, and fourteen he-lambs of the first year; they shall be without blemish; and their meal-offering, fine flour mingled with oil; three tenth parts unto every bullock of the thirteen bullocks, two tenth parts to each ram of the two rams, and a several tenth part to each lamb of the fourteen lambs; and one he-goat for a sin-offering; beside the continual burnt offering, the meal-offering thereof, and the drink-offering thereof.

The second Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

Before the reading of the Haftarah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

sacred days. Sukkot is not a historical festival, and the injunction to commemorate it is given in the course of the general prescription of the festivals. The Torah reading for Sukkot is thus only a repetition of the reading on Passover.

הָיָה יוֹם בָּא לַיהוָה וְחָלַק שְׁלָלָךְ בְּקֶרֶבְךָ: וְאַסְפִּיתִי
אֶת־כָּל־הַגּוֹיִם | אֶל־יְרוּשָׁלַם לַמִּלְחָמָה, וְנִלְבְּדָה הָעִיר
וְנִשְׁפּוּ הַבָּתִּים וְהַנָּשִׁים תִּשְׁגַּלְנָה וְיָצָא חֲצֵי הָעִיר בְּגוֹלָה
וְהָרַח הָעֵם לֹא יִכְרֹת מִן־הָעִיר: וְיָצָא יְהוָה וְנִלְחַם בַּגּוֹיִם
הָהֵם בַּיּוֹם הַלְחָמָוּ בַּיּוֹם קָרָב: וַעֲמְדוּ רִגְלָיו בַּיּוֹם־הַהוּא
עַל־הָר הַזֵּה הַיְוִתִּים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הָר
הַזֵּה מִחֲצִי מִזְרָחָה וְיָמָּה נִיא גְדוּלָה מְאֹד וּמֵשׁ חֲצֵי
הָהָר צִפּוֹנָה וְחֲצִי נִגְבָּה: וְנִסְתָּם נִיא־דָרִי כִּי־יֵצֵעַ גֵּר
הָרִים אֶל־אֶצֶל וְנִסְתָּם בְּאֶשֶׁר נִסְתָּם מִפְּנֵי הָרָעַשׁ בַּיּוֹם
עֲזָה מֶלֶךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהֵי כָל־קְדוּשִׁים עִמָּךְ:

תשכבה ק *

וַיִּקְהֲלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בִּירוּחַ
הָאֲתָנִים בַּחֹג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי: וַיָּבֹאוּ כָל זָקְנֵי
יִשְׂרָאֵל וַיִּשְׂאוּ הַבְּהֵמִים אֶת־הָאֲרוֹן: וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה
וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בְּאֹהֶל וַיַּעֲלוּ
אֹתָם הַבְּהֵמִים וְהַלְוִיִּם: וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עַדְתַּת יִשְׂרָאֵל
הַנוֹעֲדִים עָלוּ אִתּוֹ לִפְנֵי הָאֲרוֹן מִזִּבְחִים צֶאֱן וּבָקָר
אֲשֶׁר לֹא־יִסְפְּרוּ וְלֹא יִמְנוּ מְרֹב: וַיָּבֹאוּ הַבְּהֵמִים אֶת־
אֲרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ
הַקֹּדָשִׁים אֶל־תַּחַת בִּגְדֵי הַכֹּהֲנִים: כִּי הַכֹּהֲנִים פָּרָשִׁים
בִּגְדֵיהֶם אֶל־מְקוֹם הָאֲרוֹן וַיִּסְכּוּ הַכֹּהֲנִים עַל־הָאֲרוֹן וַעֲלִי־

TORAH READING—SUKKOT

FOR THE FIRST DAY

The Haftorah—Zechariah 14.

Behold, a day of the Lord is coming, and your spoil shall be divided in your midst. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; half of the city shall go forth into captivity, but the remainder of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fights on a day of battle. And His feet shall stand in that day upon Mount Olives, which is before Jerusalem on the east, and Mount Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach to Azal. You shall flee as you fled from the earthquake in the days of Uzziah, King of Judah; and the Lord my God shall come with all the angels to be with you.

FOR THE SECOND DAY

The Haftorah—I Kings 8: 2-21.

And all the men of Israel assembled before King Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tent of meeting, and all the holy vessels that were in the tent; all these did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel that were assembled before him, were with him before the ark, sacrificing sheep and oxen that could not be counted nor numbered. And the priests brought in the ark of the covenant of the Lord unto His place, into the innermost sanctuary of the house, to the most holy place, under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim made a cover above the ark and poles.

FOR THE FIRST DAY

הָיָה בַּיּוֹם הַהוּא לֹא־יִהְיֶה אוֹר וְקָרוֹת וְקִפְאוֹן: וְהָיָה
 יוֹם־אֶחָד הוּא יִתַּע לַיהוָה לֹא־יוֹם וְלֹא־לַיְלָה וְהָיָה לַעֲתִיד־
 עָרֵב יִהְיֶה־אוֹר: וְהָיָה ׀ בַּיּוֹם הַהוּא יֵצְאוּ מִיַּם־תַּיִם
 מִירוּשָׁלַם הַצִּיִּים אֱלֹהִים הַקְדָּמוֹנִי וְהַצִּיִּים אֱלֹהִים
 הָאַחֲרוֹן בִּקְנִיז וּבְחֶרֶף יִהְיֶה: וְהָיָה יְהוָה לְמֶלֶךְ עַל־
 כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד:
 יָפוּב כָּל־הָאָרֶץ בְּעֶרְבָהּ מִגִּבְעֵי לְרִמּוֹן נֹגֵב יְרוּשָׁלַם
 וְהָאֶמָּה וְיִשְׁבָּה תַּחְתֶּיהָ לְמַשְׁעַר בְּנִימָן עַד־מְקוֹם שַׁעַר
 הָרֵאשׁוֹן עַד־שַׁעַר הַפָּנִים וּמִגְדַל חֲנָנִאל עַד יַקְבִּי הַמֶּלֶךְ:
 וְיִשְׁבוּ בָּהּ וְתָרַם לֹא יִהְיֶה־עוֹד וְיִשְׁבָּה יְרוּשָׁלַם לְבִטָּח:

וקפאון ק'.

FOR THE SECOND DAY

בִּדְיוֹ מְלֻמְעָלָה: וַיֵּאָרְכוּ הַבָּדִים וַיֵּרְאוּ רָאשֵׁי הַבָּדִים
 מִדֶּהֱקִדָּשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרְאוּ הַחוּצָה וַיְהִי שֵׁם
 עַד הַיּוֹם הַהוּא: אֵין בְּאֲרוֹן רֶכֶּשׁ שְׁנֵי לְחוֹת הָאֲבָנִים אֲשֶׁר
 הִנֵּחַ שָׁם מֹשֶׁה בְּחֶרֶב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל
 בְּצֵאתָם מֵאֶרֶץ מִצְרַיִם: וַיְהִי בְּצֵאת הַכֹּהֲנִים מִדֶּהֱקִדָּשׁ
 וְהִעָּנְן מָלֵא אֶת־בֵּית יְהוָה: וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד
 לְשֶׁרֶת מִפְּנֵי הָעָנָן כִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה:
 'אֹז אָמַר שְׁלֹמֹה יְהוָה אָמַר לְשָׁכֵן בְּעֶרְפֶּל: בְּנוֹה
 בְּנִיתִי בֵּית זָבֵל לָךְ מְכוֹן לְשִׁבְתְּךָ עוֹלָמִים: וַיִּסֵּב הַמֶּלֶךְ
 אֶת־פָּנָיו וַיִּבְרַךְ אֶת כָּל־קֹהֶל יִשְׂרָאֵל וְכָל־קֹהֶל יִשְׂרָאֵל
 עָמָד: וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִבִּיר בְּפִיו
 אֶת יְהוָה אָבִי וּבִידוֹ מָלֵא לֵאמֹר: מִדֶּה־זֶם אֲשֶׁר הוֹצֵאתִי

TORAH READING—SUKKOT

FOR THE FIRST DAY

And it shall come to pass in that day, that there shall be neither bright light nor gloom. It shall be a day which will make itself known as of the Lord when there will be not day, nor night, for at evening time there shall yet be light. And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it continue so. And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One. All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain exalted, and inhabited in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and from the tower of Hananel to the king's winepresses. And men shall dwell in it, and there shall be no more extermination; but Jerusalem shall dwell in safety.

FOR THE SECOND DAY

And the poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary but they could not be seen from the outside, and there they are to this day. There was nothing in the ark save the two tablets of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass when the priests came out of the holy place, that the cloud filled the House of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the House of the Lord. Then spoke Solomon: The Lord said that He would dwell in the thick darkness. I have surely built Thee a house of habitation, a place for Thee to dwell in forever. And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel stood. And he said: Praised be the Lord God of Israel, who has fulfilled what He promised to David, my father, saying: Since the day that

FOR THE FIRST DAY

וְנָתַתְּ אֶת־הַמִּנְחָה אֲשֶׁר יִנָּח יְהוָה אֶת־כֹּל־
 הָעַמִּים אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלַם הַמֶּלֶךְ בְּשׂוֹרוֹ וְהוּא עֹמֵד
 עַל־רִגְלָיו וְעֵינָיו תִּמְקְנָה בַּחֲדָיָהן וּלְשׁוֹנוֹ תִּמָּק בִּפְתִּיהֶם׃
 וְהָיָה בַּיּוֹם הַהוּא תִּהְיֶה מְהוּמַת־יְהוָה רַבָּה בָּהֶם וְהַחַיִּיקוּ
 אִישׁ יָד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל־יְדֵי רֵעֵהוּ׃ וְגַם־יִהְיֶה
 תִּלְחָם בִּירֹוּשָׁלַם וְאֶסֶף חֵיל כָּל־הַגּוֹיִם סָבִיב וְהֵב וּבִסָּף
 וּבְגָדִים לָרֹב מְאֹד׃ וְכֵן תִּהְיֶה מִגִּשְׁתַּת הַפֶּסֶם הַפָּרֹד
 הַנָּמַל וְהַחֲמוֹר וְכָל־הַבְּהֵמָה אֲשֶׁר יִלְטָה בַּמַּחֲנוֹת הַהֵמָּה׃

FOR THE SECOND DAY

אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בְתָרַתִּי בְעֵינִי מִכָּל שְׂבָמִי
 יִשְׂרָאֵל לִבְנוֹת בַּיִת לַיהוָה שְׂמִי שָׁם וְאֶבְתֵּר בְּרוּךְ לַיהוָה
 עַל־עַמִּי יִשְׂרָאֵל׃ וַיְהִי עִם־לִבִּי דָוִד אֲבִי לִבְנוֹת בַּיִת
 לַשֵּׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃ וַיֹּאמֶר יְהוָה אֶל־דָּוִד אֲבִי יִצְחָק
 אֲשֶׁר הָיָה עִם־לִבְכֶּךָ לִבְנוֹת בַּיִת לַשֵּׁם הַמֵּיבֹֹת כִּי הָיָה
 עִם־לִבְכֶּךָ׃ רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אֲנִי בִּנְיָן הַיָּצֵא
 מִחֻלְצֵיךָ הוּא־יִבְנֶה הַבַּיִת לַשֵּׁם׃ וַיָּקָם יְהוָה אֶת־דָּוִד
 אֲשֶׁר דִּבֶּר וְאָקָם תַּחַת דָּוִד אֲבִי וְאֶשֶׁב׃ עַל־כֵּן יִשְׂרָאֵל
 כְּאֲשֶׁר דִּבֶּר יְהוָה וְאִבְנֶה הַבַּיִת לַשֵּׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃
 וְאֲשֶׁם שְׁם מְקוֹם לְאֹרֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר
 כָּרַת עִם־אֲבוֹתַי בְּהוֹצִיאוֹ אֹתָם מֵאֶרֶץ מִצְרַיִם׃

After the reading of the Haftarah, continue with the Brahot on pages 161-162.

No reason is given here for God's refusal to have David build the Temple. In I Chronicles 22:8, David informs Solomon that the Lord had disapproved of his building the sanctuary because he had been a warrior-king,

TORAH READING—SUKKOT

FOR THE FIRST DAY

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall waste away while they stand upon their feet, and their eyes shall waste away in their sockets, and their tongue shall waste away in their mouth. And on that day, a great panic from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. Even Judah shall fight against Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. And a plague like this plague shall fall on the horse, on the mule, on the camel, and on the ass, and on all the beasts that shall be in these camps, even as this plague.

FOR THE SECOND DAY

I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be there, but I chose David to be over My people Israel. And it was in the heart of David, my father, to build a house for the name of the Lord God of Israel. And the Lord said unto David, my father: Whereas it was in your heart to build a house unto My name, you did well that it was in your heart. Nevertheless, you shall not build the house, but your son that shall be born to you, he shall build the house for My name. And the Lord has fulfilled His word that he spoke. For I am risen up in the place of David, my father, and sit on the throne of Israel, as the Lord has promised, and have built a house for the name of the Lord, the God of Israel. And I have set there a place for the ark wherein is the covenant of the Lord, which He made with our fathers when He brought them out of the land of Egypt.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

and he had "shed much blood upon the earth." Solomon was better fitted for this task because he was a man of peace.

כַּמִּנְחָה הָיְתָה: וְהָיָה כָּל-הַנּוֹתֵר מִכָּל-הַגּוֹיִם
הַבָּאִים עַל-יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהַשְׁתַּחֲוֹת
לַמֶּלֶךְ יְהוָה צְבָאוֹת וְלַחַג אֶת-חַג הַסֻּכּוֹת: וְהָיָה אֲשֶׁר
לֹא-יַעֲלֶה מֵאֵת מִשְׁפָּחוֹת הָאָרֶץ אֶל-יְרוּשָׁלַם לְהַשְׁתַּחֲוֹת
לַמֶּלֶךְ יְהוָה צְבָאוֹת וְלֹא עֲלֵיהֶם יְהוָה הַנֶּשֶׁם: וְאִם-
מִשְׁפַּחַת מִצְרַיִם לֹא-תַעֲלֶה וְלֹא בָּאָה וְלֹא עֲלֵיהֶם תִּהְיֶה
הַמִּנְחָה אֲשֶׁר יִנָּף יְהוָה אֶת-הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לַחַג
אֶת-חַג הַסֻּכּוֹת: וְזֹאת תִּהְיֶה חֲמַט מִצְרַיִם וְחֲמַט כָּל-
הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לַחַג אֶת-חַג הַסֻּכּוֹת: בַּיּוֹם הַהוּא
יְהוָה עַל-מִצְעָלוֹת הַפֶּסֶם קָדַשׁ לַיהוָה וְהָיָה הַסִּירוֹת
בְּבֵית יְהוָה כַּמִּזְבֵּי לִפְנֵי הַמִּזְבֵּחַ: וְהָיָה כָּל-סֹר
בִּירושָׁלַם וּבִיהוּדָה קָדַשׁ לַיהוָה צְבָאוֹת וּבָאוּ כָּל-
הַנּוֹבְחִים וּלְקַחְתוּ מֵהֶם וּבְשָׁלוֹ בָּהֶם וְלֹא-יִהְיֶה כְּנֻעֲנֵי עוֹד
בְּבֵית-יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא:

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

HOL HA-MOED SABBATH OF SUKKOT

The Torah Reading is on pages 292-295.

These Maftir portions are read from the second Torah:

*If the first day of Hol ha-Moed occurs on a Sabbath the Maftir portion is
וביום השלישי and וביום השני*

*If the third day of Hol ha-Moed occurs on a Sabbath the Maftir portion is
וביום החמישי and וביום הרביעי*

*If the fourth day of Hol ha-Moed occurs on a Sabbath the Maftir portion is
וביום הששי and וביום החמישי*

Numbers 29: 17-31.

וּבַיּוֹם הַשֵּׁנִי פָרִים בְּנֵי-בָקָר שְׁנַיִם עֶשֶׂר אֵילִם שְׁנַיִם
כִּבְשִׂים בְּנֵי-שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם

TORAH READING—SUKKOT

And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Sukkot. And it shall be that whoever will not come up of all the families of the earth to Jerusalem to worship the King, the Lord of hosts, upon them shall be no rain. And if the family of Egypt do not go up, and do not come, they will have none. This shall be the plague wherewith the Lord will smite the nations that come not to keep the feast of Sukkot. This shall be the punishment of Egypt, and the punishment of all nations that come not to keep the feast of Sukkot. In that day shall be inscribed upon the bells of the horses, HOLY UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holy unto the Lord of hosts; and all they that sacrifice shall come and take of them and boil therein the flesh of the sacrifice, and on that day there shall be no more a trader in the house of the Lord of hosts.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

HOL HA-MOED SABBATH OF SUKKOT

The Torah Reading is on pages 292-295.

These Maftir portions are read from the second Torah:

If the first day of Hol ha-Moed occurs on a Sabbath the Maftir portion is
וביום השלישי and וביום השני

If the third day of Hol ha-Moed occurs on a Sabbath the Maftir portion is
וביום החמישי and וביום הרביעי

If the fourth day of Hol ha-Moed occurs on a Sabbath the Maftir portion is
וביום הששי and וביום החמישי

Numbers 29: 17-31.

And on the second day you shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish; and

The Day of the Lord was an ancient conception in Judaism. It is the day when the climax of history will at last be reached, and a final justice established in the world. It will mark deliverance for Israel, and the universal recognition of the oneness of God.

וְנִסְכֵּיהֶם לְפָרִים לְאִילָם וּלְכֹבָשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט;
 וּשְׂעִיר־עִזִּים אֶחָד חֲטָאת מִלֶּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ
 וְנִסְכֵּיהֶם: וּבַיּוֹם הַשְּׁלִישִׁי פָרִים עֲשֶׂת־עֶשֶׂר אִילָם
 שְׁנָיִם כֹּבָשִׁים בְּנִי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם
 וְנִסְכֵּיהֶם לְפָרִים לְאִילָם וּלְכֹבָשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט;
 וּשְׂעִיר חֲטָאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ
 וְנִסְכָּהּ: וּבַיּוֹם הָרִבִּיעִי פָרִים עֶשְׂרֵה אִילָם שְׁנָיִם
 כֹּבָשִׁים בְּנִי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: מִנְחָתָם
 וְנִסְכֵּיהֶם לְפָרִים לְאִילָם וּלְכֹבָשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט;
 וּשְׂעִיר־עִזִּים אֶחָד חֲטָאת מִלֶּבֶד עֹלֹת הַתָּמִיד מִנְחָתָהּ
 וְנִסְכָּהּ: וּבַיּוֹם הַחֲמִישִׁי פָרִים חֲשֵׁשָׁה אִילָם שְׁנָיִם
 כֹּבָשִׁים בְּנִי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם
 וְנִסְכֵּיהֶם לְפָרִים לְאִילָם וּלְכֹבָשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט;
 וּשְׂעִיר חֲטָאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ
 וְנִסְכָּהּ: וּבַיּוֹם הַשֵּׁשִׁי פָרִים שְׁמֹנֶה אִילָם שְׁנָיִם
 כֹּבָשִׁים בְּנִי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם: וּמִנְחָתָם
 וְנִסְכֵּיהֶם לְפָרִים לְאִילָם וּלְכֹבָשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט;
 וּשְׂעִיר חֲטָאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ:

The second Torah is raised and the congregation joins in reciting וואת התורה, *on page 321.*

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים
 טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם תַּנְאֲמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יְיָ,
 הַבּוֹחֵר בַּתּוֹרָה; וּבַמִּשָּׁה עֲבָדוֹ, וּבִישָׁרָאֵל עַמּוֹ; וּבְנִבְיָאֵי הָאֱמֶת
 וְצִדִּיק.

TORAH READING—SUKKOT

their meal-offering and their drink-offerings for the bullocks, for the rams, and for the lambs according to their number, as ordained; and one he-goat for a sin-offering; beside the continual burnt-offering, and the meal-offering thereof, and their drink-offerings. And on the third day eleven bullocks, two rams, fourteen he-lambs of the first year without blemish; and their meal-offering and their drink-offerings for the bullocks, for the rams, and for the lambs according to their number, as ordained; and one goat for a sin-offering; beside the continual burnt offering, and the meal-offering thereof, and the drink-offering thereof. And on the fourth day ten bullocks, two rams, and fourteen he-lambs of the first year without blemish; their meal-offering and their drink-offerings for the bullocks, for the rams, and for the lambs according to their number, as ordained; and one he-goat for a sin-offering; beside the continual burnt offering, the meal-offering thereof, and the drink-offering thereof. And on the fifth day nine bullocks, two rams, and fourteen he-lambs of the first year without blemish; and their meal-offering and their drink-offerings for the bullocks, for the rams, and for the lambs according to their number, as ordained; and one goat for a sin-offering; beside the continual burnt offering, and the meal-offering thereof, and the drink-offering thereof. And on the sixth day eight bullocks, two rams, and fourteen he-lambs of the first year without blemish; and their meal-offering and their drink-offerings for the bullocks, for the rams, and for the lambs according to their number, as ordained; and one goat for a sin-offering; beside the continual burnt offering, the meal-offering thereof, and the drink-offerings thereof.

*The second Torah is raised and the congregaton joins in reciting תאמר התורה,
on page 321.*

Before the reading of the Haftarah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

יְהִיָּהּ | בַּיּוֹם הַהוּא בָּיוֹם בּוֹא גּוֹג עַל-אֲדָמַת יִשְׂרָאֵל
 נָאֻם • אֲדֹנָי יְהוִה תַּעֲלֶה חֲמָתִי בְּאַפִּי | וּבִקְנָאֲתִי בְּאִשׁ
 עִבְרָתִי דִּבְרָתִי אִם-לֹא | בַּיּוֹם הַהוּא יִהְיֶה רֶעַשׁ גָּדוֹל עַל
 אֲדָמַת יִשְׂרָאֵל | וְרָעְשׁוּ מִפְּנֵי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיַּת
 הַשָּׂדֶה וְכָל-הָרֶמֶשׂ הָרֹמֵשׁ עַל-הָאָרֶץ וְכָל הָאָדָם אֲשֶׁר
 עַל-פְּנֵי הָאָרֶץ וְנִהְרְסוּ הַהָרִים וְנִפְּלוּ הַמְּדִרְגּוֹת וְכָל-
 חוֹמָה לְאַרְצָן תִּפּוֹל | וּקְרָאתִי עָלָיו לְכָל-הָרִי חֶרֶב נָאֻם
 אֲדֹנָי יְהוִה חֶרֶב אִישׁ בְּאֶחָיו תִּהְיֶה | וְנִשְׁפָּטְתִּי אֹתוֹ בְּרֶכֶר
 וּבְדָם וְנָשָׂם שׁוֹטֵף וְאֶכְלֵ אֶלְגָּבִישׁ אִישׁ וְנִפְרִית אֶמְסֹר
 עָלָיו וְעַל-אֲנָפָיו וְעַל-עַמִּים רַבִּים אֲשֶׁר אִתּוֹ | וְהַתְגַּדְּלֹתִי
 וְהַתְקַדְּשֹׁתִי וְנִדְעָתִי לְעֵינֵי גּוֹיִם רַבִּים וַיִּדְעוּ כִּי-אֲנִי יְהוִה |
 וְאַתָּה כִּן-אָדָם הִנָּבֵא עַל-גּוֹג וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה
 הִנְנִי אֵלֶיךָ גּוֹג נָשׂא רֹאשׁ מֶשֶׁךְ וְתִבֵּל | וְשִׁבְכַתִּיךָ
 וְשִׁשְׁאֲתִיךָ וְהַעֲלִיתִיךָ מִיִּרְכַּתִּי צָפוֹן וְהִבֵּאתִיךָ עַל-הָרִי
 יִשְׂרָאֵל | וְהִבִּיתִי קִשְׁתְּךָ מִיַּד שְׂמְאוֹלֶךָ וְחִצֶּיךָ מִיַּד יְמִינֶךָ
 אֶפִּיל | עַל-הָרִי יִשְׂרָאֵל תִּפּוֹל אַתָּה וְכָל-אֲנָפֶיךָ וְעַמִּים
 אֲשֶׁר אִתְּךָ לְעִיט צִפּוֹר כָּל-כְּנָף וְחַיַּת הַשָּׂדֶה נִתְּתִיךָ
 לְאֶכְלָה | עַל-פְּנֵי הַשָּׂדֶה תִּפּוֹל כִּי אֲנִי דִּבַּרְתִּי נָאֻם אֲדֹנָי
 יְהוִה | וְשִׁלַּחְתִּי-רֹאשׁ בְּמִגּוֹג וּבִישְׁכֵי הָאִיִּם לִכְמֹחַ וַיִּדְעוּ
 כִּי-אֲנִי יְהוִה | וְאֶת-שֵׁם קָדְשִׁי אוֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל
 וְלֹא-אֲחַל אֶת-שֵׁם-קָדְשִׁי עוֹד וַיִּדְעוּ הַגּוֹיִם כִּי-אֲנִי יְהוִה
 קָדוֹשׁ בְּיִשְׂרָאֵל | הִנֵּה בָאָה וְנִהְיֹתָה נָאֻם אֲדֹנָי יְהוִה
 הוּא הַיּוֹם אֲשֶׁר דִּבַּרְתִּי | וַיָּצְאוּ יֹשְׁבֵי | עָרֵי יִשְׂרָאֵל וּבִעֲרוּ
 וְהִשִּׁיכוּ בְּנֶשֶׁק וּמִגָּן וַעֲזָה בְּקֶשֶׁת וּבַחֲצִים וּבַמִּקֵּל יָד

TORAH READING—SUKKOT

The Haftorah—Ezekiel 38: 18-39: 16.

And it shall come to pass in that day, when Gog shall come against the land of Israel, that My fury will be aroused. For in My zeal and in the fire of My indignation have I spoken. Surely in that day there will be a great earthquake in the land of Israel. And the fishes of the sea, and the fowl of the air and the beasts of the field, and every creeping thing that creeps upon the earth, and all men that are on the face of the earth will tremble before Me, and the mountains will be thrown down, and the steep places will fall, and every wall will fall to the ground. And I will summon a sword against him upon all My mountains, each man's sword shall be against his brother. And I will have My judgment against him with the pestilence and with blood; and I will rain upon him and upon his hosts arrayed for battle, and upon the many peoples with him a torrential rain, and great hailstones, fire and brimstone. Thus will I establish My greatness and holiness, and I shall be acknowledged by many nations, and they will recognize that I am the Lord.

And you, son of man, prophesy against Gog and say: Thus has the Lord spoken, I am against you Gog, chief prince of Mesheḥ and Tubal. I will confuse you and provoke you, and bring you up from the far parts of the North; and lead you to the mountains of Israel. And I will strike the bow out of your left hand, and your arrows will I cause to fall from your right hand. And you shall fall on the field, you, and your armed bands, and all the people that are with you. To the ravenous birds, and the beasts of the field have I assigned you for prey. You shall fall on the field, for I have decreed it. Thus has the Lord God spoken.

And I will send a fire on Magog, and upon them that dwell securely on their islands, and they shall know that I am the Lord. And I will make known My holy name in the midst of My people Israel, and I will no longer permit My name to be desecrated; and the nations shall know that I am the Holy One of Israel. Behold, it is about to come and to happen, the Lord God has declared; this is the day of which I have spoken.

And the inhabitants in the cities of Israel shall go forth and shall set fire and burn the weapons, the shields and bucklers, the

וּבְרַמַּח וּבְעֶרְוָה בָּהֶם אֵשׁ שֶׁבַע שָׁנִים: וְלֹא־יִשְׁאוּ לַעֲצִים מִן־
הַשָּׂדֶה וְלֹא יַחֲטֹבוּ מִן־הַיְעָרִים כִּי בַנֶּשֶׁק יִבְעֲרוּ־אֵשׁ
וְשָׂלְלוּ אֶת־שִׁלְלֵיהֶם וּבָנוּוּ אֶת־בְּנוֹיָהֶם נָאֻם אֲדֹנֵי יְהוָה:
וְהָיָה בַיּוֹם הַהוּא אֶתֶּן לָגוֹג ׀ מְקוֹם־שֵׁם קָבֵר בְּיִשְׂרָאֵל
גַּי הָעֲבָרִים קִדְּמַת הַיָּם וְחִסְמַת הָיָה אֶת־הָעֲבָרִים וּקְבְּרוּ
שָׁם אֶת־גּוֹג וְאֶת־כָּל־הַמּוֹנֶה וּקְרָאוּ גַּי הַמּוֹן גּוֹג: וּקְבְּרוּם
בֵּית יִשְׂרָאֵל לְמַעַן טַהֵר אֶת־הָאָרֶץ שֶׁבָּעָה חֲדָשִׁים:
וּקְבְּרוּ בַל־עַם הָאָרֶץ וְהָיָה לָהֶם לְשֵׁם יוֹם הַקְּבָדִי נָאֻם
אֲדֹנֵי יְהוָה: וְאִנְשֵׁי תָמִיד יְבָדִילוּ עֲבָרִים בָּאָרֶץ מִקְבָּרִים
אֶת־הָעֲבָרִים אֶת־הַנּוֹתְרִים עַל־פְּנֵי הָאָרֶץ לְמַהֲרָה מִקְצֶה
שֶׁבָּעָה־חֲדָשִׁים יַחְקְרוּ: וְעֲבְרוּ הָעֲבָרִים בָּאָרֶץ וְרָאוּ
עַצֵּם אָדָם וּבָנָה אֲצִלּוֹ צִיּוֹן עַד קָבְרוּ אֶת־הַמְּקַבְּרִים
אֶל־גַּי הַמּוֹן גּוֹג: וְגַם שֵׁם־עִיר הַמּוֹנֶה וְטַהֲרוּ הָאָרֶץ:

After the reading of the Haftarah, continue with the Brahot on pages 161-162.

TORAH READING—SUKKOT

bows and the arrows, the handstones and the spears; and they shall burn them for seven years. They shall not carry wood from the field or cut down trees from the forest, for they shall use weapons as firewood; and they shall despoil those that despoiled them, and they shall humble those that humbled them, the Lord God has declared.

On that day will I assign to Gog a place for graves within the boundaries of Israel, in the valley of travellers on the east of the sea, and it shall block the travellers, so that they shall bury there Gog and his multitude; and they shall call it the valley of Gog's multitude. Seven months shall the house of Israel continue to bury them, in order to cleanse the land. All the people of the land shall join in the work of burying them, and it will establish their renown. And on that day I shall vindicate My honor, saith the Lord. And they shall appoint steady men to join the travellers in burying those that may be left on the land, to cleanse it. After the end of seven months shall they search for any that may be left. And those travelling in the land who may find a bone shall set up a sign until the buriers shall bury it in the valley of Gog's multitude. And the city shall be called Hamonah (multitude), and thus shall they cleanse the land.

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

קריאת התורה—שמיני עזרת

The Torah Reading is on pages 305-309, whether it occurs on a Sabbath or week-day.

The following Maftir portion is read from the second Torah:

Numbers 29: 35-30: 1.

ביום השמיני עזרת תהיה לכם כל-מלאכת עבודה
לא תעשו: והקרבתם עליה אשה ריח ניחח ליהוה פר
אחד איל אחד כבשים בני-שנה שבעה תמימים: מנחתם
ונסכיהם לפר לאיל ולכבשים במספרם כמשפט: ושעיר
חטאת אחד מלבד עלת התמיד ומנחתה ונסכה:
אלה תעשו ליהוה במועדיכם לבד מנדריכם ונדבתיכם
לעלתיכם ולמנחתיכם ולנסכיהם ולשלמיכם: ויאמר
משה אל-בני ישראל ככל אשר-צוה יהוה את-
משה:

The second Torah is raised and the congregation joins in reciting וזאת התורה on page 321.

The Brahot before the Haftorah appears on page 326.

The Haftorah—I Kings 8: 54-66.

ויהי כבלות שלמה להתפלל אל-יהוה את כל-התפלה
והתחנה הזאת קם מלפני מזבח יהוה מקרע על-ברכיו
וכפיו פרשות השמים: ויעמד ויברך את כל-קהל ישראל
קול גדול לאמר: ברוך יהוה אשר נתן מנוחה לעמו
ישראל ככל אשר דבר לאנפֹל דבר אחד מכל דבר
הטוב אשר דבר ביד משה עבדו: יהי יהוה אלהינו
עמנו כאשר הנה עם-אבותינו אל-יעובנו ואל-יִשְׁשָׁנו:
להטות לבבנו אליו ללכת בכל-דרכיו ולשמר מצותיו
וחקיו ומשפֹטיו אשר צוה את-אבותינו: ויהיו דברי

TORAH READING—SHEMINI ATZERET

The Torah Reading is on pages 305-309, whether it occurs on a Sabbath or week-day.

The following Maftir portion is read from the second Torah:

Numbers 29: 35-30: 1.

On the eighth day you shall have a solemn assembly; you shall do no servile work thereon. But you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord; one bullock, one ram, seven he-lambs of the first year without blemish; their meal-offering and their drink-offerings for the bullock, for the ram, and for the lambs, shall be according to their number, as ordained; and one goat for a sin-offering; beside the continual burnt offering, and the meal-offering thereof, and the drink-offering thereof. These you shall offer unto the Lord in your appointed seasons, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal-offerings, and for your drink-offerings, and for your peace-offerings. And Moses told the children of Israel according to all that the Lord commanded Moses.

The second Torah is raised and the congregation joins in reciting וואָר הַתּוֹרָה on page 321.

The Brahot before the Haftorah appears on page 326.

The Haftorah—I Kings 8: 54-66.

And when Solomon had finished offering this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: Blessed be the Lord, who has given rest to His people Israel, according to all that He promised; not one word of all His good promise, which He promised through Moses His servant, has been unfulfilled. May the Lord our God be with us, as He was with our fathers. May He not leave us, nor forsake us. May He incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. And may these my

אֱלֹהֵי אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרִבִּים אֱלֹהֵי אֱלֹהֵינוּ
 יוֹמָם וְלַיְלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל
 וְבָרִיוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא
 הָאֱלֹהִים אֵין עוֹד: וְהָיָה לְבַבְכֶּם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ
 לְלַבֵּת בְּחַקֵּיו וּלְשָׁמֵר מִצְוֹתָיו בְּיוֹם הַזֶּה: וְהַמָּלֶךְ וְכָל־
 יִשְׂרָאֵל עַמּוֹ וְנָחִים וְנָבַח לִפְנֵי יְהוָה: וַיִּזְבַּח שְׁלֹמֹה אֶת־
 זֶבַח הַשְּׁלָמִים אֲשֶׁר זָבַח לַיהוָה בְּקָר עֶשְׂרִים וּשְׁנַיִם אֵלֶּף
 וְצֹאן מֵאָה וְעֶשְׂרִים אֵלֶּף וַיַּהֲנוּכוּ אֶת־בֵּית יְהוָה הַמָּלֶךְ
 וְכָל־בְּנֵי יִשְׂרָאֵל: בְּיוֹם הַהוּא קִדֵּשׁ הַמָּלֶךְ אֶת־תּוֹדֹת
 הַחֹצֵר אֲשֶׁר לִפְנֵי בֵּית־יְהוָה כִּי־עָשָׂה שֵׁם אֶת־הָעֹלָה וְאֶת־
 הַמִּנְחָה וְאֶת חֲלָבֵי הַשְּׁלָמִים כִּי־מוֹבַח הַנְּחֹשֶׁת אֲשֶׁר
 לִפְנֵי יְהוָה קָטַן מִהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת חֲלָבֵי
 הַשְּׁלָמִים: וַיַּעַשׂ שְׁלֹמֹה בַּעַת־הַהוּא אֶת־הַחֹג וְכָל־
 יִשְׂרָאֵל עַמּוֹ קָהָל גָּדוֹל מִלְּבֹא חֲמַת אֶד־נַחַל מִצְרַיִם
 לִפְנֵי יְהוָה אֱלֹהֵינוּ שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים אַרְבָּעָה
 עָשָׂר יוֹם: בְּיוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעֵם וַיְבָרְכוּ אֶת־
 הַמָּלֶךְ וַיִּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה
 אֲשֶׁר עָשָׂה יְהוָה לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

TORAH READING—SHEMINI ATZERET

words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God, day and night, that He may uphold the cause of His servant, and the cause of His people Israel at all times, as each day shall require, that all the people of the earth may know that the Lord is God; there is none else. Let your heart therefore be wholly faithful to the Lord your God, to walk in His statutes, and to keep His commandments as on this day.

The king and all Israel with him then offered a sacrifice before the Lord. And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep; and the king and all the children of Israel dedicated the House of the Lord. The same day, the king consecrated the middle of the court that was before the House of the Lord; for there he offered the burnt offerings, because the bronze altar that was before the Lord was too small to receive the burnt offerings and the meal-offering, and the fat of the peace-offerings. And at that time Solomon held a feast, and all Israel with him, a great assembly, from the entering of Hamat to the river of Egypt, before the Lord our God, seven days for the dedication of the House and seven days in commemoration of the feast of Sukkot, altogether fourteen days. On the eighth day of the feast of Sukkot, he sent the people away, and they blessed the king; and they went to their tents, joyful and glad of heart, for all the goodness that the Lord had done for David His servant, and for Israel His people.

After the reading of the Haftorah, continue with the Braḥot on pages 161-162.

קריאת התורה—שמחת תורה

אתה הראת לדעת כי יי הוא האלהים, אין עוד מלבדו.
לעשה נפלאות גדלות לבדו, כי לעולם חסדו. אין כמוך
באלהים, אדני, ואין כמעשיך. יהי כבוד יי לעולם, ישמח יי
במעשיו. יהי שם יי מברך, מעתה ועד עולם. יהי יי אלהינו
עמנו, כאשר היה עם אבותינו, אל יעזבנו ואל ישלנו. ואמרו:
הושיענו, אלהי ישענו, וקבצנו ונצילנו מן הגוים, להודות
לשם קדשך, להשתבח בתהלתך.

יי מלך, יי מלך, יי מלך, יי ימלך לעולם ועד.
יי עז לעמו יתן; יי יברך את עמו בשלום.
ויהיו נא אמרינו לרצון לפניך אדון כל.

The ark is opened:

ויהי בנסע הארון, ויאמר משה: קומה יי, ויפוצו איביך,
וינוסו משנאיך מפניך.

קומה יי למנוחתך, אתה וארון עזך.
בהניח ילבוש צדק, וחסידה ירגנו. בעבור דוד עבדך,
אל תשוב פני משיחך.

ואמר ביום ההוא: הנה אלהינו זה קנינו לו ויושענו; זה יי
קנינו לו, נגילה ונשמחה בישועתו.

מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.
כי מציון תצא תורה, ודבר יי מירושלים.

TORAH READING—SIMḤAT TORAH

You have learnt to know that the Lord is God; there is none beside Him. He alone performs wondrous deeds; His kindness is everlasting.

There is none like Thee, O Lord, among the mighty, and there are no works like Thine.

May God's creation always proclaim His glory; may there always be joy in the excellence of His work. May the name of the Lord be praised, from this time forth and forever.

May the Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us.

Declare you unto the Lord: O Thou, our saving God, help us. Gather us and rescue us from nations that oppress us, that we may give thanks to Thy holy name, and find glory in praising Thee.

The Lord is King, the Lord was King, the Lord will be King forever and ever.

The Lord will give strength unto His people; He will bless His people with peace.

O may our words find favor before the Lord, Master of all creation.

The ark is opened:

And when the ark moved forward, Moses would exclaim:

Arise, O Lord, and let them who are the enemies of Thy word be scattered. Let them who oppose Thee run in defeat from Thy Presence.

Arise, O Lord, unto Thy sanctuary, Thou and the ark of Thy glory.

Let Thy priests be robed in righteousness and let Thy faithful sing for joy. Be gracious unto Thy faithful David; reject not Thine anointed.

And it shall be said on that day: This is our God in whom we hoped, that He will save us; this is the Lord in whom we trusted. Let us rejoice in His deliverance.

Thy kingdom is an everlasting kingdom, and Thy dominion endures throughout the generations.

Out of Zion shall go forth the Law, and the word of the Lord out of Jerusalem.

קריאת התורה—שמחת תורה

אב הַרְחַמִּים, הִיטִיבָה בְּרִצּוֹנָה אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלָּיִם. כִּי בָהּ לָבֵד בְּטַחְנוּ, מִלֶּדֶד אֵל רָם וְנִשְׂא, אֲדוֹן
עוֹלָמִים.

HAKAFOT

The numbers at the beginning of each paragraph indicate the order of the Hakafot:

1 אָנָּה יְיָ, הוֹשִׁיעָה נָּא; אָנָּה יְיָ, הַצְלִיחָה נָּא; אָנָּה יְיָ, עֲנֵנוּ
בְּיוֹם קִרְאָנוּ.

אֵלֵהֵי הַרוֹחוֹת, הוֹשִׁיעָה נָּא; בּוֹחֵן לְרַבּוֹת, הַצְלִיחָה נָּא;
גּוֹאֵל חֶזֶק, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

2 דוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָּא; הַדּוֹר בְּלָבוֹשׁ, הַצְלִיחָה נָּא;
נְתִיק וְחִסִּיד, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

3 יְיָ וְיִשְׂרָאֵל, הוֹשִׁיעָה נָּא; חוֹמֵל יְדָיִם, הַצְלִיחָה נָּא; טוֹב
וּמְטִיב, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

4 יוֹדֵעַ מַחְשְׁבוֹת, הוֹשִׁיעָה נָּא; כַּבִּיר וְנָאוֹר, הַצְלִיחָה נָּא;
לּוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

5 מִלֶּדֶד עוֹלָמִים, הוֹשִׁיעָה נָּא; נָאוֹר וְאֲדִיר, הַצְלִיחָה נָּא;
סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

6 עוֹזֵר יְדָיִם, הוֹשִׁיעָה נָּא; פּוֹדֶה וּמַצִּיל, הַצְלִיחָה נָּא; צוֹר
עוֹלָמִים, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

7 קָדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָּא; רַחוּם וְחַנוּן, הַצְלִיחָה נָּא; שׁוֹמֵר
הַבְּרִית, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

תוֹמֵךְ תַּמִּימִים, הוֹשִׁיעָה נָּא; תַּקִּיף לָעֵד, הַצְלִיחָה נָּא;
תָּמִים בְּמַעֲשָׂיו, עֲנֵנוּ בְּיוֹם קִרְאָנוּ.

The Torahs are returned to the ark:

TORAH READING—SIMḤAT TORAH

Father of mercies, deal kindly with Zion. Do Thou rebuild and sustain the walls of Jerusalem.

In Thee alone do we put our trust, King, Almighty God, Master of the universe.

HAKAFOT

The numbers at the beginning of each paragraph indicate the order of the Hakafot:

- 1 O Lord, help us; O Lord, prosper us; O Lord, answer us when we call unto Thee.
God of all souls, help us; Searcher of hearts, prosper us; mighty Redeemer, answer us when we call unto Thee.
- 2 Ordainer of righteousness, help us; Thou robed in majesty, prosper us; Thou ever gracious One, answer us when we call unto Thee.
- 3 Pure and upright One, help us; Thou who pitiest the lowly, prosper us; Thou good and bountiful One, answer us when we call unto Thee.
- 4 Discerner of thoughts, help us; mighty and illustrious One, prosper us; Thou robed in righteousness, answer us when we call unto Thee.
- 5 Sovereign of all worlds, help us; Resplendent and mighty One, prosper us; Supporter of the falling, answer us when we call unto Thee.
- 6 Assister of the poor, help us; Redeemer and Rescuer, prosper us; Rock of Ages, answer us when we call unto Thee.
- 7 Holy and awesome One, help us; merciful and gracious One, prosper us; Keeper of the Covenant, answer us when we call unto Thee.

Supporter of the innocent, help us; ever mighty One, prosper us; Thou perfect in deeds, answer us when we call unto Thee.

The Torahs are returned to the ark:

קריאת התורה-שמחת תורה

Reader and Congregation:

שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.
גָּדְלוֹ לִי אֱתִי, וּנְרוֹמָמָה שְׁמוֹ יַחְדָּו.

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנְצַח וְהַחֲדוּד, בִּי כֹל
בְּשָׁמַיִם וּבָאָרֶץ; לֵךְ, יְיָ, הַמְמַלְכָּה וְהַמְתַּנַּשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֵדָם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֵר קְדָשׁוֹ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Deuteronomy 33: 1-26.

וְתָאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת-בְּנֵי
יִשְׂרָאֵל לִפְנֵי מוֹתוֹ: וַיֹּאמֶר יְהוָה מְסִינִי כֹא וְזָרַח מְשִׁיעִיר
לָמוֹ הוֹפִיעַ מְהֵרָה פָּאֶחַן וְאַתָּה מְרַבֶּכֶת קָדֵשׁ מִיְמֵינוֹ אֲשַׁדֶּת
לָמוֹ: אֵף חֲבֵב עַמִּים כָּל-קִדְשֵׁי בְיָהָד וְהֵם תָּבוּ לְרַגְלֶךָ
יִשָּׂא מִדְּבָרְתֶּךָ: תוֹרָה צִוָּה-לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת
יַעֲקֹב: יְהִי בִישְׂרָח מִלֶּךְ בְּהַתְאִסְפָּה רֵאשִׁי עִם יְחִיד שְׁבִטֵי
יִשְׂרָאֵל: יְחִי רֵאוּבֵן וְאַלְיָמָת וִיהִי מִתִּי מִסֵּפֶר: וְתָאת
לִיהוּדָה וַיֹּאמֶר שָׁמַע יְהוָה קוֹל יְהוּדָה וְאֵל-עַמּוֹ תִּבְיָאֵנוּ
יְיָ רַב לֹו וְעֶזֶר מִצָּרָיו תִּהְיֶה: *

וּלְלֹוֹ אָמַר הַמִּיָּד וְאוֹרֶךְ לְאִישׁ חֲסִידֶךָ אֲשֶׁר נִסִּיתוֹ
בַּמִּסָּה תְרִיבָהוּ עַל-מִי מְרִיבָה: הָאֵמֶר לְאֲבִיו וּלְאִמּוֹ
לֹא רֵאִיתִיו וְאֶת-אֲחִיו לֹא הִכִּיר וְאֶת-בָּנָו לֹא יָדַע בִּי שְׁמֵרוֹ
אִמְרָתֶךָ וּבְרִיתֶךָ יִנָּצְרוּ: יוֹרֵו מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתֶךָ

* בניו ק

*The asterisk indicates the end of the aliyah.

TORAH READING—SIMḤAT TORAH

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Our God is One; our Lord is exalted; holy is His name.

O magnify the Lord with me, and together let us exalt His name.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. All that is in the heaven and the earth is Thine. Thine is the kingdom, O Lord, and Thou rulest over all.

Exalt you the Lord our God, and bow down before His throne, for He is holy. Exalt the Lord our God and worship Him at His holy mountain, for the Lord our God is holy.

Deuteronomy 33: 1-26.

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said: The Lord came from Sinai, and He rose in splendor from Seir. He shone forth from Mount Paran, and He came from His abode among myriads of angelic hosts. At His right hand was a fiery law unto them. He loves the nations; all who are dedicated to Him—they are in Thy safe-keeping. They follow in Thy steps, and accept Thy instructions. Moses commanded us a law, an inheritance for the congregation of Jacob. Thus did the Lord become king in Jeshurun, when the heads of the people assembled, when all the tribes of Israel were gathered together.

Let Reuben live and not die, and let not his men be few in numbers.

And this he said for Judah: Hear, Lord, when Judah calls, and return him to his people in peace. Let the strength of his hands be sufficient unto him, and do Thou help him against his adversaries.*

Of Levi he said: Thy *Tumim* and *Urim* are with Thy faithful, who were tested at Massah, with whom thou didst contend at Meribah; who in their zeal to observe Thy word and keep Thy commandment, said of his father and mother: I do not recognize you; neither did he acknowledge his brother, nor did he know his children. They shall teach Thy ordinances to Jacob, and Thy Law to Israel. They shall place incense before Thee, and burnt offerings upon Thy altar. Bless, Lord, his substance and accept the work

לְיִשְׂרָאֵל יְשִׁימוּ קְטוֹרֶתָהּ בְּאַפָּךְ וּכְלִיל עֲלִמְזִכְחָךְ: בְּרוּךְ
 יְהוָה חֵילוֹ וּפְעָלָהּ יְדֵיו תִּרְצֶה מִחֵץ מִתְנַגֵּם קִמּוֹ וּמִשְׁנֵאָיו
 מִדִּיּוֹמָיו: לְבִנְיָמִן אָמַר יָדִיד יְהוָה יִשְׁכֵּן לְבֶטֶחַ עָלָיו
 חֶפֶץ עָלָיו בְּלִדְהוּם וּבֵין בְּתָפּוֹי שָׁכֵן: * וּלְיוֹסֵף אָמַר
 מִבְּרַכַּת יְהוָה אֲרָצוֹ מִמֶּנֶּה שָׁמַיִם מִפָּל וּמִתְהוֹם רִבְצַת
 תַּחַת: וּמִמֶּנֶּה תְּבוּאָת שָׁמֶשׁ וּמִמֶּנֶּה נֶרֶשׁ יְרָחִים: וּמִרֹאשׁ
 הָרָרִי-גֵדִים וּמִמֶּנֶּה גִבְעוֹת עוֹלָם: וּמִמֶּנֶּה אֶרֶץ וּמִלֵּאָה
 וּרְצוֹן שָׁכֵנִי סִנֵּה תְּבוּאָתָהּ לְרֹאשׁ יוֹסֵף וּלְקֶדְקֶד נֹזֵר
 אֲחִיו: בְּכֹר שׁוֹרֵי הַדֶּר לוֹ וְקֶרְנֵי רֹאשׁ קֶרְנָיו בָּהֶם עֲמִים
 יִנָּח יַחְדוֹ אֲפָסִי-אֶרֶץ וְהֵם רִבְבוֹת אֲפָרִים וְהֵם אֲלָפֵי
 מִנְּשָׁה: * וּלְזִבּוּלָן אָמַר שִׁמְחָ וּזְבוּלָן בְּצִאתָהּ וַיִּשְׁשֶׁכֶר
 בְּאַהֲלֶיהָ: עֲמִים תִּרְדִּי וְקִרְאוּ שֵׁם יִזְבְּחוּ וּבְחִירֶצֶדֶק כִּי שִׁפַּע
 יָמִים יִינָקוּ וּשְׁפָנִי טְמוּנֵי חוֹל: וּלְגֵד אָמַר בְּרוּךְ
 מִרְחִיב גֵּד בְּלִבָּא שָׁכֵן וְטָרַף וְרוּעַ אֶף-קֶדְקֶד: וַיֵּרָא
 רֵאשִׁית לוֹ כִּי-שֵׁם חִלְקַת מַחֲקֵק סָפּוֹן וַיֵּתֵא רֵאשִׁי עִם
 צִדְקַת יְהוָה עֲשֵׂה וּמִשְׁפָּטֵי עַם-יִשְׂרָאֵל: * וּלְזֶן אָמַר
 הֵן נֹזֵר אֶרֶץ יִזְנֵק מִדֶּהֱשֵׁן: וּלְנִפְתָּלִי אָמַר נִפְתָּלִי שִׁבַּע
 רְצוֹן וּמִלֵּא בְּרַכַּת יְהוָה יָם וְדָרוֹם יִרְשֶׁה: וּלְאֲשֵׁר
 אָמַר בְּרוּךְ מִבְּנִים אֲשֶׁר יְהִי רְצוֹן אֲחִיו וּטְבֵל בְּשֵׁמֶן רִגְלוֹ:
 בְּדִל וְנִחְשֶׁת מִנְּעֻלָּהּ וּבִימָהּ דִּבְאָה: אֵין כָּאֵל יִשְׁרוֹן
 רִכָּב שָׁמַיִם בְּעֶזְרָהּ וּבִנְאוֹתָהּ שְׁחָקִים:

The חתן תורה is called:

מִרְשׁוֹת הָאֵל תִּגְדֹּל הַגְּבוּרָה וְהַנּוֹרָא. אֲפֶתַח פִּי בְּשִׁירָה
 וּבְזִמְרָה. לְהוֹדוֹת לְהַלֵּל לְדֶר בְּהוֹרָא. שְׁתַּחֲוֶנּוּ וְקִיְמוּ

of his hands. Smite the loins of his adversaries, of those that hate him, that they rise not again.

Of Benjamin he said: The beloved of the Lord shall dwell securely near Him. He will guard him all day long. And the dwelling place of His glory will be between his mountains.*

Of Joseph he said: Blessed by the Lord be his land, with the precious gifts of heaven, with dew, and the waters that stretch beneath the earth; with the precious fruits of the sun, and the precious yields of the moon; with the precious growth of the ancient mountains and with the precious gifts of the everlasting hills; with the precious fruit of the earth and her fullness; and with the favor of Him who revealed Himself in the burning bush. May these blessings come upon the head of Joseph. May they come upon the prince among his brothers. His first-born bullock is majestic; his horns are the horns of a wild-ox. With them he shall gore the nations to the end of the earth. They are the ten thousands of Ephraim, and they are the ten thousands of Manasseh.*

Of Zebulun he said: Rejoice, Zebulun in your going out, and Issaḥar, in your tents. They shall call the peoples to the Mountain. There will they offer sacrifices of righteousness. They shall suck the wealth of the seas, and the treasures hidden in the sand.

Of Gad he said: Praised be He who enlarges Gad. He dwells as a lioness, he tears the arm, even the crown of the head. He chose first a portion for himself, for there was reserved a portion for the ruler; and he came with the heads of the people, to do what is just unto the Lord, and to execute the judgments with Israel.*

Of Dan he said: Dan is a lion's whelp that leaps forth from Bashan.

Of Naphtali he said: O Naphtali, satisfied and full with the blessing of the Lord, possess the sea and the south.

Of Asher he said: May Asher be blessed above other sons. May he be the favorite of his brothers and may his foot bathe in oil. Your mountains shall be of iron and copper. And as your days, so shall your strength be.

There is none like unto God, O Jeshurun. He rides the heavens to your rescue, and the skies in His splendor.

The חתן תורה is called:

In the name of God, great, mighty and awesome, I shall raise my voice in praise of Him who dwells in light, who has kept us in

בִּירְאָתוֹ הַטְּהוֹרָה. וְהִנֵּיעֵנוּ לְשִׁמּוֹת בְּשִׁמְחַת הַתּוֹרָה. הַמְשַׁמְּחַת
 לֵב וְעֵינַיִם מְאִירָה. הַמַּאֲרֶכֶת יָמִים וּמוֹסְפֶת זְבוּרָה. לְאוֹהֲבֵיהָ
 וּלְשׂוֹמְרֵיהָ בְּצוּרֵי וְאִזְהָרָה: וּבָבֶן יְהִי רָצוֹן מִלְּפָנֵי הַזְּבוּרָה.
 לְתַת חַיִּים וְחֶסֶד וְנֹזֶר וְעֶטְרָה לְר'. הַנִּבְחָר לְהַשְׁלִים הַתּוֹרָה:
 עֲמוּד עֲמוּד עֲמוּד ר'. חֲתַן הַתּוֹרָה. וּבִשְׁכַּר זֶה תִּזְכֶּה
 מֵאֵל נוֹרָא. לְרֵאוֹת בָּנִים וּבְנֵי בָנִים עוֹסְקִים בַּתּוֹרָה.

Deuteronomy 33: 27-34: 12.

מֵעֵנָה אֱלֹהֵי קָדֶם וּמִתַּחַת וְרֵעַת עוֹלָם וַיַּגִּדֵשׁ מִפְּנֵיךָ אוֹיֵב
 וַיֹּאמֶר הַשָּׁמַיִם: וַיִּשְׁכַּן יִשְׂרָאֵל בְּטַח בְּדָד עֵין יַעֲקֹב אֶל־אֶרֶץ
 דָּגָן וְתִירֹשׁ אֶהֱשִׁימוּ יַעֲרֵפ־טָל: אֲשֶׁר־יֵד יִשְׂרָאֵל מִי כָמוֹךָ
 עִם נוֹשֵׁעַ בִּידוּהָ מִגֵּן עוֹרֵךְ וְאֲשֶׁר־חָרַב גִּיאֹתֶיךָ וַיִּכְחָשׁוּ
 אֵיבֶיךָ לָךְ וְאַתָּה עַל־בְּמוֹתֵימוֹ תִּדְרֹךְ: וַיַּעַל
 מֹשֶׁה מֵעֶרְבַת מוֹאָב אֶל־הַר נֹבֹו רֹאשׁ הַפְּסֶנֶה אֲשֶׁר עַל־
 פְּנֵי יְרֵחוֹ וַיִּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־
 הַיָּם: וְאַתָּה כָּל־נַפְתָּלִי וְאַתָּה־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאַתָּה כָּל־
 אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרֹן: וְאַתָּה־נֹּגֵב וְאַתָּה־כַּפָּר
 בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־צֹעַר: וַיֹּאמֶר יְהוָה אֵלָיו
 וְאַתָּה הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב
 לֵאמֹר לְזֶרְעֶךָ אֶתְנֶנָּה הָרְאִיתֶךָ בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר:
 וַיָּמָת שָׁם מֹשֶׁה עַבְד־יְהוָה בָּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה:
 וַיִּקְבֹּד אֹתוֹ בְּנֵי בָאֶרֶץ מוֹאָב מִלֵּב בֵּית פָּעוֹר וְלֹא־יָרַע
 אִישׁ אֶת־קִבְרֹתָיו עַד הַיּוֹם הַזֶּה: וּמֹשֶׁה בֶּן־מֶאֶה וְעֶשְׂרִים
 שָׁנָה בָּמָוֶת, לֹא־כִהְיֶתָה עֵינִי וְלֹא־נֶס לִחְיוֹ: וַיִּבְכּוּ בְנֵי
 יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יוֹם

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life and preserved us pure in faith, and enabled us to rejoice in the festival of the Torah, which gladdens the heart and enlightens the eyes, which prolongs life and enhances strength for all them who love her and keep her commandments and prohibitions.

May it be the will of the Almighty to grant life and grace, and a crown of distinction to who has been chosen to be honored with the completion of the Torah.

Come forth, come forth, come forth, Bridegroom of the Torah. By the merit of this deed may you be privileged by Almighty God to see your children and children's children devoting themselves to the study of the Torah.

Deuteronomy 33: 27-34: 12.

The eternal God is your dwelling place, and you are under the protection of His eternal arms. He drove away enemies from before you, and said, Vanquish. And Israel was settled securely, the foundation of Jacob undisturbed, in a land of corn and wine, where his heavens drop down dew. How fortunate you are, O Israel. There is none like you, a people saved by the Lord, the shield of your deliverance, and the sword of your victory; your enemies will humble themselves before you and you will tread upon their high places.

And Moses rose from the plains of Moab and ascended Mount Nebo, to the peak of Pisgah, which faces Jericho. And the Lord showed him the entire land—Gilead as far as Dan; all Naphtali; the territory of Ephraim and Manasseh; all the territory of Judah as far as the sea on the west; the Negev; the basin in the plain of Jericho, the city of palm-trees, as far as Zoar.

And the Lord said to him: This is the land which I pledged to Abraham, Isaac and Jacob, saying, I will give it to your children. I have allowed you to see it with your eyes, but you shall not pass to it. And Moses, the servant of the Lord, died there, in the land of Moab, according to the Lord's command. And He buried him in the valley, in the land of Moab, opposite Bet Peor; and no man has known his burial place to this day. Moses was one hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated. And the children of Israel

בְּכִי אָבָל מִשָּׁה: וַיְהִי שֶׁעַ בַּדְּנוֹן מָלֵא רוּחַ חֲכָמָה כִּי־סִמְךָ
 מִשָּׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ
 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וְלֹא־לָקֶם נָבִיא עוֹד בְּיִשְׂרָאֵל
 כַּמֹּשֶׁה אֲשֶׁר יָדְעוּ יְהוָה פָּנִים אֶל־פָּנִים: לְכָל־הָאָתָּת
 וְהַמּוֹפְתִים אֲשֶׁר שָׁלַח יְהוָה לַעֲשׂוֹת בָּאָרֶץ מִצְרַיִם
 לְפָרְעָה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ: וּלְכָל הַיָּד הַחֲזָקָה
 וּלְכָל הַמְּוִרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל־יִשְׂרָאֵל:
 חזק

The first Torah is raised and the congregation joins in reciting:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
 בְּיַד מֹשֶׁה.

The חתן בראשית is called:

מִרְשׁוֹת מְרוֹמָם עַל כָּל בִּרְכָּה וְשִׁירָה, נוֹרָא עַל כָּל
 תְּהִלָּה וְזִמְרָה. חֲבֵם לָבָב וְאַמִּיץ כַּחַת וּגְבוּרָה. מוֹשֵׁל עוֹלָם
 אֲדוֹן כָּל יְצִירָה. וּמִרְשׁוֹת חֲבוּרַת צֶדֶק עֲדָה הַמְּאֻשָּׁרָה.
 קְבוּצִים פֶּה הַיּוֹם לְשִׁמְחַת תּוֹרָה. וְנִנְעָצִים לְסִיִּם וּלְהַחֲלֵל
 בְּגִיל וּבְמוֹרָא. עֲמֹד עֲמֹד עֲמֹד ר'..... חֲתָן בְּרֵאשִׁית בָּרָא.
 יַעַן נַעֲשִׂיתָ רֵאשׁוֹן לְמִצְוָה גְּמוּרָה. מָה רַב טוֹבָה וּמִשְׁבְּרָתָהּ
 יְתָרָה.

שִׁישׁוֹ וְשִׁמְחוֹ

וּתְנוּ כְבוֹד לַתּוֹרָה.	שִׁישׁוֹ וְשִׁמְחוֹ בְּשִׁמְחַת תּוֹרָה
מִפּוֹ וּמִפְּנִינִים יִקְרָה.	כִּי טוֹב סִתְרָה מִכָּל סְחוּרָה
עַל חֲסִדָּה וְעַל אֲמִתּוּת.	בְּעוֹדֵי אֲגִיד נִפְלְאוֹתֶיהָ
כִּי הִיא קָנוּ עוֹז וְאוֹרָה.	נִגִּיל וְנִשְׁשֵׁשׁ בְּזֹאת הַתּוֹרָה

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mourned for Moses in the plains of Moab thirty days; and then the time of weeping for Moses came to an end.

And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands on him. And the children of Israel heeded him, as the Lord had instructed Moses for them to do. There never again rose a prophet like Moses, a man to whom the Lord revealed Himself face to face, none like him for the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and his ministers and his entire land, and for all the mighty power and all the great and awesome deeds which Moses displayed in the sight of all Israel.

The first Torah is raised and the congregation joins in reciting:

This is the Torah that Moses set before the children of Israel. It was given by God, through Moses.

The חתן בראשית is called:

In the name of Him who is beyond all hymns of praise and all songs of adoration, the Wise, the mighty One, the Ruler of the universe, the Lord of all creatures, and in the name of the righteous ones of this noble congregation gathered here today at the festival to rejoice in the Torah, to complete its reading and start it anew in joy and reverence—come forth, come forth, come forth, Bridegroom of the Beginning. How fortunate you are, and how noble will be your reward in having been chosen the first to perform so perfect a commandment.

SISU VE-SIMḤU

Rejoice in the Torah, all honor to the Torah,
The choicest of pursuits, the noblest treasure.
With all my strength I shall tell thy wonders,
I shall hail Thy mercy and Thy truth.
Let us exult in The Torah,
The strength and the light of our way.

קריאת התורה—שמחת תורה

The following is read from the second Torah:

Genesis 1-2: 3.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי
אוֹר: וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ
קֶרָא לַיְלָה וַיְהי עֶרֶב וַיְהי בֹקֶר יוֹם אֶחָד:

וַיֹּאמֶר אֱלֹהִים יְהי רִקְיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֹדֵל בֵּין
מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהי
כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהי עֶרֶב וַיְהי בֹקֶר
יוֹם שֵׁנִי:

וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד
וְתֵרָאֶה הַנִּבְשָׁה וַיְהי כֵן: וַיִּקְרָא אֱלֹהִים לַיִבְשָׁה אָרֶץ
וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיֹּאמֶר
אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶע וְרַע עֵץ פְּרִי
עֹשֶׂה פְרִי לְמִינּוֹ אֲשֶׁר וְרַע-בּוֹ עַל-הָאָרֶץ וַיְהי כֵן:
וַתֹּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶע וְרַע לְמִינָהּ וְעֵץ עֹשֶׂה
פְּרִי אֲשֶׁר וְרַע-בּוֹ לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיְהי
עֶרֶב וַיְהי בֹקֶר יוֹם שְׁלִישִׁי:

וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרִקְיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין
הַיּוֹם וּבֵין הַלַּיְלָה וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:
וַהֲיוּ לְמְאֹרֶת בְּרִקְיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וַיְהי

The annual commemoration of Simḥat Torah derives from the Babylonian tradition of completing the Pentateuch each year, in a weekly cycle of syna-

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The following is read from the second Torah:

Geneses 1-2: 3.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said: Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night; and there was evening and there was morning, one day.

And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven; and there was evening and there was morning, a second day.

And God said: Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters He called Seas; and God saw that it was good. And God said: Let the earth bring forth grass, the herb-yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb-yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind; and God saw that it was good. And there was evening and there was morning, a third day.

And God said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made the two great lights, the

gogue readings. It is this tradition which was gradually adopted throughout Jewry. The Palestinian custom had been to complete the cycle of Torah readings each three years, and there the festival of completing the Torah was celebrated every three years. The name of the festival, Simḥat Torah, is first mentioned in the *Zohar*.

בן: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמַּאֲרֹת הַגְּדֹלִים אֶת־הַמָּאֹר
הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת
הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ
הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רִבְעִי:

וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יַעֲוֹף
עַל־הָאָרֶץ עַל־פְּנֵי רִקְעַת הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת־
הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה וְהַרְמָשֶׁת אֲשֶׁר
שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא
אֱלֹהִים כִּי־טוֹב: וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הַמַּיִם בַּמַּיִם וְהָעוֹף יִרְבַּב בָּאָרֶץ: וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה
וָרֶמֶשׂ וְחַיְתוֹ־אָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־
חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ
הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־
הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים
בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם אֱלֹהִים
וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וּכְבִּשְׁתֶּהּ
וּרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּת הָרֶמֶשׂ עַל־
הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב ו
זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־
בָּהּ פֵּרִי־עֵץ זֶרַע זֶרַע לָכֶם יְהִי לְאֹכְלָהּ: וּלְכָל־חַיַּת

greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said: Let the waters swarm with living creatures that have life, and let fowl fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that creeps, which the waters brought forth abundantly, after their kind; and every winged fowl after its kind; and God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply on the earth. And there was evening and there was morning, a fifth day.

And God said: Let the earth bring forth living creatures after their kind, cattle, and creeping thing, and beasts of the earth after their kind; and it was so. And God made the beast of the earth after their kind, and cattle after their kind, and every thing that creeps upon the earth after its kind; and God saw that it was good.

And God said: Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. And God created man in His own image; in the image of God He created him; male and female He created them. And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

And God said: Behold, I have given you every herb-yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed—to you it shall be for

The image of God in man has been applied to his capacity for reason, his freedom of will, his soul which stirs him to seek God, his ethical impulses, his creativeness, and his capacity to rule over the natural order.

וְהָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל רֶמֶשׂ עַל-הָאָרֶץ אֲשֶׁר
 בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֹשֶׂה לְאֹכֶלָה וַיְהִיכֵן: וַיֵּרָא
 אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב
 וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאָם: וַיְכַל אֱלֹהִים בְּיוֹם
 הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי
 מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
 הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל-מְלַאכְתּוֹ אֲשֶׁר-
 בְּרָא אֱלֹהִים לַעֲשׂוֹת:

The three Torahs are placed on the lectern, the Reader recites the following:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרֻעֻתָּהּ;
 וַיִּמְלִיךְ מַלְכוּתָּהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעָלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל
 בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרֵן בְּעָלְמָא,
 וְאָמְרוּ אָמֵן.

וזאת התורה The second Torah is raised and the congregation joins in reciting *וזאת התורה* on page 336.

The following Maftir portion is read from the third Torah:

Numbers 29: 35-30: 1.

בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם כָּל-מְלֹאכֶת עֲבוֹדָה
 לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה אֶשָׁה רִיחַ נִיחַח לַיהוָה פַּר

TORAH READING—SIMḤAT TORAH

food. And to every beast of the earth, and to every fowl of the air, and every thing that creeps upon the earth, wherein there is life, I have given every green herb for food; and it was so. And God saw everything that He had made; and, behold, it was very good; and there was evening and there was morning, the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.

The three Torahs are placed on the lectern, the Reader recites the following:

Glorified and hallowed be the great name of God throughout the world which He created according to His will.

May His kingdom of peace be established speedily in our time, unto us and unto the entire household of Israel. Amen.

May His great name be praised throughout all eternity.

Extolled and glorified, honored and adored, ever be the name of the Holy One, praised be He. Yea, He is beyond the praises and hymns of glory which mortals offer Him throughout the world. Amen.

The second Torah is raised and the congregation joins in reciting וְאַתָּה הוֹרָה, on page 336.

The following Maftir portion is read from the third Torah:

Numbers 29: 35-30: 1.

On the eighth day you shall have a solemn assembly; you shall do no servile work thereon. But you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord; one

Simḥat Torah celebrates the completion of the annual cycle of readings from the Pentateuch. But to symbolize that the cycle must remain ever endless, the completion is followed by an immediate resumption, a new cycle of readings being inaugurated with the first chapter from *Genesis*.

אֶחָד אֵיל אֶחָד בְּבָשִׁים בְּגִישָׁנָה שְׁבַעַה. תְּמִימִם:
מִנְחָתָם וְנִסְפֵיהֶם לִפְרֵ לְאֵיל וּלְבָשִׁים בְּמִסְפָּרָם
בְּמִשְׁפָּט: וְשַׁעֲרֵ חֲטָאת אֶחָד מִלֵּבָד עֲלֵת הַתָּמִיד
וּמִנְחָתָהּ וְנִסְכָּהּ: אֵלֶּה תַעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לְבַד
מִדִּרְיָכֶם וְנִדְבַתֵיכֶם לְעֹלְתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְנִסְפֵיכֶם
וּלְשִׁלְמֵיכֶם: וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כָּכֹל אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה:

The third Torah is raised and the congregation joins in reciting התורה, on page 336.

Before the reading of the Haftarah:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִבְיָאִים
טוֹבִים; וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה, יי,
הַבוֹחֵר בַּתּוֹרָה; וּבְמֹשֶׁה עַבְדּוֹ, וּבִישָׁרָאֵל עַמּוֹ; וּבְנִבְיָאֵי הָאֱמֻנָה
וְצִדִּיק.

The Haftarah—Joshua 1.

וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עַבְדֵּי יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ
בֶּן־נֹון מִשְׁרַת מֹשֶׁה לֵאמֹר: מֹשֶׁה עַבְדִּי מָתָה וְעַתָּה קוּם
עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אִתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
אֲנִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל: כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ
כַּף־רַגְלְכֶם בּוֹ לָכֶם נִתְּתָיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה:
מִהַמְּדָבָר וְהַלְבִּנֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת כָּל־
אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ יְהִי, גְּבוּלְכֶם:
לֹא־יִתְּצֵב אִישׁ לִפְנֶיךָ כָּל־יְמֵי חַיֶּיךָ כַּאֲשֶׁר הֵייתִי עִם־
מֹשֶׁה אִתָּה עַמּוּךְ לֹא אֶרְפֶּךָ וְלֹא־אֶעֱזָבְךָ: חֹזֶק וְאַמֵּץ

TORAH READING—SIMḤAT TORAH

bullock, one ram, seven he-lambs of the first year without blemish; their meal-offering and their drink-offerings for the bullock, for the ram, and for the lambs, shall be according to their number, as ordained; and one goat for a sin-offering; beside the continual burnt offering and the meal-offering thereof, and the drink-offering thereof. These you shall offer unto the Lord in your appointed seasons, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal-offerings, and for your drink-offerings, and for your peace-offerings. And Moses told the children of Israel according to all that the Lord commanded Moses.

The third Torah is raised and the congregation joins in reciting וזאת התורה, on page 336.

Before the reading of the Haftorah:

Praised be Thou, O Lord our God, King of the universe, who hast sent to us Thine inspired emissaries, the prophets, and hast favored their teachings which they imparted to us in faithfulness and in truth.

Praised be Thou, O Lord, for Thy gift of the Torah, for the ministry of Thy servant Moses, for the selection of Israel as the people of Thy covenant, and for the prophets who have taught us truth and righteousness.

The Haftorah—Joshua 1.

Now after the death of Moses the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' attendant, saying: Moses, My servant is dead; now therefore arise, cross the Jordan, you and all these people, to the land which I do give to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given to you, as I promised to Moses. From the desert and Lebanon to the great river, the river Euphrates, all the land of the Hittites, and as far as the great sea, toward the going down of the sun, shall be your boundary. No man shall be able to stand against you all the days of your life; as I was with Moses, so I will be with you. I will not fail you, nor forsake you. Be strong and of good courage; for unto these

כִּי אָמַרְתָּ תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי
 לְאֲבֹתָם לָתֵת לָהֶם: רַק חֹזֶק וְאַמֶּץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת
 בְּכָל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי אֶל־תִּסּוּר מִמֶּנּוּ יִמִּין
 וּשְׂמֹאל לְמַעַן תִּשְׁכִּיל בְּכָל אֲשֶׁר תִּלְךָ: לֹא־יִמּוּשׁ סֵפֶר
 הַתּוֹרָה הַזֶּה מִפִּיד וְהִנֵּיתָ בּוֹ יוֹמָם וּלְיָלָה לְמַעַן תִּשְׁמֹר
 לַעֲשׂוֹת בְּכָל־הַכְּתוּב בּוֹ כִּי־אֹז תַּצְלִיחַ אֶת־דְּרָכְךָ וְאֹז
 תִּשְׁכִּיל: הֲלֹא צוִּיתִיךָ חֹזֶק וְאַמֶּץ אֶל־תַּעֲרֹץ וְאֶל־תַּחַת כִּי
 עָמַד יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תִּלְךָ: וַיַּצֵּן יְהוֹשֻׁעַ אֶת־
 שְׁמֵרֵי הָעָם לֵאמֹר: עֲבְרוּ בְּקֶרֶב הַמַּחֲנֶה וּצִוּוּ אֶת־הָעָם
 לֵאמֹר הִכִּינוּ לָכֶם צִדָּה כִּי בָעוֹד וּשְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים
 אֶת־הַיַּרְדֵּן הַזֶּה לְבֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה
 אֱלֹהֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ: וְלָרְאוּבֵנִי וּלְגָדִי וּלְחֵצִי
 שָׁבַט הַמְּנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר: זְכוּר אֶת־הַדָּבָר אֲשֶׁר
 צִוָּה אֲתֶכֶם מֹשֶׁה עַבְד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מְנִיחַ
 לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת: נָשִׁיכֶם טַפְכֶּם וּמִקְנֵיכֶם
 יֵשְׁבוּ בָּאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן וְאַתֶּם
 תַּעֲבְרוּ חֲמִשִּׁים לִפְנֵי אֲחֵיכֶם כָּל גְּבוּרֵי הַחֵיל וְעֹזְרֵתֶם
 אוֹתָם: עַד אֲשֶׁר־יָלִיחַ יְהוָה לְאַחֵיכֶם כָּכֶם וַיִּרְשׁוּ גַם־
 הָמָּה אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם וּשְׁבַתָּם
 לָאָרֶץ יִרְשְׁתֶּכֶם וַיִּרְשְׁתֶּם אוֹתָהּ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה
 עַבְד־יְהוָה בְּעֶבֶר הַיַּרְדֵּן מִזֶּרֶחַ הַשָּׁמֶשׁ: וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ
 לֵאמֹר כָּל אֲשֶׁר־צוִּיתֵנוּ נַעֲשֶׂה וְאֶל־כָּל־אֲשֶׁר תִּשְׁלַחֵנוּ
 גִּלְדִּי: בְּכָל אֲשֶׁר־שָׁמְעֵנוּ אֶל־מֹשֶׁה בֶּן נִשְׁמָע אֱלֹהֶיךָ רַק
 יְהוָה יְהוָה אֱלֹהֶיךָ עָמַד כְּאֲשֶׁר הָיָה עִם־מֹשֶׁה: כָּל־אִישׁ
 אֲשֶׁר־יִמְרָה אֶת־פִּיד וְלֹא־יִשְׁמָע אֶת־דְּבָרְךָ לְכָל אֲשֶׁר־
 תַּצְוֶנוּ יוֹמָת רַק חֹזֶק וְאַמֶּץ:

After the reading of the Haftorah, continue with the Brahot on pages 161-162.

people shall you divide as an inheritance the land which I pledged to their fathers to give to them. Only be strong and of good courage, and take heed that you do according to the law, which Moses My servant commanded you. Turn not from it to the right nor to the left, that you may prosper wherever you go. This book of the Law shall not depart from your mouth, but you shall meditate therein day and night, that you may observe to do according to all that is written therein. Then shall you prosper on your way, and then shall you have good success. Have I not commanded you, Be strong and of good courage, for the Lord your God is with you wherever you will go.

Then Joshua commanded the officers of the people, saying: Pass through the midst of the camp, and command the people, saying: Prepare your victuals, for within three days you shall pass over this Jordan, to enter and possess the land, which the Lord your God is giving you to possess it. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spoke Joshua, saying: Remember the word which Moses the servant of the Lord commanded you, saying: The Lord your God has given you rest, and has given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side of the Jordan, but you shall pass before your brethren armed, all the mighty men of valor, and help them, until the Lord has given your brethren rest, as He has given you, and they also have possessed the land which the Lord your God is giving them. Then you shall return to possess and to enjoy the land which Moses, the Lord's servant, gave you on this side of the Jordan toward the sunrise. And they answered Joshua, saying: All that you command us we will do, and wherever you send us, we will go. As we hearkened to Moses in all things, so will we hearken to you; only may the Lord your God be with you, as He was with Moses. Whosoever he be that rebels against your commands, and will not hearken to the words in all that you command him, he shall be put to death; only be strong and of good courage.

After the reading of the Haftorah, continue with the Braḥot on pages 161-162.

ברכות נר חנוכה

The Feast of Hanukkah lasts eight days. On the first evening, a light is kindled, thereafter for eight consecutive evenings, another light is added. The arrangements of the lights is from right to left, but the kindling is from left to right. The Hanukkah lights should be kindled as soon as possible after nightfall. On Friday, the lights are kindled before kindling the Sabbath lights. On Saturday night the Hanukkah lights are kindled before the Havdalah in the synagogue service, but after the Havdalah in the home.

Before kindling the lights, the following Brahot are said:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של חנוכה.
ברוך אתה, יי אלהינו, מלך העולם, שעשה נסים
לאבותינו בימים ההם בזמן הזה.

The following Braha is said on the first evening only:

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו
והניענו לזמן הזה.
הנרות הללו אנחנו מדליקין על הנסים ועל הנפלאות,
ועל התשועות ועל המלחמות, שעשית לאבותינו בימים ההם
בזמן הזה על ידי כהניך הקדושים. וכך שמנת ימי חנוכה
הנרות הללו קדשם, ואין לנו רשות להשתמש בהם אלא
לראותם בלבד, כדי להודות ולהלל לשמך הגדול על נסיה
ועל נפלאותיה ועל ישועתך.

The duty to kindle the Hanukkah lights applies to women as well as men, and a woman may kindle the lights for her entire family. The Rabbis made the kindling of lights the dominant symbol of Hanukkah because they saw the moment of triumph in the Maccabean struggle, when the Temple was cleansed of its pagan defilements and the eternal light, representing the faith of Israel, was kindled anew by the Hasmonean priests.

HANUKKAH SERVICE

The Feast of Hanukkah lasts eight days. On the first evening, a light is kindled, thereafter for eight consecutive evenings, another light is added. The arrangements of the lights is from right to left, but the kindling is from left to right. The Hanukkah lights should be kindled as soon as possible after nightfall. On Friday, the lights are kindled before kindling the Sabbath lights. On Saturday night the Hanukkah lights are kindled before the Havdalah in the synagogue service, but after the Havdalah in the home.

Before kindling the lights, the following Brahot are said:

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-sheer
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu l'had-leek neyr shel
Hanuk-kah.

Praised be Thou, O Lord our God, King of the universe, who has sanctified us by thy commandments, and commanded us to kindle the light of Hanukkah.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-oso-
ni-seem la-avo-seynu ba-yo-meem-ho-heyman ba-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who hast performed miracles for our fathers in days of old, at this season.

The following Braha is said on the first evening only:

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-
yo-nu v'kee-mo-nu v'hige-o-nu la-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who has kept us in life, and hast sustained us, and privileged us to reach this season.

THESE LIGHTS ARE SACRED

We kindle these lights in remembrance of the miraculous deliverance Thou didst effect for our forefathers through Thy holy priests. These lights are sacred to us throughout the eight days of Hanukkah. We are not permitted to use their light. We are only to contemplate them, and thus to offer praises for the wonderful miracles of Thy deliverance.

The Hanukkah light may not be used for the benediction over the light in the *Havdalah*, because this light is for contemplating only, and we are not permitted to put it to any practical use.

מֵעוֹז צוֹר יִשׁוּעָתִי	לֵךְ נָאֵה לְשִׁבְחָה.
תַּבּוֹן בֵּית תִּפְלָתִי	וְשֵׁם תּוֹרֵה נִזְבַּח.
לָעֵת תִּכּוֹן מַטְבַּח	מִצֵּר הַמְּנַבֵּחַ.
אֲזִי אֶגְמֹר בְּשִׁיר מִזְמוֹר	חֲנֻכַּת הַמִּזְבֵּחַ.
ךְ עוֹת שְׂבָעָה נִפְשִׁי	בְּיָגוֹן בָּחִי כָלָה.
חַיִּי מִרְרוּ בְּקִשִּׁי	בְּשִׁעְבוֹד מַלְכוּת עֲנֵלָה.
וּבִידְרוּ הַנְּדוּלָּה	הוֹצִיא אֶת הַסִּגְלָה.
חֵיל פְּרָעָה וְכֹל זֶרְעוֹ	יִרְדּוּ כְּאֶבֶן מִצִּוְלָה.
יְדֵי בִיר קִדְשׁוֹ הִבִּיאֵנִי	וְגַם שֵׁם לֹא שָׁקַטְתִּי.
וּבֵא נֹגֶשׁ וְהִנֵּלְנִי	כִּי זָרִים עָבַדְתִּי.
וַיִּזְן רַעַל מִסִּבֹּתִי	כְּמַעֲט שִׁעְבַּרְתִּי.
קִזְּזוּ בְּבֶל, זֶרְבְּבָל,	לִקְצֹז שִׁבְעִים נוֹשְׁעָתִי.
כָּרֶת קוֹמַת בְּרוֹשׁ בִּקְשׁ	אֶנְגִּי בֶן הַמִּדְבָּא.
וְנִהְיֶתָה לוֹ לְפַח וּלְמוֹקֵשׁ	וְנִאֲוָתוֹ נִשְׁבָּתָה.
רֹאשׁ יְמִינִי נִשְׁאֵת	וְאוֹיֵב שְׁמוֹ מְחִיתָ.
רֹב בָּנָיו וְקִנְיָנָיו	עַל הָעֵץ תִּלְקֶתָ.
יְוָנִים נִקְבְּצוּ עָלַי	אֲזִי בִימֵי חֲשִׁמּוֹנִים.
וּפָרְצוּ חוֹמוֹת מִגְדְּלִי	וְטַמְאוּ כָּל הַשְּׁמָנוֹנִים.
וּמְנוֹתָר קִנְקִנִּים	נִעְשָׂה גַם לְשׁוֹשְׁנִים.
בְּגִי בִינָה יְמֵי שְׁמֹנֶה	קָבְעוּ שִׁיר וְרַנְיִים.

HANUKKAH SERVICE

ROCK OF AGES

Rock of Ages, let our song praise Thy saving power;
Thou, amidst the raging foes, wast our shelt'ring tower.
Furious they assailed us, but Thine arm availed us,
 And Thy word broke their sword
 When our own strength failed us.

Kindling new the holy lamps, priests, reprieved from suffering,
Purified the nation's shrine, brought to Thee an offering.
And Thy courts surrounding, came, in joy abounding,
 Happy throngs, singing songs,
 With Thy praise resounding.

Children of the martyr-race, whether free or fettered,
Wake to the echoes of the songs, where you may be scattered.
Yours the message cheering, that the time is nearing,
 Which will see all men free,
 Tyrants disappearing.

Mo-oz tsur y'-shu-o-see, l'ho no-eh l'sha-bay-ah,
Ti-kon bays t'fee-lo-see, v'shom to-do n'za-bay-ah,
L'ays to-heen mat-bay-ah mi-tsor ha-m'na-bay-ah,
Oz eg-mor, b'sheer miz-mor, ha-nu-kas ha-miz-bay-ah.

Y'vo-neem nik-b'tsu o-lye, a-zye bee-may hash-ma-neem,
U-fo-r'tsu ho-mos mig-do-lye v'ti-m'u kol hash-mo-neem,
U-mi-no-sar kan-ka-neem, na-a-so nays l'sho-sha-neem,
B'nay vee-no y'may sh'mo-no, kov-usheer u-r'no-neem.

פורים

To be said before reading the Megillah:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על מקרא מגילה.

ברוך אתה, יי אלהינו, מלך העולם, שעשה נסים
לאבותינו בימים ההם בזמן הזה.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה.

To be said after reading the Megillah:

ברוך אתה, יי אלהינו, מלך העולם, הרב את ריבנו,
והדן את דיננו, והנוקם את נקמתנו, והנפטר לנו מצרינו,
והמשלם גמול לכל איבי נפשנו. ברוך אתה, יי, הנפטר
לעמו ישראל מכר צריהם, האל המושיע.

The following hymn is omitted on Purim morning:

אשר הניא עצת גוים, ויפר מחשבות ערומים.
בקום עלינו אדם רשע, נצר זדון מזרע עמלק.
נאה בעשרו וכרה לו בור, וגדלתו יקשה לו לךד.
דמה בנפשו ללכוד ונלכד, בקש להשמיד ונשמד מהרה.
המן הודיע איבת אבותיו, ועורר שנאת אחים לבנים.
ולא זכר רחמי שאול, כי בחמלתו על אגג נלד אויב.
זמם רשע להכרית צדיק, ונלכד טמא בידי טהור.
חסד נבר על שונת אב, ורשע הוסיף חטא על חטאיו.

PURIM SERVICE

To be said before reading the Megillah:

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us with Thy commandments and hast instructed us to read the Megillah.

Praised be Thou, O Lord our God, King of the universe, who hast performed miracles for our fathers in days of old, at this season.

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.

To be said after reading the Megillah:

Praised be Thou, O Lord our God, King of the universe. Thou hast championed our cause. Thou hast avenged the wrong done unto us. Thou hast brought retribution upon our persecutors. Praised be Thou, O Lord, Thou saving God, for bringing judgment upon Israel's oppressors.

The following hymn is omitted on Purim morning:

The Lord turned to naught the counsel of the heathen,
And frustrated the schemes of the cunning,
When a wicked man rose against us,
A wicked scion of the seed of Amalek.

Haughty in his wealth, he dug his own grave;
His power was the trap that ensnared him.
He sought to conquer, but was conquered;
He sought to destroy, but he was fast destroyed.

Haman revealed an ancestral hate,
Renewing the feud of Jacob and Esau;
He did not remember that he owed his life
To King Saul's mercy for Agag.

The wicked one conspired to destroy the righteous,
Then the ignoble was surrendered to the noble.
Mordecai's tenderness to Esther effaced the error
Wrought by Saul's kindness.

טָמֵן בְּלִבּוֹ מִחֻשְׁבוֹת עֲרוּמָיו, וַיִּתְמַכֵּר לַעֲשׂוֹת רָעָה.
יְדוֹ שָׁלַח בְּקִדּוּשֵׁי אֵל, בְּסִפּוֹ נָתַן לְהַכְרִית זִכְרָם.
בְּרֹאוֹת מְרִדְכִי כִי יֵצֵא קֶצֶף וְדַתִּי הָמָן נִתְּנוּ בְּשׁוּשָׁן,
לְבֶשׂ שָׂק וְקֹשֶׁר מִסְפֵּר, וְגִזֵּר צוּם וַיָּשֶׁב עַל הָאִפֶּר.
מִי זֶה יַעֲמֹד לְכַפֵּר שָׁנָה, וְלִמְחוֹל חַטָּאת עֲוֹן אֲבוֹתֵינוּ.
נֵץ פָּרַח מִלֵּילָב, הֵן הִדְסָה עֲמֻדָה לְעֹזֶר יְשָׁנִים.
סְרִיסִיָּה הִבְהִילוּ לְהָמָן, לְהַשְׁקוֹתוֹ יַיִן חֲמַת תַּנּוּגִים.
עָמַד בְּעֶשְׂרוֹ וְנִפְל בְּרִשְׁעוֹ, עָשָׂה לוֹ עֵץ וְנִתְלָה עָלָיו.
פִּיהֶם פָּתְחוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי פוּר הָמָן נִהְפָּךְ לְפוּרָנוּ.
צָדִיק נִחְלָץ מִיַּד רָשָׁע, אוֹיֵב נָתַן תַּחַת נַפְשׁוֹ.
קִיְמוּ עֲלֵיהֶם לַעֲשׂוֹת פְּוִרִים, וְלִשְׁמֹחַ בְּכָל שָׁנָה וְשָׁנָה.
רְאִיתָ אֵת תַּפְּלַת מְרִדְכִי וְאַסְתֵּר, הָמָן וּבְנָיו עַל הָעֵץ תָּלִיתָ.
SHOSHANAS YAAKOV
שׁוֹשַׁנַּת יַעֲקֹב צִהְלָה וְשִׁמְחָה, בְּרֹאוֹתֶם יַחַד תִּכְלַת מְרִדְכִי.
תִּשְׁוַעְתֶּם הָיִיתָ לְנֹצַח, וְתִקְוֹתֶם בְּכָל יוֹר וְיֹרֵר.
לְהוֹדִיעַ שָׂבַל קִנְיָה לֹא יִבְשׁוּ,
וְלֹא יִבְלָמוּ לְנֹצַח כָּל הַחוּסִים בָּהּ.
אֲרוּר הָמָן אֲשֶׁר בִּקֵּשׁ לְאַבְדִּי; בְּרוּךְ מְרִדְכִי הַיְּהוּדִי.
אֲרוּרָה זֶרֶשׁ אִשְׁתִּי מִפְּחִידִי; בְּרוּכָה אִסְתֵּר [מִגִּנָּה] בַּעֲדִי.
וְגַם חֲרִבּוֹנָה זְכוּר לְטוֹב.

The designation of the Jewish people as the *lily of Jacob* is a metaphor taken from the *Song of Songs* 2:2: "As a lily among thorns, so is my beloved among the young women." The lover of the song is interpreted allegorically, as referring to God, and His beloved is Israel. שושנת is also an allusion to Shushan, the scene of the Purim events.

PURIM SERVICE

The wicked Haman heaped guilt on guilt,
He held firm to his cunning designs,
He was dedicated to evil's pursuit.
He tried to slay a holy people
And offered his wealth to destroy their name.

When Mordecai discerned the harsh decree,
As Haman's law was announced in Shushan,
He donned sackcloth and wore the mourner's robe,
He ordained a fast and sat in ashes.

Who will atone for error, and efface
The sin our fathers sinned?
A flower that blossomed on the palm, Hadassah,
Implored the aid of our virtuous ancestors
Who slept in the dust.

Her servants hurried Haman to drink
The wine that was to be his doom.
He was exalted by his wealth, but he fell by his evil.
He made gallows, but he himself was hanged on them.

All the inhabitants of the world were jubilant
When the day of Haman's plot became our Purim.
The righteous were rescued from the wicked,
Haman's life was forfeit in their stead.

They resolved to keep the feast of Purim,
And rejoice from year to year.
O Thou didst heed the plea of Mordecai and Esther,
Thou didst bring doom on Haman and his sons.

SHOSHANAS YAAKOV

The lily of Jacob beamed with joy
When they beheld Mordecai robed in royal purple.
Thou hast ever been our deliverance,
Our hope in every generation.
Those who set their hope in Thee will never be put to shame;
Those who put their trust in Thee will never be confounded.
Cursed be Haman who sought to destroy me;
Blessed be Mordecai the Jew;
Cursed be Zeresh the wife of him who terrified me;
Blessed be Esther my protector;
And may Harbona also be remembered for good.

תפלת יחיד לשבת ויום טוב

ERUV TAVSHILIN

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על מצות ערוב.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-sher
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu al mits-vas eruv.

Praised be Thou, O Lord our God, King of the universe, who
hast sanctified us by Thy commandment, and instructed us to
observe the *eruv*.

בְּדֵן עֲרוּבָא יְהֵא שְׂרָא לָנָא לְמִיפָא וְלְבִשְׂלָא וְלְאַטְמָנָא,
וְלְאַדְלָקָא שְׁרָנָא, וְלְמַעַבְד כָּל צְרִכָנָא מִיוֹמָא טָבָא לְשַׁבְתָּא,
לָנוּ וּלְכָל הַדָּרִים בְּעִיר הַזֹּאת.

By this *eruv* may we be permitted to bake, cook, warm food,
kindle the Sabbath lights, and attend to all our needs for the
Sabbath during the festival days; we and all those of the house
of Israel that dwell in our midst.

While it is permissible to prepare food on a festival, this was limited to food to be consumed on that day. But when a festival is followed by the Sabbath it was obviously necessary to prepare food on the festival, to be consumed on the day after.

The *eruv* is a ceremony by which some token food for the Sabbath was prepared before the festival began. The dignity of the festival was thus preserved, because no new preparation of Sabbath food really occurred on the festival itself. Whatever was done on the festival toward the preparation of the Sabbath, was only a continuation of what had been started on the previous day.

HOME SERVICE FOR SABBATH AND FESTIVALS

BLESSING OF THE CHILDREN

On the Eve of Sabbath and Festivals it is customary for parents to pronounce the following Benediction upon their children:

To sons say:

יְשִׁמְךָ אֱלֹהִים בְּאַפְרַיִם וּבְמַנַּשֶּׁה.

May the Lord make you like Ephraim and Manasseh.

To daughters say:

יְשִׁמְךָ אֱלֹהִים בְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה.

May the Lord make you like Sarah, Rebecca, Rachel and Leah.

To sons and daughters:

בְּרַכְךָ יְיָ וְיִשְׁמְרְךָ. יָאֵר יְיָ פָנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. יֵשֶׂא יְיָ פָנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

May the Lord bless you and keep you; may the Lord cause His Presence to shine upon you and be gracious unto you; may the Lord turn with favor unto you and give you peace.

SEARCHING FOR ḤAMETZ

On the night preceding Pesah, as the search for ḥametz is begun:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַצִּוֵּנוּ עַל בְּעוֹר Ḥָמֵץ.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us with Thy commandments, and hast instructed us concerning the removal of ḥametz.

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After the search for ḥametz:

כָּל חֲמִירָא וְחֲמִיעָא דְּאַכָּא בְּרִשּׁוֹתַי, דְּלֹא חֲמַתְהּ וְדִלָּא
בְּעֵרְתָּהּ, לְבִטֵּל וְלִחְיֵי כְּעַפְרָא דְּאַרְעָא.

May all *ḥametz* in my possession, even if I have not seen or removed it, be as though it did not exist and as without value, like the dust of the earth.

After the burning of the ḥametz the morning before Pesah:

כָּל חֲמִירָא וְחֲמִיעָא דְּאַכָּא בְּרִשּׁוֹתַי, דְּחֲמַתְהּ וְדִלָּא חֲמַתְהּ,
דְּבַעֲרַתְהּ וְדִלָּא בְּעֵרְתָּהּ, לְבִטֵּל וְלִחְיֵי כְּעַפְרָא דְּאַרְעָא.

May all *ḥametz* in my possession, whether I have seen it or not, whether I have removed it or not, be as though it did not exist and as without value, like the dust of the earth.

CANDLE LIGHTING FOR SABBATH

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-sher
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu l'had-leek neyr shel shabbos.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to kindle the Sabbath lights.

O Lord our God, bless our household and all our dear ones on this Sabbath Day. Do Thou lift from us every care and anxiety and may our bodies as well as our souls be renewed in the blissful rest of the Sabbath. As the light I have kindled soars ever upward, so may our spirits ever aspire to Thee, to love Thee, our Creator, with the fulness of our being, and to love all Thy creatures everywhere. May the Sabbath light burn brightly in our hearts and may it ever cast the radiance of its peace in our home and throughout the world. Amen.

HOME SERVICE FOR SABBATH AND FESTIVALS

CANDLE LIGHTING FOR FESTIVALS

If the Festival coincides with a Friday evening, add the words which are in brackets.

On the first night of the Festival add the Braḥa marked with an asterisk:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי
וּצְנִנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת וְ] שֶׁל יוֹם טוֹב.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-she-
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu l'had-leek neyr [shel shabbos
ve-] shel yom tov.

Praised be Thou, O Lord our God, King of the universe, who hast
sanctified us by Thy commandments and hast instructed us to
kindle the lights for [the Sabbath and] the festival.

*בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיַּמְנוּ
וְהִנֵּינֵנוּ לְזֶמַן הַזֶּה.

*Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-ḥe-
yo-nu v'kee-mo-nu v'higee-o-nu la-z'man ha-zeh.

*Praised be Thou, O Lord our God, King of the universe, who
hast kept us in life, and hast sustained us, and privileged us to
reach this season.

O Lord our God, on this festive season, I have kindled the
lights, to usher Thy spirit into our household. For Thy manifold
blessings Thou hast ever showered on our people, we give Thee
praise. May the lights I have kindled in honor of this festival ever
remind us that Thou art our Protector, our Father, our Deliverer.

May the light of Thy truth burn brightly in our hearts, and
may its joy radiate in our home and throughout the world. Amen.

On Rosh Hashanah add the following:

O Lord our God, on this solemn season of the New Year we lift
our hearts in prayer unto Thee. Be with us in our trials, strengthen
us when perils assail us.

May the festive lights ever reassure us of Thy power to heal
and forgive and of Thy love which is ever open to us, even when

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we may not merit it. May the light of our faith in Thee ever shine brightly in our hearts, and give us courage equal to whatever need may face us. Bless us in the New Year, and all our dear ones, with life, and health and peace. Amen.

CANDLE LIGHTING FOR YOM KIPPUR

On Friday night include words in brackets:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְיֹם] יוֹם הַכִּפּוּרִים.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיַּמְנוּ
וְהִנֵּעְנוּ לְזִמְנוּ הַזֶּה.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-she-
ki-d'sho-nu b'mits-vo-sov v'tsi-vo-nu l'had-leek neyr shel [shabbos
ve shel] yom ha-kippurim.

Praised be Thou, O Lord our God, King of the universe, who
hast instructed us to kindle lights to usher in the [Sabbath and the]
Day of Atonement.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-
yo-nu v'kee-mo-nu v'higee-o-nu la-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who
hast kept us in life, and hast sustained us, and privileged us to
reach this season.

O God of forgiveness and of love, extend Thy mercies to me
and all the members of my household, among all Thy children
who have come before Thee on this Day of Judgment. Guide us
to acknowledge our weaknesses, our failures and our sins, that we
may seek Thy atonement.

Help us to overcome our pride, our selfishness and our im-
patience, which will bring grief to ourselves and misery to those
who are dear to us. Teach us, O Lord, to love each other with ever
greater understanding, in thought as in deed. Help us to be serene
amidst the stresses of life, out of our knowledge that Thou art
near and wilt not abandon Thy children.

HOME SERVICE FOR SABBATH AND FESTIVALS

As the light I have kindled soars ever upward, so may the light of Thy Torah ever raise our lives, our homes and all mankind toward Thee. O God, remove from us the burden of our guilt and grant us the joy of knowing that we are forgiven. Inscribe us in the book of life, contentment, and peace. Amen.

SHOLOM ALEYHEM

Bless me with peace, O angels of peace.

שָׁלוֹם עָלֵיכֶם, מַלְאָכֵי הַשְּׁרָת, מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ מַלְכֵי
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ
מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרָכוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ
מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ
מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Sholom aleyhem malahey ha-shoreys, malahey elyon,
Mimeleh malhey ha-m'loheem, ha-kodosh boruh hu.
Bo-aheem l'sholom malahey ha-sholom, malahey elyon,
Mimeleh malhey ha-m'loheem, ha-kodosh boruh hu.
Bor'hunee l'sholom malahey ha-sholom, malahey elyon,
Mimeleh malhey ha-m'loheem, ha-kodosh boruh hu.
Tseys-hem l'sholom malahey ha-sholom, malahey elyon,
Mimeleh malhey ha-m'loheem, ha-kodosh boruh hu.

Proverbs 31:10-31.

אִשֶּׁת חַיִּל מִי יִמָּצָא	וְרַחֵק מִפְּנוּיִים מִכְרָהּ.
בָּטַח בָּהּ לֵב בַּעֲלָהּ	וְשֹׁלֵל לֹא יִחְסֹר.
וְנִמְלָתָהּ טוֹב וְלֹא רָע	כֹּל יָמֵי חַיֶּיהָ.
דִּרְשָׁה צֹמֶר וּפְשָׁתִים	וַתַּעַשׂ בְּחִפְזָהּ בִּפְיָהּ.
הִיָּתָה בְּאַנְיוּת סוֹחֵר	מִמֶּרְחֶק תָּבִיא לַחֲמָהּ.
וַתִּקֶּם בְּעוֹד לַיָּלָה	וַתִּתֵּן טָרָף לְבֵיתָהּ
וְחָק לְנַעֲרֹתֶיהָ.	
זִמְמָה שָׂדֶה וַתִּקְחָהּ	מִפְּרֵי בִפְיָהּ נִטְעָה כֶּרֶם.
חֲנָנָה בְּעוֹז מְתַנֶּיָּהּ	וַתֵּאֱמָץ זְרוּעֹתֶיהָ.
טָעָמָה כִּי טוֹב סִתְרָהּ	לֹא יִכְבֶּה בְּלִילָהּ גֵּרָה.
יָדֶיהָ שֹׁלְחָה בְּכִישׁוֹר	וּבִפְיָהּ תִּמְכּוּ פָלֶה.
כַּפָּה פָּרִשָׁה לְעֻנִי	וַיִּדְיָה שֹׁלְחָה לְאַבְיוֹן.
לֹא תִירָא לְבֵיתָהּ מִשִּׁלָּג	כִּי כָל בֵּיתָהּ לִבָּשׁ שָׁנִים.
מִרְבִּידִים עָשְׂתָה לָּהּ	שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ.
נוֹדַע בְּשָׁעָרִים בַּעֲלָהּ	בְּשִׁבְתָּהּ עִם זִקְנֵי אֶרֶץ.
סָדִין עָשְׂתָה וַתִּמְכֹּר	וַתִּגְדֹּר נִתְנָה לְנַעֲנֵי.
עַז וְהָדָר לְבוּשָׁהּ	וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.
פִּיָּהּ פֶּתַחַה בְּחִכְמָהּ	וַתּוֹרֶת חֶסֶד עַל לְשׁוֹנָהּ.
צוּפִיָּהּ הִלְכִיכּוֹת בֵּיתָהּ	וְלִחְם עֲצָלוֹת לֹא תֹאכֵל.
קָמוּ בָנֶיהָ וַיֵּאֱשְׁרוּהָ	בַּעֲלָהּ וַיִּהְלָלָהּ.
רַבּוֹת בָּנוֹת עָשׂוּ חַיִּל	וְאֵת עֲלִית עַל בְּלָגָהּ.
שָׁקַר חֲסוֹן וְהִכָּל הִיָּפִי	אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל.
תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ	וַיִּהְלָלוּהָ בְּשָׁעָרִים מַעֲשֵׂיהָ.

HOME SERVICE FOR SABBATH AND FESTIVALS

Proverbs 31:10-31.

A woman of valor who can find? She is more precious
than rubies.
Her husband depends on her, and he has no lack of gain.
She brings him good and not evil all the days of her life.
She seeks out wool and flax, her hands move gladly at
their labor.
Like a merchant ship she brings her supplies from far away.
She rises while it is still night, apportioning food to her
household, and duties to her maidens.
She thinks of a field and buys it,
From the gain of her own hands, she plants a vineyard.
She girds herself with might, and she strengthens her arms
for work.
She perceives her labor is rewarding, her candle burns on
into the night.
Her hands reach to the distaff, her fingers grasp the spindle.
She extends her hand to the poor, she offers her hands
to the needy.
The snows hold no fear for her household, all her household
is clothed in scarlet.
She has provided herself with covers, she is attired in fine
linen and purple.
Her husband is renowned in the council, when he sits with
the elders of the land.
She fashions linen garments and sells them, she delivers
girdles to the merchant.
She is robed in strength and dignity, she is confident about
the days to come.
Her speech abounds with wisdom, a kindly lesson is on
her tongue.
She looks well to the ways of her household, she does not
eat the bread of idleness.
Her children rise up and commend her, her husband sings
her praises:
Many daughters have done valiantly but you excel them all.
Charm is deceitful and beauty is fleeting, but a woman
who reveres the Lord, she is worthy of praise.
Let the fruit of her hands speak her acclaim, let her work
proclaim her praises.

תפלת יחיד לשבת ויום טוב

KIDDUSH ON THE EVE OF SABBATH

יום הששי. ויברכו השמים והארץ וכל צבאם. ויכל אלהים
 ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
 מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש
 אותו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.
 ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.
 ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
 ורצה בנו, וישבת קדשו באהבה וברצון הנחילנו, וזרזנו
 למעשה בראשית. כי הוא יום תחלה למקראי קדש, וזכר
 ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים,
 וישבת קדשך באהבה וברצון הנחלתנו. ברוך אתה, יי,
 מקדש השבת.

KIDDUSH ON THE EVE OF FESTIVALS

On Friday evening include words in brackets:

[יום הששי. ויברכו השמים והארץ וכל צבאם. ויכל אלהים
 ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
 מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש
 אותו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות].
 ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.
 ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל
 עם, ורוממנו מכל לשון, וקדשנו במצותיו. ותתן-לנו, יי,

The Bible and the Talmud warned against wine, when taken in excess,
 but when taken moderately they deemed it beneficial.

HOME SERVICE FOR SABBATH AND FESTIVALS

KIDDUSH ON THE EVE OF SABBATH

On the sixth day, heaven and the earth were finished, and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day, He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Praised be Thou, Lord our God, who has hallowed us with Thy commandments, and hast favored us with the gracious gift of the Sabbath as our loving inheritance, in remembrance of the work of creation. The Sabbath is also first among the days of holy assembly, which recall our freedom from the bondage of Egypt. From among the nations Thou hast selected us for a service of holiness, and in love Thou hast given us Thy holy Sabbath as our heritage. Praised be Thou, O Lord, who hallowest the Sabbath.

KIDDUSH ON THE EVE OF FESTIVALS

On Friday evening include words in brackets:

[On the sixth day, heaven and the earth were finished, and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day, He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.]

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples and hast privileged us by showing us the way of holiness, Thy divine commandments. In

Wine is described in the Bible (*Judges*, chapter 9) as rejoicing God and man. The capacity of wine to stimulate the body as well as the spirit, and to release a person from gloomy moods, is well-known. The rabbis generalized: There is no real joy without wine. Wine, in addition, because of its intrinsic

תפלת יחיד לשבת ויום טוב

יְאֱלֹהֵינוּ, בְּאַהֲבָה [שְׁכָתוֹת לְמִנוּחָה וְ]מוֹעֲדִים לְשִׂמְחָה, חֲגִים
וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם [הַשְּׁכֵת הַזֶּה, וְ]אֶת יוֹם

*on Shemini Atzeret
and Simhat Torah:*

on Sukkot:

on Shavuot:

on Pesah:

חַג הַמִּצּוֹת	חַג הַשִּׁבְעוֹת	חַג הַסִּכּוֹת	הַשְּׂמִינִי, חַג
הַזֶּה, זְמַן	הַזֶּה, זְמַן	הַזֶּה, זְמַן	הַעֲצָרַת הַזֶּה,
חֲרוּתְנוּ,	מִתֵּן תּוֹרָתְנוּ.	שִׂמְחָתְנוּ,	זְמַן שִׂמְחָתְנוּ,

[בְּאַהֲבָה] מְקַרֵּא קֹדֶשׁ, וְזָכַר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחִירָה,
וְאוֹתְנוּ קֹדֶשֶׁת מִכָּל הָעַמִּים, [וְשִׁכָּת] וּמוֹעֲדֵי קֹדֶשׁ [בְּאַהֲבָה
וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחְלָתְנוּ. בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ
[הַשְּׁכֵת וְ]יִשְׂרָאֵל וְהַזִּמְנִים.

On a Saturday night the following version of the Havdalah is added:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אֹרֶךְ לְקֹרֶשֶׁת, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁכָת לְקֹדֶשֶׁת יוֹם טוֹב
הַבְּדִלָּתָהּ, וְאֶת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת; הַבְּדִלָּתָהּ
וְקֹדֶשֶׁת אֶת עַמּוּדָה יִשְׂרָאֵל בְּקֹדֶשֶׁתָהּ. בָּרוּךְ אַתָּה, יְיָ, הַמְּבַדִּיל
בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On all Festivals except the last two days of Pesah add:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, שֶׁהַחֲגִינוּ וְקִיְמָנוּ
וְהִנֵּיעָנוּ לְזִמְנֵי הַזֶּה.

nature, was looked upon as representing a symbol of profound spiritual significance. Wine represents the uncorruptible; it does not deteriorate with age, but improves with it. Wine has therefore been taken as representing symbolically all the idealized possessions of the Jewish people—the Torah, the righteous, the Messiah, Jerusalem, and Israel itself.

HOME SERVICE FOR SABBATH AND FESTIVALS

love hast Thou granted us [Sabbath days for rest,] occasions for rejoicing and appointed seasons for gladness, even [this Sabbath day and]

on Pesah:

this feast of Matzot, the season of our freedom.

on Shavuot:

this feast of Shavuot, the season of the giving of the Torah.

on Sukkot:

this feast of Sukkot, the season of our gladness.

on Shemini Atzeret and Simhat Torah:

this Eighth Day Feast of Assembly, the season of our gladness.

It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

From among the nations Thou hast selected us for a service of holiness, and [Thy holy Sabbath and] Thy holy festivals hast Thou ordained for us as a joyous inheritance. Praised be Thou, O Lord, who hast imparted holiness to [the Sabbath and to] Israel and to the festivals.

On a Saturday night the following version of the Havdalah is added:

Praised be Thou, O Lord our God, King of the universe, Creator of the light of the fire.

Praised be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the nations, between the seventh day and the six days of the week. Thou hast set a distinction between the holiness of the Sabbath and the holiness of the festival, and Thou hast set apart the Sabbath day from all the days of creation. Thy people Israel hast Thou set apart by teaching them the way of holiness. Praised be Thou, O Lord our God, who hast set a distinction between the holiness of the Sabbath and the holiness of the festival.

On all Festivals except the last two days of Pesah add:

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life and hast sustained us, and privileged us to reach this season.

תפלת יחיד לשבת ויום טוב

When Kiddush is recited in the Sukkah add:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו לישב בסוכה.

KIDDUSH ON THE EVE OF ROSH HASHANAH

On a Friday night include words in brackets:

[יום הששי. ויברכו השמים והארץ וכל צבאם. ויברך אלהים
ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש
אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.]
ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפח.
ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מכל
עם, ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו, יי
אלהינו, באתה את יום [השבת הזה ואת יום] הזכרון הזה,
יום [זכרון] תרועה [באתה] מקרא קדש, זכר ליציאת
מצרים. כי בנו בחרת, ואותנו קדשת מכל העמים, ודברך
אמת וקים לעד. ברוך אתה, יי, מלך על כל הארץ, מקדש
[השבת ו]ישראל ויום הזכרון.

On a Saturday night the following version of the Havdalah is added to the Kiddush:

ברוך אתה, יי אלהינו, מלך העולם, בורא מאורי האש.
ברוך אתה, יי אלהינו, מלך העולם, המבדיל בין קדש
לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי
לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב
הבדלת, ואת יום השביעי משש ימי המעשה קדשת; הבדלת

HOME SERVICE FOR SABBATH AND FESTIVALS

When Kiddush is recited in the Sukkah add:

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and instructed us to dwell in the Sukkah.

KIDDUSH ON THE EVE OF ROSH HASHANAH

On a Friday night include words in brackets:

[On the sixth day, heaven and the earth were finished, and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day, He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.]

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe, who hast chosen us from among all peoples and has privileged us by showing us the way of holiness, Thy divine commandments. In love hast Thou granted us [this Sabbath day and] this day of Remembrance, a day for [recalling with love the] sounding of the Shofar.

It is for us a holy convocation, in remembrance of our liberation from Egyptian bondage.

From among the nations Thou hast selected us for a service of holiness, and Thy word is established in truth and it will endure forever. Praised be Thou, O Lord our God, King of the universe, who hast imparted holiness to [the Sabbath and] the people of Israel, and the day of Remembrance.

On a Saturday night the following version of the Havdalah is added to the Kiddush:

Praised be Thou, O Lord our God, King of the universe, Creator of the light of fire.

Praised be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the other peoples of the world, between the seventh day and the six days of the week.

תפלת יחיד לשבת ויום טוב

וּקְדַשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשְׁתֶּךָ. בְּרוּךְ אַתָּה, יי, הַמְבַדִּיל
בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁחֵינּוּ וְקִיַּמְנוּ
וְהִנֵּעֵנוּ לְזֶמֶן הַזֶּה.

It is the practice to eat a fruit dipped in honey and to say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתַּחֲדֹשׁ
עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

MORNING KIDDUSH FOR SABBATH AND FESTIVALS

On a Festival coinciding with the Sabbath, the introductory sentence recited on the Sabbath before the prayer for wine precedes the introductory sentence recited on the Festival, and then the prayer for wine follows:

On the Sabbath:

עַל בֶּן בֵּרֶךְ יי אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶץ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יי אֶל בְּנֵי יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶץ.

On Rosh Hashanah:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בִּכְסֻסָּה לְיוֹם תְּנִינוּ. כִּי חֶק לְיִשְׂרָאֵל
הוּא, מִשְׁפָּט לְאַלֵּהֵי יַעֲקֹב.
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶץ.

HOME SERVICE FOR SABBATH AND FESTIVALS

Thou hast set a distinction between the holiness of the Sabbath and the holiness of the festival, and Thou hast set apart the Sabbath day from all the days of creation. Thy people Israel hast Thou set apart by teaching them the way of holiness. Praised be Thou, O Lord our God, who hast set a distinction between the holiness of the Sabbath and the holiness of the festival.

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.

It is the practice to eat a fruit dipped in honey and to say:

May it be Thy will, O Lord our God and God of our fathers, to renew unto us the coming year in sweetness and in happiness.

MORNING KIDDUSH FOR SABBATH AND FESTIVALS

On a Festival coinciding with the Sabbath, the introductory sentence recited on the Sabbath before the prayer for wine precedes the introductory sentence recited on the Festival, and then the prayer for wine follows:

On the Sabbath:

Therefore did the Lord bless the Sabbath and make it holy.
Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

On Festivals:

And Moses proclaimed the festivals of the Lord to the children of Israel.

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

On Rosh Hashanah:

Sound the Shofar on the new moon, at the beginning of the month for our festival. It is a statute for Israel, a decree of the God of Jacob.

Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

תפלת יחיד לשבת ויום טוב

SONGS AND HYMNS AT THE SABBATH MEAL

YO RIBON

Supreme Lord of Creation, it is good to give Thee praise.

יְהוָה רַבּוֹן עֲלָם וְעֲלֵמָיָא, אַנְתָּהּ הוּא מַלְכָּא מַלְכָּד מְלַכְיָא, עוֹבֵד
נְבוֹרְתָךְ וְתַמְתָּיָא, שְׁפָר קַדְמִי לְהַחְיָיָה.
יְהוָה רַבּוֹן עֲלָם וְעֲלֵמָיָא, אַנְתָּהּ הוּא מַלְכָּא מַלְכָּד מְלַכְיָא.
שְׁבַחְתִּין אֲסֹדֶר צִפְרָא וְרַמְשָׁא, לָךְ אֵלֶּהָא קַדִּישָׁא דִּי בְרָא כָל
נַפְשָׁא, עִירִין קַדִּישִׁין וּבְנֵי אִנְשָׁא, חֵיווֹת בְּרָא וְעוֹפֵי שְׁמַיָּא.
יְהוָה רַבּוֹן עֲלָם וְעֲלֵמָיָא, אַנְתָּהּ הוּא מַלְכָּא מַלְכָּד מְלַכְיָא.
לְמַקְדָּשְׁךָ תּוֹב וְלְקַדְשׁ קְדִישִׁין, אַתְר דִּי בֵּהּ יַחְדוֹן רִיחִין וְנִפְשִׁין,
וְיִזְמְרוּן לָךְ שִׁירִין וְרַחֲשִׁין, בִּירוּשָׁלַם קִרְתָּא דְשַׁפְרָיָא.
יְהוָה רַבּוֹן עֲלָם וְעֲלֵמָיָא, אַנְתָּהּ הוּא מַלְכָּא מַלְכָּד מְלַכְיָא.

Yo ri-bon o-lam v'o-l'ma-yo ahnt hu mal-ko me-leh mal-ha-yo.
O-vad g'vur-tayh v'sim-ha-yo, sha-far ko-do-mai l'ha-h'vo-yo,

Repeat Yo Ribon

Sh'vo-heen a-sa-dayr tsaf-ro v'ram-sho,
Loḥ e-lo-ho di v'ro ḥol naf'-sho,
Ee-reen ka-dee-sheen u-v'nay e-no-sho, ḥay-vas bo-ro v'o-fay
Ee-reen ka-dee-sheen u-v'nay e-no-sho, ḥay-vas bo-ro v'o-fay
sh-ma-yo.

Repeat Yo Ribon

L'mik-d'shoḥ tuv u-l'kodesh kud-sheen
A-sar di vay ye-he-don ru-heen v'naf-sheen,
Vee-za-m'rune shee-reen v'ra-ha-sheen bee-ru-sh'laym kar'-to
di-shu f-ra-yo.

Repeat Yo Ribon

HOME SERVICE FOR SABBATH AND FESTIVALS

TSUR MISHELO

Praise the Lord of whose bounty we have partaken.

צור מַשְׁלוֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
הֵזֶן אֶת עוֹלָמוֹ, רוֹעֵנוּ אֲבִינוּ, אֶבְלָנוּ אֶת לֶחֶמוֹ, וַיִּינוּ שְׁתִּינוּ,
עַל כֵּן גִּדְּדָה לְשִׁמּוֹ, וַיַּהֲלֵלּוּ בְּכִינוּ, אֲמַרְנוּ וְעִנֵּינוּ, אִין קָדוֹשׁ בְּיִי.
צור מַשְׁלוֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
יִבְנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן הַמְּלָא, וְשֵׁם נָשִׁיר שִׁיר חֲדָשׁ,
וּבִרְנָנָה נַעֲלָה, הִרְחֵמֵן הַנִּקְדָּשׁ, יִתְבָּרַךְ וַיַּתְעֲלָה, עַל בּוֹס יי
מְלָא, בְּבִרְבַּת יי.

צור מַשְׁלוֹ אֶבְלָנוּ בָּרְכוּ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

Tsur mi-she-lo o-hal-nu bo-r'hu e-mu-nye,
So-va-nu v'o-sar-nu ki-dvar a-do-noy.

Ha-zon es o-lo-mo ro-aye-nu o-vee-nu
O-hal-nu es lah-mo v'yay-no sho see-nu,
Al kayn no-deh lish-mo un-ha-l'lo b'fee-nu,
O-mar-nu v'-o-nee-nu ayn ko-dosh ka-do-noy.

Repeat Tsur mi-she-lo

Yi-bo-neh ha-mik-dosh eer tsi-yon t'ma-lay,
V'shom no-shir shir ho-dosh u-vir-no-no na-a'-leh,
Ho-rah'-mon ha-nik-dosh, yis-bo-rah v'yis-a-leh
Al kos ya-yin mo-lay k'vir-kas a-do-noy.

Repeat Tsur mi-she-lo

BORUH EL ELYON

Praised be the exalted God who ordained rest to liberate us from anxiety and grief.

בְּרוּךְ אַל עֲלִיּוֹן אֲשֶׁר נָתַן מְנוּחָה, לְנַפְשֵׁנוּ בְּדִיּוֹן מִשְׁאֵת וְאַנְחָה,
וְהוּא יִדְרוֹשׁ לְצִיּוֹן עִיר הַנִּקְדָּה, עַד אָנָּה תוֹגִינוּ נֶפֶשׁ נְאֻחָה.
הַשּׁוֹמֵר שֶׁבֶת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מִחְבַּת.

רוֹכֵב בְּעֶרְבוֹת מִקֵּד עוֹלָמִים, אֶת עַמּוֹ לְשַׁבַּת אֲנִי בִנְעִימִים,
בְּמַאֲכָלוֹת עֶרְבוֹת בְּמִינֵי מִטְעָמִים, בְּמִלְבוּשֵׁי כְבוֹד וְזִכָּה
מְשַׁפָּחָה.

הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבֵּת.
וְאֲשֶׁרִי כָּל חוֹכָה לְתַשְׁלוּמֵי כֶּפֶל, מֵאֵת כֹּל סוֹכָה שׁוֹכֵן
בְּעֶרְפֶּל, נִחְלָה לוֹ יִזְכָּה בָּהֶר וּבִשְׁפָל, נִחְלָה וּמְנוּחָה בְּשִׁמְשׁ
לוֹ זְרָחָה.

הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבֵּת.
כָּל שׁוֹמֵר שַׁבָּת בְּדַת מַחֲלָלוֹ, הֵן הַכָּשֵׁר חֲבֵת קִדְשׁ גּוֹרָלוֹ,
וְאִם יֵצֵא חוֹבֵת הַיּוֹם אֲשֶׁרִי לוֹ, לֹאֵל אֲדוֹן מַחוֹלָלוֹ מִנְחָה
הִיא שְׁלוּחָה.

הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבֵּת.
חֲמִידַת הַיָּמִים קָרְאוּ אֵלֵי צוּר, וְאֲשֶׁרִי לְתַמִּימִים אִם יִהְיֶה
נִצּוֹר, בְּחֵר הַלּוּמִים עַל רֹאשׁוֹ יִצּוֹר, צוּר הָעוֹלָמִים רוּחוֹ
בָּם נָחָה.

הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבֵּת.
זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקִדְשׁוֹ, קִרְנוּ כִּי נִבְהָה נֶזֶר עַל רֹאשׁוֹ,
עַל בֶּן יִתְּן הָאָדָם לְנַפְשׁוֹ עֵנֶג וְגַם שְׂמִיחָה, בָּהֶם לוֹ לְמִשְׁחָה.
הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבֵּת.
קִדְשׁ הִיא לָכֶם שַׁבָּת הַמִּלְכָּה, אֶל תּוֹד בְּתִיכֶם לְהִנִּיחַ בְּרָכָה,
בְּכָל מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה, בְּנִיכֶם וּבְנוֹתֵיכֶם עֶבֶד
וְגַם שְׁפָחָה.

הַשּׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבֵּת.

HOME SERVICE FOR SABBATH AND FESTIVALS

YOM ZEH MĤUBOD

This day is to be honored beyond all days, for on this day God ceased His work of creation.

יום זה מְכַבֵּד מְכַל יָמִים, כִּי בּו שַׁבַּת צוּר עוֹלָמִים.

שֵׁשֶׁת יָמִים עָשָׂה מְלֵאכָתָהּ, וַיּוֹם הַשְּׁבִיעִי לֹא־הָיָה,

שַׁבַּת לֹא תַעֲשֶׂה בּו מְלָאכָה, כִּי כָל עָשָׂה שֵׁשֶׁת יָמִים.

יום זה מְכַבֵּד מְכַל יָמִים, כִּי בּו שַׁבַּת צוּר עוֹלָמִים.

רֵאשׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ, יוֹם שַׁבְּתוֹן שַׁבַּת קֹדֶשׁ,

עַל כֵּן כָּל אִישׁ בְּיָנו וְקֹדֶשׁ, עַל שְׁתֵּי לָחֶם יִבְצְעוּ תַּמִּימִים.

יום זה מְכַבֵּד מְכַל יָמִים, כִּי בּו שַׁבַּת צוּר עוֹלָמִים.

אֲכַל מַשְׁמָנִים שְׁתָּה מִמֵּתָקִים, כִּי אֵל יִתֵּן לְכָל בּו רַבִּקִּים,

בְּגֹד לְלְבוּשׁ לָחֶם חֲקִים, בָּשָׂר וְדָגִים וְכָל מִטְעָמִים.

יום זה מְכַבֵּד מְכַל יָמִים, כִּי בּו שַׁבַּת צוּר עוֹלָמִים.

לֹא תַחֲסֹר כָּל בּו וְאַבְלָתָ וְשִׁבְעָתָ וּבִרְכָּתָ

אֶת יְיָ אֱלֹהֶיךָ אֲשֶׁר אָהַבְתָּ, כִּי בִרְכָה מְכַל עַמִּים.

יום זה מְכַבֵּד מְכַל יָמִים, כִּי בּו שַׁבַּת צוּר עוֹלָמִים.

הַשָּׂמִים מְסֻפָּרִים כְּבוֹדוֹ, וְגַם הָאָרֶץ מְלֵאָה חֲסִדוֹ,

רְאוּ כָל אֲלֹהַ עֲשֵׂתָה יְדוֹ, כִּי הוּא הַצּוּר פֹּעֵלֹ תָמִים.

יום זה מְכַבֵּד מְכַל יָמִים, כִּי בּו שַׁבַּת צוּר עוֹלָמִים.

Yom zeh me-ḥu-bod mi-kol yo-mim

Ki vo sho-vas tzur o-lo-mim.

תפלת יחיד לשבת ויום טוב

HAVDALAH

We part from the Sabbath ceremoniously, even as we bid it welcome. The bounty for which we hope during the week is symbolized by the overflowing cup of wine; the kindling of fires was forbidden during the Sabbath, and the renewal of its use during the week inspires the Braḥa over the fire; and the depression of spirit occasioned by the departure of the Sabbath is to be mitigated by the use of the spices:

* הִנֵּה אֵל יִשׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְהוָה יִי,
יִהְיֶה לִּי לְיִשׁוּעָה. וְשִׂאבְתֶּם מַיִם בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה. לִי
הַיִּשׁוּעָה; עַל עַמֶּךָ בִּרְבֻתָּךְ סִלָּה. יִי צָבָאוֹת עֲמָנוּ, מְשֻׁב לָנוּ
אֱלֹהֵי יַעֲקֹב, סִלָּה. יִי צָבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בְּךָ. יִי,
הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ. לְיִהוּדִים הַיְּתֵה אוֹרָה
וְשִׁמְחָה, וְשִׁשּׁוֹן וִיקָר. כֵּן תִּהְיֶה לָנוּ. כּוֹס יִשׁוּעוֹת אֲשָׁא, וּבָשֵׂם יִי
אֶקְרָא.

בְּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַנֶּפֶן.
* בְּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׂמִים.
* בְּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה, יִי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

**At the conclusion of a Festival omit these Braḥot.*

HOME SERVICE FOR SABBATH AND FESTIVALS

HAVDALAH

We part from the Sabbath ceremoniously, even as we bid it welcome. The bounty for which we hope during the week is symbolized by the overflowing cup of wine; the kindling of fires was forbidden during the Sabbath, and the renewal of its use during the week inspires the Braḥa over the fire; and the depression of spirit occasioned by the departure of the Sabbath is to be mitigated by the use of the spices:

*Behold, in God I will find deliverance. Trusting in Him, I am unafraid. The Lord is my strength and my song. He is my unfailing help. Come, draw joyfully from the fountains of deliverance. For in God is our help. O Lord, may Thy blessing be upon Thy people always.

The Lord of hosts is with us. The God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in Thee. Lord, save us. May our King heed our prayer when we call unto Him.

In days gone by the children of Israel knew light and joy, gladness and honor. So may it be with us. As I lift up the cup in remembrance of our deliverance, I will call in the name of the Lord.

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

*Praised be Thou, O Lord our God, King of the universe, who createst the various spices.

*Praised be Thou, O Lord our God, King of the universe, who createst the light of fire.

Praised be Thou, O Lord our God, King of the universe, who hast set a distinction between the holy and the mundane, between the light and the dark, between Israel and the other peoples of the world, between the seventh day and the six days of the week. Praised be Thou, O Lord, who hast set a distinction between the holy and the mundane.

**At the conclusion of a Festival omit these Braḥot.*

ברכות הנהנין

On washing the hands before eating bread:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצננו על נטילת ידים.

On eating bread (which covers all courses of a meal):

ברוך אתה, יי אלהינו, מלך העולם, המוציא לחם מן
הארץ.

For earth grown fruit:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי האדמה.

For any food or liquid other than those specified:

ברוך אתה, יי אלהינו, מלך העולם, שהכל נהיה בדברו.

For cake:

ברוך אתה, יי אלהינו, מלך העולם, בורא מיני מזונות.

For tree grown fruit:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי העץ.

For wine:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי תנפון.

After any food other than bread:

ברוך אתה, יי אלהינו, מלך העולם, בורא נפשות רבות
וחסרונן, על כל מה שבראת להחיות בהם נפש כל חי. ברוך
חי העולמים.

PRAYERS FOR VARIOUS FOODS

On washing the hands before eating bread:

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to purify ourselves by washing the hands.

On eating bread (which covers all courses of a meal):

Praised be Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

For earth grown fruit:

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the earth.

For any food or liquid other than those specified:

Praised be Thou, O Lord our God, King of the universe, who by Thy word bringest all things into existence.

For cake:

Praised be Thou, O Lord our God, King of the universe, who createst various kinds of food.

For tree grown fruit:

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the tree.

For wine:

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

After any food other than bread:

Praised be Thou, O Lord our God, King of the universe, who createst many living beings with their diverse needs, and who providest the means by which each sustains its life. Praised be Thou who givest life to the universe.

ברכת המזון

On Sabbath and Festivals, Psalm 126 is recited:

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יי אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחִלָּמִים. אֲזִי
יִמְלֹא שְׂחוֹק פִּינוּ, וְלִשְׁוֹנֵנוּ רִנָּה; אֲזִי יֹאמְרוּ בְּנוֹי, הִגִּדֵּל יי
לַעֲשׂוֹת עִם אֱלֹהֵי. הִגִּדֵּל יי לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמֵחִים. שׁוּבָה
יי אֶת שְׁבִיתָנוּ, בְּאִפְיָקִים בְּנָגֵב. הִזְרַעִים בְּדִמְעָה, בְּרִנָּה
יִקְצְרוּ. הֲלֹךְ יֵלֶךְ וּבָכָה נִשְׂא מְשֹׁךְ הַזֶּרַע; בֹּא יְבֹא בְרִנָּה נִשְׂא
אֶלְמָתָיו.

Leader:

רְבוּתִי נִבְרַךְ.

Assembly:

יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשׁוֹת מֶרְנֵנוּ וּרְבִנָּנוּ וּרְבוּתִי נִבְרַךְ * (אֶלְהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלֹו.

Assembly:

בְּרוּךְ * (אֶלְהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלֹו וּבִטְוִבוֹ חֵינּוּ.

**If a minyan is present, then the word אלהינו is added:*

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה, יי אֶלְהֵינוּ, מִלֵּךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם בְּלֹו
בִּטְוִבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר, כִּי
לָעוֹלָם חֶסֶד. וּבִטְוִבוֹ הַגָּדוֹל תִּמְדֵּל לֹא חֶסֶד לָנוּ, וְאַל יִחְסַר
לָנוּ מִזֶּן לָעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן

GRACE AFTER MEALS

On Sabbath and Festivals, Psalm 126 is recited:

A SONG OF ASCENT.

When the Lord returned the captives of Zion, we were like in a dream.

Our mouth then filled with laughter, and a song of exultation was on our tongue.

Then they said among the nations: The Lord has done great things for them.

The Lord had indeed done great things for us. Therefore, did we rejoice.

O Lord, do Thou renew our returning people, as streams of water revive a dry place.

They who sow in tears, will reap in joy.

He who carries the bag of seed, and weeps as he trods along, he shall walk with a song as he carries his sheaves.

Leader:

Friends, let us say grace.

Assembly:

May the name of the Lord be praised now and forevermore.

Leader:

Let us praise *Him of whose bounty we have partaken.

Assembly:

Praised be *He of whose bounty we have partaken and by whose goodness we are sustained.

**If a minyan is present, then the phrase "Our God" is substituted for the term "Him" or "He":*

Praised be He and praised be His name.

Praised be Thou, O Lord our God, King of the universe. In Thy goodness Thou sustainest the entire world with graciousness, with kindness and compassion. Thou providest food for each of Thy creatures. Thy mercy is infinite. Because of Thy goodness unto us we have never been in want of food. O may we never be in want of it. For Thou, O God, feedest and sustainest all, and

ברכת המזון

וּמִפְּרִיגֵם לֵבֶל, וּמִטֵּיב לֵבֶל; וּמִכֵּין מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בְּרוּךְ אַתָּה, יְיָ, הַזֵּן אֶת הַלֵּל.

נוֹדָה לָךְ, יְיָ אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבֹּתֵינוּ אֶרֶץ חֲמֻדָּה
טוֹבָה וְרַחֲבָה; וְעַל שֶׁהוֹצַאתָנוּ, יְיָ אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם,
וּפָדִיתָנוּ מִבֵּית עַבְדִּים; וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ; וְעַל
תּוֹרַתְךָ שֶׁצִּמְדַּתָּנוּ; וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ; וְעַל חַיִּים, חַן וְחֶסֶד
שֶׁחֻנְנַתָּנוּ; וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֵן וּמִפְּרִיגֵם אוֹתָנוּ תָּמִיד,
בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבֹּתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.
בַּיָּמִי מִתְתִּיחֵהוּ בֶן יוֹחָנָן בֶּהֵן נְדוּלָּה, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבְּתָּ אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם;
מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַשִּׂים, וְטַמְאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוּרִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם נְדוּלָּה וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה נְדוּלָּה וּפְרָקָן בְּתֵיּוֹם הַזֶּה. וְאַחֵר בֶּן בָּאֵי בְנֵיךְ לְדַבֵּר
בֵּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַנְּדוּלָּה).

GRACE AFTER MEALS

doest good unto all, and Thou hast provided sustenance for all Thy creatures. Praised be Thou, O Lord, who sustainest all life.

We thank Thee, O Lord our God, for having given our fathers a good and ample land, and for having liberated us from Egypt, the house of bondage. We thank Thee for the covenant sealed in our flesh, for the Torah which Thou didst impart to us, and for the gift of life which Thou didst give us graciously and mercifully. We thank Thee for the food which Thou dost provide for us continually in every season, in every day and hour.

On Ḥanukkah add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of Ḥasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, there arose against Thy people Israel a wicked Hellenic empire. It sought to make Israel abandon Thy Torah and to violate Thy precepts. But Thou, in Thine abundant mercies, didst come to their defense in a time of trouble. Thou didst champion their cause; Thou didst vindicate their rights; Thou didst avenge the wrongs they endured. Thou didst deliver the strong into the hands of the weak; the many into the hands of the few; the corrupt into the hands of the upright; the wicked into the hands of the just; and the arrogant into the hands of those who were faithful to Thy Torah.

Thou didst establish Thy renown throughout the world; and for Thy people Israel Thou didst effect a mighty deliverance.

Thereupon did Thy children enter Thy house. They removed the defilements from Thy Temple, and cleansed Thy shrine. They kindled festive lights in Thy holy courts, and they established these eight days of Ḥanukkah, in thankfulness and praise to Thy great name.)

The duty to praise God after taking food is expressed in *Deuteronomy* 8:10: And you shall eat and be satisfied and praise the Lord your God. The Midrash, *Bereshit Rabbah* 54, ascribes the institution of Grace after meals to Abraham. After he had accorded hospitality to the strangers, he would ask them to

ברכת המזון

On Purim add:

(על הנסים ועל הפרקן, ועל הנבירות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה. בימי מרדכי ואסתר בשושן הבירה, בפשעמד עליהם המן הרשע. בקש להשמיד להרוג ולאבד את כל היהודים, מנער ועד זקן, טף ונשים, ביום אחד, בשלושה עשר לחדש שנים עשר, הוא חדש אדר, ושללם לבזו. ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות גמולו בראשו, ותרלו אותו ואת בניו על העץ.)

ועל הכל, יי אלהינו, אנחנו מודים לך ומברכים אותך, יתברך שמו בפי כל חי תמיד לעולם ועד, בכתוב: ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטבה אשר נתן לך. ברוך אתה, יי, על הארץ ועל המזון.

רחם, יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמו עלינו. אלהינו אבינו, רענו זוננו, פרנסנו וכלכלנו ותרויחנו, והרנח לנו, יי אלהינו, מהרה מכל צרותינו. ונא, אל תצרכנו, יי אלהינו, לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידי המלאה הפתוחה, הקדושה והרחבה, שלא יגבוש ולא נכלם לעולם ועד.

pronounce a benediction, and when they asked that he instruct them, he would propose: Praised be the Lord of the universe, of whose bounty we have

GRACE AFTER MEALS

On Purim add:

(We thank Thee for the miraculous victories of liberation and deliverance which Thou didst effect for our ancestors in ancient days, during this season of the year.

In the days of Mordecai and Esther in Shushan, the capital city of Persia, there arose against our forefathers the wicked Haman. He sought to destroy the children of Israel, young and old, infants, and women, all in one day, on the thirteenth of the twelfth month, the month of Adar, and their possessions to be left for plunder. But Thou in Thy great mercy didst frustrate his design, and didst undo his plot. The evil he planned Thou didst visit on his own head, as he and his sons met their doom on the gallows they had prepared for Mordecai.)

For all Thy goodness we acclaim Thee, O Lord our God. May every living being praise Thy name forever and ever. As it is written: When you have eaten and are satisfied, you shall praise the Lord your God for the good land which He has given you. Praised be Thou, O Lord, for the land and for its produce.

Be Thou compassionate, O Lord our God, with Thy people Israel, with Thy holy city Jerusalem, with Zion, where Thy glory dwells, with the heritage of the house of David, Thine anointed, and with the great and holy Temple, dedicated unto Thy name.

O God, our Father, feed us, sustain us, support us, deliver us, yea, release us from our afflictions. And may we never be dependent upon the gifts of mortal men, nor upon their favors. But may our sustenance come from Thy ample and generous hand. Save us always from shame and embarrassment.

partaken. The original Grace consisted of the benediction for food, ending with *הן את הכל*; the benediction for the land, beginning with *נודה לך* and ending with *על הארץ ועל המזון*, and the benediction for Jerusalem, beginning with *רחם* and ending with *בונה ברחמי ירושלים*. The latter benediction is followed with *אמן*, to indicate that the Grace has been concluded. The various additions to the above three benedictions are of later origin.

ברכת המזון

On the Sabbath add:

(רצה וְהִתְלַצְנוּ, יי אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי, השֶׁבֶת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה; כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁבֶת בּוֹ וְלַנּוֹחַ בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָךְ. וּבְרִצּוֹנָךְ הֵנַח לָנוּ, יי אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה, וְיָגוֹן וְאַנְחָה, בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ, יי אֱלֹהֵינוּ, בְּנִחְמַת צִיּוֹן עִירָךְ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָעַל הַנְּחִמּוֹת.)

On Rosh Hodesh and on the Festivals, including Hol ha-Moed, add the following:

(אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיָגִיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֹד וְיַזְכֵּר וְזָכְרוּנוּ וּפְקֻדוֹנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מָשִׁיחַ בֶּן דָּוִד עֲבֻדָּךְ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזָכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

on Shavuot:

חַג הַשְּׁבָעוֹת

on Pesah:

חַג הַמִּצּוֹת

on Rosh Hodesh:

רֵאשׁ הַחֹדֶשׁ

*on Shemini Atzeret
and Simhat Torah:*

חַג הַשְּׁמִינִי, חַג הָעֲצָרָת

on Sukkot:

חַג הַסֻּכּוֹת

on Rosh Hashanah:

הַזָּכְרוֹן

הַזֶּה. זָכְרָנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנוּן וּרְחוּם אַתָּה.) וּבִנְיַן יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יי, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.

GRACE AFTER MEALS

On the Sabbath add:

(O Lord our God, favor us and strengthen us by Thy commandments, above all by the commandment of the holy Sabbath. For this day is by Thy decree great and holy, a time to halt all labor and to enjoy the delight of repose. This day of repose is a mark of Thy great love for us. May there be no distress or grief or anguish to mar our day of rest. O Lord our God, privilege us to witness the consolation of Zion, and the restoration of Thy holy city, Jerusalem. For Thou art the source of deliverance and of consolation.)

On Rosh Hodesh and on the Festivals, including Hol ha-Moed, add the following:

(Our God and God of our fathers, do Thou consider our cause, and the cause of our ancestors. Mayest Thou usher in for us the Messianic deliverance for which we have ever yearned. Remember, O Lord, Thy holy city Jerusalem, and the entire household of Israel, Thy people. Grant us deliverance, life, and peace on this day of

on Rosh Hodesh:

Rosh Hodesh.

on Shavuot:

the feast of Shavuot.

on Sukkot:

the feast of Sukkot.

on Pesah:

the feast of Matzot.

on Rosh Hashanah:

Remembrance.

*on Shemini Atzeret
and Simhat Torah:*

Eighth Day of Assembly.

Extend to us this day Thy blessings of life and well-being. In Thee do we put our trust, and Thou, our divine King, art indeed gracious and compassionate.)

O mayest Thou rebuild the holy city, Jerusalem, speedily in our own time. Praised be Thou, O Lord, who in Thy mercy dost rebuild Jerusalem. Amen.

The hope for the renewal of Jerusalem as the spiritual center of Judaism, remains an abiding theme in Jewish prayer, and it is accordingly accented in the Grace After Meals.

ברכת המזון

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, הָאֵל, אָבִינוּ, מִלְכֵנוּ,
אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצֵרֵנוּ, קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ,
רוֹעֵה יִשְׂרָאֵל, הַמְלִיךְ הַטּוֹב וְהַמְטִיב לָכֵל, שֶׁבְכָל יוֹם וַיּוֹם
הוא הַטִּיב, הוא מְטִיב, הוא ייטִיב לָנוּ. הוא גִּמְלָנוּ, הוא
גּוֹמְלָנוּ, הוא יְגַמְלָנוּ לָעֵד, לְחַן וְלִחְסֵד וְלִרְחֻמִּים וְלִרְנוּחַ,
הַצֵּלָה וְהַצִּלָּתָה, בְּרָכָה וִישׁוּעָה, נַחֲמָה פְּרִנָּסָה וּבִלְבָּלָה,
וְרַחֲמִים וַחֲיִים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם אֵל יִחְסְרֵנוּ
הַרְחֵמֵנוּ, הוא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֵד.

הַרְחֵמֵנוּ, הוא יתְבַרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵנוּ, הוא יִשְׁתַּבַּח לְדוֹר וָדוֹרִים, וַיִּתְפָּאֵר בָּנוּ לָעֵד
וְלִנְצַח וְנִצְחִים, וַיִּתְהַדָּר בָּנוּ לָעֵד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחֵמֵנוּ, הוא יִפְרִינֵסנוּ בְּכִבּוֹד.

הַרְחֵמֵנוּ, הוא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָארֵנוּ, וְהוא יוֹלִיכֵנוּ
קוֹמָמִיּוֹת לְאַרְצֵנוּ.

הַרְחֵמֵנוּ, הוא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלָחַן
זֶה שֶׁאֵכְלֵנוּ עָלָיו.

הַרְחֵמֵנוּ, הוא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא, זְכוֹר לַטּוֹב,
וַיַּשְׁרֵ-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יִשׁוּעוֹת וְנִחְמוֹת.

When eating at a parents' table:

הַרְחֵמֵנוּ, הוא יְבָרֵךְ אֶת אָבִי מוֹרִי בְּעַל הַבַּיִת הַזֶּה וְאֶת
אִמִּי מוֹרְתִי בְּעַלֹּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרָעָם
וְאֶת כָּל אֲשֶׁר לָהֶם.

GRACE AFTER MEALS

Praised be Thou, O Lord our God, King of the universe. Thou art our God, our Father, our King, our Creator, our Redeemer, our Shepherd. Yea, the Shepherd of Israel. Thou art the noble King who showerest kindness upon all creatures. Each day Thou offerest fresh tokens of Thy love for us. Grace and kindness and compassion and deliverance, life and peace Thou dost continually bestow upon us. Thou wilt never withhold Thy blessings from us.

May our merciful Lord rule over us forever.

May our merciful Lord be acknowledged in heaven and on earth.

May our merciful Lord be acclaimed throughout all generations, and may He be honored and glorified through us unto all eternity.

May our merciful Lord sustain us with an honorable livelihood.

May our merciful Lord put an end to our oppression and suffering, and return the homeless of our people in dignity to our ancient homeland.

May our merciful Lord confer the blessing of abundance upon this household and upon all who have eaten at our table.

May our merciful Lord send unto us His faithful emissary, the prophet Elijah, to announce the happy tidings of deliverance and consolation.

When eating at a parents' table:

May our merciful Lord bless my father, the head of our household, and my mother, its faithful guardian, and all of our dear ones.

The prophet Elijah was the embattled champion of a pure faith in God, and the defender of the people against the abuses of royal absolutism. He is also portrayed (II *Kings* 2) as having risen bodily into heaven, in a miraculous ending to his earthly career. It was gradually believed that he would return to help prepare the way for the Messiah. The forerunner of the Messiah who would help establish justice and truth throughout the world, would thereby renew the work of Elijah, and we may take the prayer for his return in this sense.

ברכת המזון

When eating at one's own table:

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אוֹתִי (וְאֶת אִשְׁתִּי וְאֶת בְּעָלִי וְאֶת זִרְעִי)
וְאֶת כָּל אֲשֶׁר לִי.

When eating at another's table:

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת בָּעַל הַבַּיִת הַזֶּה וְאֶת אִשְׁתּוֹ בְּעֶלְת
הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זִרְעָם, וְאֶת כָּל אֲשֶׁר לָהֶם.

At a public dinner:

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּים בָּאֵן, אוֹתָנוּ וְאֶת
כָּל אֲשֶׁר לָנוּ.

כִּמּוֹ שְׁנַתְּכֶרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב בְּכָל מָוֶל
כָּל, בֶּן יְבָרֵךְ אוֹתָנוּ, בָּלָנוּ יַחַד, בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן.
בְּמָרוֹם יִלְמְדוּ (עֲלֵיהֶם ו) עֲלֵינוּ זְכוּת, שֶׁתִּהְיֶה לְמִשְׁמֶרֶת
שָׁלוֹם. וְנִשָּׂא בִרְכָּה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חַן
וְשָׂכָר טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On the Sabbath say:

הַרְחֵמֵנוּ, הוּא יְנַחֵלְנוּ יוֹם שְׁבָעוֹ שֶׁבַת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.

On Rosh Hodesh say:

הַרְחֵמֵנוּ, הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

On Pesah, Shavuot, Sukkot say:

הַרְחֵמֵנוּ, הוּא יְנַחֵלְנוּ יוֹם שְׁבָעוֹ טוֹב.

On Sukkot add:

הַרְחֵמֵנוּ, הוּא יָקִים לָנוּ אֶת סִבַּת דָּוִד הַנוֹפֶלֶת.

On Rosh Hashanah say:

הַרְחֵמֵנוּ, הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְלִבְרָכָה.

GRACE AFTER MEALS

When eating at one's own table:

May our merciful Lord bless me (and my dear wife, husband, children) and all my loved ones.

When eating at another's table:

May our merciful Lord bless the master of this household and his wife, the mistress of this household, and all their loved ones.

At a public dinner:

May our merciful Lord bless all who are assembled here, and all our loved ones.

As our fathers, Abraham, Isaac and Jacob, were blessed with Thy bounty, so do Thou, O Lord, bless us and all our dear ones. Amen.

May our merit and the merit of our fathers enhance peace throughout the world, and bring us a blessing from the Lord, and mercy from the God of our deliverance. And may we find favor and understanding before God and man.

On the Sabbath say:

May our merciful Lord usher in for us the world to come when all life shall be hallowed by the peace of the Sabbath.

On Rosh Hodesh say:

May our merciful Lord usher in for us this new month for good and for blessing.

On Pesah, Shavuot, Sukkot say:

May our merciful Lord usher in for us a time of unmarred happiness.

On Sukkot add:

May our merciful Lord restore unto us the fallen Tabernacle of David.

On Rosh Hashanah say:

May our merciful Lord usher in for us a new year for good and for blessing.

ברכת המזון

הַרְחֵקנוּ, הוּא יִזְכְּנוּ לַיָּמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.
 מְגִדֵּיר (מְגִדֵּיר: *On the Sabbath and the Festivals say instead:*) יְשׁוּעוֹת מִלִּבּוֹ
 וְעָשָׂה חֶסֶד לַמְּשִׁיחַ, לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם. עָשָׂה שְׁלוֹם
 בְּמִרוּמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
 אָמֵן.

יִרְאוּ אֶת יי, קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו. בְּפִירִים רָשׁוּ
 וְרַעְבּוּ, וְדָרְשׁוּ יי לֹא יַחְסְרוּ כָּל טוֹב. הוֹדּוּ לַיי כִּי טוֹב, כִּי
 לְעוֹלָם חֲסִדוֹ. פּוֹתֵחַ אֶת יַדָּהּ, וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן. בְּרוּךְ
 הַנֶּבֶר אֲשֶׁר יְבַטֵּחַ בֵּי, וְהִיָּה יי מְבַטֵּחַ. נַעַר הָיִיתִי גַם זָקֵנְתִי,
 וְלֹא רָאִיתִי צָדִיק גֵּעֵז, וְזֶרְעוֹ מְבַקֵּשׁ-לֶחֶם. יי עַז לַעֲמוֹ יִתֵּן;
 יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

PRAYER FOR SUSTENANCE

רְבוּנוֹ שֶׁל עוֹלָם, בְּרַבְרֵי קְדוֹשׁ כְּתוּב לֵאמֹר: הַבּוֹטֵחַ בֵּי
 חֶסֶד יִסּוּבְּנוּ, וְכָתוּב: וְאַתָּה מַחְיֶה אֶת בָּלָם. יי אֱלֹהִים אָמֵן,
 תֵּן בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֶי, כִּי בְּמַחְתִּי בָהּ שָׁעַל יָדִי
 מִשָּׂא וּמִתֵּן וְעִסְקִים שְׁלִי תִשְׁלַח לִי בְרָכָה, בְּדִי שְׂאוּכַל לְפָרְגַם
 אֶת עֲצָמֵי וּבְנֵי בֵיתִי בְּנַחַת וְלֹא בְּצָעַר, בְּהִתֵּר וְלֹא בְּאִסּוּר
 לְחַיִּים וּלְשָׁלוֹם. וְיָקִים בִּי מִקְרָא שְׂכָתוֹב: תִּשְׁלַח עַל יי יְהִבָּה
 וְהוּא יְבַלְבְּלָהּ. אָמֵן.

GRACE AFTER MEALS

May our merciful Lord usher in for all of us the blessedness of the Messianic Age and the peace of the world to come.

God extends abundant help (*on the Sabbath and the Festivals say instead: God is a tower of deliverance*) to a king. He extended mercy to David, His anointed one, and those succeeding him.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

Revere the Lord, you who are consecrated to His service; those who revere Him will be free of want. Those who deny Him will be condemned and suffer want, but they who seek the Lord shall not be deprived of sustenance. Happy is the man who trusts in the Lord and who has made the Lord his stronghold.

I have been a youth and I have grown older. But never did I witness a man of integrity wholly abandoned, and his children exposed to begging for bread. The Lord will endow His people with strength. He will bless them with peace.

PRAYER FOR SUSTENANCE

O Sovereign of the universe, it is written in the words of the Psalmist: He that places his trust in the Lord—lovingkindness will surround him. And it is further written: And Thou givest life to all creatures. O Lord, my God, do Thou prosper me in all my worthy endeavors. In Thee have I placed my trust. Mayest Thou enable me to sustain myself and the members of my household with an honorable livelihood, with ease and not with hardship. Strengthen me ever to deal with my fellow-man in honesty, justice, and kindness. Fulfill unto me the promise of Scripture (Psalm 55:23): Cast your burden upon the Lord, and He will sustain you. Amen.

ברכת המזון בקצרה

ברוך אתה, יי אלהינו, מלך העולם, הן את העולם כלו
בטובו, בחן בחסד וברחמים. הוא נותן לחם לכל בשר, כי
לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר
לנו מזון לעולם ועד בעבור שמו הגדול. כי הוא אל ון
ומפרנס לכל, ומטיב לכל, ומכין מזון לכל בריותיו אשר
ברא. ברוך אתה, יי, הן את הכל.

נודה לך, יי אלהינו, על שהנחלת לאבותינו ארץ חמדה
טובה ורחבה; ונתת לנו ברית ותורה, ונתיים ומזון. ברוך אתה,
יי, על הארץ ועל המזון.

רחם, יי אלהינו, על ישראל עמך, ועל ירושלים עירך,
ועל מלכות בית דוד משיחך, ותגדיל מהרה כבוד הבית,
ותנחמנו בכפלים. ברוך אתה, יי, בונה ברחמי ירושלים.
אמן.

*On the Sabbath add the first paragraph on page 361, on Rosh Hodesh and on a
Festival add the second paragraph on page 361.*

ברוך אתה, יי אלהינו, מלך העולם, המלך הטוב והמטיב,
הוא הטוב, הוא מטיב, הוא יטיב לנו. הוא גמלנו, הוא גומלנו,
הוא יגמלנו לעד, חן וחסד ורחמים. ויזכנו לימות המשיח.
עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

SHORT GRACE AFTER MEALS

Praised be Thou, O Lord our God, King of the universe. In Thy goodness, Thou sustainest the entire world with graciousness, kindness and compassion. Thou providest food for each of Thy creatures. Infinite is Thy mercy. Because of Thy goodness unto us we have never been in want of food. O may we never be in want of it. For Thou, O God, feedest and sustainest all and doest good unto all, and Thou hast provided sustenance unto all Thy creatures. Praised be Thou, O Lord, who sustainest all life.

We thank Thee, O Lord our God, for having given our ancestors a good and ample land, and for having conferred upon us Thy gifts, the covenant with Abraham, the Torah, life itself, and the food that sustains us. Praised be Thou, O Lord, for the land and for its produce.

Be Thou compassionate, O Lord our God, with Thy people Israel, and with Thy holy city, Jerusalem. Do Thou restore Israel to her ancient glory as in the days of David, Thine anointed. O mayest Thou speedily raise up for us the sanctuary of Thy Presence in Jerusalem and grant us Thy continued comforts. Praised be Thou, O Lord, who in Thy mercy dost rebuild Jerusalem. Amen.

On the Sabbath add the first paragraph on page 361, on Rosh Hodesh and on a Festival add the second paragraph on page 361.

Praised be the Lord God, the King of the universe. He is the noble King who imparts His goodness unto us. He has, and He ever will sustain us with His goodness, now and at all times. He has blessed us with graciousness, kindness and mercy, and He will privilege us to attain the Messianic days of universal peace.

May He who ordains the harmony of the universe, bestow His peace upon us and upon the whole house of Israel. Amen.

סדר ארוסין ונשואין

מי אדיר על הכל, מי ברוך על הכל,

מי גדול על הכל, הוא יברך חתן וכלה.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפון.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו

וצננו על העריות, ואסר לנו את הארוסות, והתיר לנו את

הנשואות לנו על ידי חפה וקדושין. ברוך אתה, יי, מקדש

עמו ישראל על ידי חפה וקדושין.

The groom and bride drink from the first cup of wine.

The groom then places the ring upon the forefinger of the bride's right hand and declares:

הרי את מקדשת לי בטבעת זו בדת משה וישראל.

After the reading of the Ketubah the following seven Brahot are recited:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפון.

ברוך אתה, יי אלהינו, מלך העולם, שהכל ברא לְכבודו.

ברוך אתה, יי אלהינו, מלך העולם, יוצר האדם.

ברוך אתה, יי אלהינו, מלך העולם, אשר יצר את האדם

בצלמו, בצלם דמות תבניתו, והתקין לו ממנו בנים עדי עד.

ברוך אתה, יי, יוצר האדם.

שש תשיש ותגל העקרה, בקבוצ בניה לתוכה בשמחה.

ברוך אתה, יי, משמח ציון בבניה.

שמח תשמח רעים האהובים, בשמחה יצירך בנו ערו

מקדם. ברוך אתה, יי, משמח חתן וכלה.

MARRIAGE SERVICE

O Lord who art supremely mighty, blessed and glorious, bestow Thy blessing upon this groom and his bride.

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe, who hast hallowed us with Thy commandments, and hast instructed us concerning illicit marriages, and hast forbidden us to unite ourselves with our betrothed until they are wedded unto us under the *hupah* by the sacred rites of matrimony. Praised be Thou, O Lord, who hallowest Thy people Israel with the *hupah* and the rites of matrimony.

The groom and bride drink from the first cup of wine.

The groom then places the ring upon the forefinger of the bride's right hand and declares:

By this ring you are consecrated unto me as my wife in accordance with the law of Moses and of Israel.

After the reading of the Ketubah the following seven brahot are recited:

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe, who hast created all things for Thy glory.

Praised be Thou, O Lord our God, King of the universe, Creator of man.

Praised be Thou, O Lord our God, King of the universe, who hast fashioned man in Thine own image, after Thine own likeness, and hast established through him an enduring edifice of life. Praised be Thou, O Lord, Creator of man.

May Zion who has been made barren of her children soon rejoice as her children return joyfully unto her. Praised be Thou, O Lord, who causest Zion to rejoice at the return of her children.

Bestow abundant joy to the beloved companions as Thou didst bestow joy upon the first man and wife in the Garden of Eden. Praised be Thou, O Lord, who bestowest joy upon groom and bride.

סדר ארוסין ונשואין

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שְׁשׁוֹן
וְשִׁמְמָה, חֵתָן וּבָלָה, נִיזָּה רְנָה, דִּינָה וְחִדְוָה, אֶחָדָה וְאַחְדָה,
וְשָׁלוֹם וְרַעוּת. מִהֲרָה, יי אֱלֹהֵינוּ, יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת
יְרוּשָׁלַיִם קוֹל שְׁשׁוֹן וְקוֹל שִׁמְמָה, קוֹל חֵתָן וְקוֹל בָּלָה, קוֹל
מִצְחָלוֹת חֲתָנִים מְחַפְּתָם וְנָעָרִים מְמַשְׁתָּה נְיֻנָּתָם. בְּרוּךְ אַתָּה,
יי, מְשַׁמֵּחַ חֵתָן עִם הַבָּלָה.

The groom and bride drink from the second cup of wine.

GRACE AFTER WEDDING MEAL

The following is substituted for the customary salutation:

דְּנֵי הָסֵר וְגַם חֲרוֹן וְאִזְ אֵלִים בְּשִׁיר יָרוֹן;
נֶחֱנוּ מִעֲגָלֵי צֶדֶק שְׁעָה בְּרַבֶּת בְּנֵי אֶהְרֹן.
בְּרָשׁוֹת מָרְנוּ וּרְבָנוּ וּרְבֹתֵי, נְבָרֵךְ אֱלֹהֵינוּ שֶׁהַשְׁמִימָה
בְּמַעֲנוֹ וְשֶׁאֲבָלָנוּ מִשְׁלֹו.
בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְׁמִימָה בְּמַעֲנוֹ
וְשֶׁאֲבָלָנוּ מִשְׁלֹו וּבְטוֹבוֹ חַיֵּינוּ.

At the conclusion of Grace on pages 358-364 the seven Brahot of the Marriage Service are added, but the Braha for wine is moved to the end.

PRAYER FOR A SAFE JOURNEY

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, שֶׁתּוֹלִיכֵנוּ
לְשָׁלוֹם וְתַצְעִיקֵנוּ לְשָׁלוֹם, וְתַנְיַעֲנוּ אֶל מְחוֹז תְּפִלָּתֵנוּ לְחַיִּים
וְלִשְׁמִימָה וְלְשָׁלוֹם. וְתַצִּילֵנוּ מִכָּף כָּל אוֹיֵב וְאוֹרֵב וְאֶסוֹן
בְּדֶרֶךְ, וְתַתְּנֵנוּ לָחֵן וְלִחְסֵד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָל
רוֹאֵינוּ. אָמֵן.

The *hupah* is a symbol of the home. The ring given by the groom to the bride is a symbol of the obligations which he assumes as a husband; the bride's acceptance of it signifies her acceptance of the groom's proposal. The ring

MARRIAGE SERVICE

Praised be Thou, O Lord our God, King of the universe, who hast created joy and gladness, a groom and his bride, mirth and exultation, dancing and jubilation, love and harmony, peace and companionship. O Lord our God, may there soon be heard again in the cities of Judah and in the streets of Jerusalem, glad and joyous voices, the voices of groom and bride, the jubilant voices of those joined in marriage under the *hupah*, the voices of young people feasting and singing. Praised be Thou, O Lord, who causest the groom to rejoice with his bride.

The groom and bride drink from the second cup of wine.

GRACE AFTER WEDDING MEAL

The following is substituted for the customary salutation:

O do Thou make an end of grief and anger. May the people that has been speechless lift their voices in song.

Lead us in upright paths. Heed the blessing invoked on us by the sons of Aaron.

In the name of all assembled here, let us praise the Lord who bestows all joy and from whose bounty we have partaken.

Praised be the Lord, who bestows all joy, from whose bounty we have partaken and by whose goodness we are sustained.

At the conclusion of Grace on pages 358-364 the seven Brahot of the Marriage Service are added, but the Braha for wine is moved to the end.

PRAYER FOR A SAFE JOURNEY

O Lord my God, may Thy protecting love be with me as I set out on my journey. Guard me from the perils of the way, and bring me to my destination in peace. Help me to fulfill my mission without mishap, and may I return to my home in life, in joy and in peace. Amen.

must be simple and without jewels, so that the bride accepts it as a symbol, without regard to its market value. The wine, which improves with age, symbolizes the deepening of the marriage bonds with time. The shattered glass at the conclusion of the marriage service is a reminder of the destruction of the Temple in Jerusalem.

ברית מילה

The Mohel before the circumcision:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על המילה.

The Father after the circumcision:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו להכניסו בבריתו של אברהם אבינו.

Those present respond:

בשם שנכנס לברית, בן יבנס לתורה ולחפה ולמעשים
טובים.

The Mohel:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הנפח.
ברוך אתה, יי אלהינו, מלך העולם, אשר קדש ידיו
מבטן, וחק בשארו שם, וצאצאיו חתם באות ברית קדש.
על בן, בשכר זאת, אל חי, חלקנו צורנו, צוה להציל ידיו
שאנו משחת, למען בריתו אשר שם בבשרנו. ברוך אתה,
יי, בורא הברית.

אלהינו ואלהי אבותינו, קים את הילד הזה לאביו ולאמו,
ויקרא שמו בישראל (פלוני בן פלוני). הודו ליי כי טוב, כי
לעולם חסדו. זה הקטן (פלוני) גדול יהיה, בשם שנכנס
לברית, בן יבנס לתורה ולחפה ולמעשים טובים.

*The Mohel drinks from the wine, and gives a few drops to the infant. The father
and mother also drink from the Cup of Blessing.*

BRIT MILAH

The Mohel before the circumcision:

Praised be Thou, O Lord our God, King of the universe, who hast instructed us to perform the rite of circumcision.

The Father after the circumcision:

Praised be Thou, O Lord our God, King of the universe, who hast instructed us to bring our sons into the covenant of Abraham.

Those present respond:

Even as he entered the covenant of Abraham, so may he enter upon the study of the Torah, the sacred state of matrimony, and a life of good deeds.'

The Mohel:

Praised be Thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Praised be Thou, O Lord our God, King of the universe. Thou hast sanctified Thy faithful Isaac while still in the womb by ordaining the rite of circumcision to seal the covenant with Thee in his flesh, and the holy covenant is sealed as well in the flesh of his descendants. Do Thou, O living God, Thou our Portion, our Refuge, grant deliverance to us, Thy faithful people, for the sake of the covenant that is sealed in our flesh. Praised be Thou, O Lord, for the covenant Thou hast formed with the children of Israel.

Our God and God of our fathers, do Thou preserve this child to his father and mother. May his name be known in Israel
. Give praise to the Lord for He is good. His mercy endures forever. This tender infant will under Thy providence thrive and grow to the fullness of his strength. As he has come into the covenant, so may he enter into a life of devotion to the Torah, of the sacred state of matrimony, and of dedication to all virtuous deeds. Amen

The Mohel drinks from the wine, and gives a few drops to the infant. The father and mother also drink from the Cup of Blessing.

פדיון הבן

The first-born son of every Jewish mother, unless either of his parents are descendants of a Kohen or a Levite, is to be redeemed on the thirty-first day of his birth. If the thirty-first day falls on a Sabbath or a Festival, the ceremony is deferred to the following day.

The following to be read by the leader of the service:

In ancient times it was the Jewish custom for every first-born son to become the religious leader of his family group. From the very time of his birth he was consecrated to a special vocation—to be a minister of God.

At a later time, God's ministry was transferred to a special order of priests, the Kohanim, who were assisted in their work by the Levites. The first-born son, however, was still under a holy charge. There still applied to him the old commitment to prepare himself for the career of a religious leader.

It then became the practice for the father to redeem the first-born son from this charge, to permit him to be raised for such vocation as he would adopt of his own free choice.

He redeemed him from the Kohen who had succeeded the first-born in God's ministry.

It will now be our privilege to participate in the ceremony of the redemption of a first-born son in Israel. The officiating Kohen in this service will be (*mention name of Kohen*).

Mother:

O God and God of our fathers, Thou hast conferred a great privilege upon me and my dear husband in having enabled us to reach this joyous occasion. Thou art the source of all life's blessings. Thou hast made us; Thou hast inspired our love; and Thou hast blessed our union with a son. For all Thy manifold blessings we are grateful, O Lord. May we ever continue to be worthy of Thy sustaining favor.

Father:

זֶה בְּנוֹ בְּכוֹרִי הוּא פֶּטֶר רַחֵם לְאִמּוֹ, וְהַקְדֹּשׁ בְּרוּךְ הוּא
צִוָּה לְפִדּוֹתוֹ, שְׁנֵאֵמַר: וּפְדִיוּ מִן חֵדֶשׁ תִּפְדֶּה בְּעֶרְכָּךְ כֶּסֶף

חֲמִשָּׁת שֶׁקָלִים, בְּשֶׁקֶל הַקֹּדֶשׁ, עֲשִׂרִים גֵּרָה הוּא. וְנֹאמַר:
קֹדֶשׁ-לִי כָל בְּכוֹר, פֶּטֶר כָּל רֶחֶם בְּבִנִי יִשְׂרָאֵל לִי הוּא.

This is our son who is our first-born child. The Holy One, praised be He, has ordained that we redeem him. As it is written: When they are a month old you shall redeem them for five sacred silver shekalim. And as it is further written: Sanctify unto Me all the first-born in Israel.

Kohen:

מֵאִי בָעִית טָפִי לָתֵן לִי, בֶּנְךָ בְּכוֹרֶךָ שֶׁהוּא פֶּטֶר רֶחֶם
לְאִמּוֹ, אוֹ בָעִית לְפִדּוֹתוֹ בְּעֵד חֲמִשׁ סֵלָעִים, בְּדִמְחִיבָתְךָ
מִדְּאוֹרֵיחָא.

Do you wish that your son remain under the ancient holy charge, or would you rather have him redeemed for five shekalim, as is prescribed in the Torah.

Father:

חֲפֵץ אֲנִי לְפִדּוֹת אֶת בְּנִי, וְהִילָךְ דִּמִּי פְדִינּוֹ, בְּדִמְחִיבָתִי
מִדְּאוֹרֵיחָא.

I wish to redeem my son, and I herewith present to you five silver dollars, the equivalent of five shekalim, for his redemption, as ordained in the Torah.

Father and Mother:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל פְּדִיּוֹן הַבֵּן.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֶּךְ הָעוֹלָם, שֶׁהִחֲיֵינוּ וְקִיָּמָנוּ
וְהִצַּלְנוּ לְזִמְנָא הַזֶּה.

פריון הבן

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom asher ki-d'sho-nu b'mitz-vo-sov v'tsi-vo-nu al pid-yon ha-ben.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to redeem the first-born son.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-ye-yo-nu v'kee-mo-nu v'higee-o-nu la-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.

Kohen accepting the five shekalim:

זֶה פָּחַת זֶה, זֶה חֲלוּף זֶה, זֶה מְחוּל עַל זֶה; וַיִּבְגֵּס זֶה הַבֵּן
לְחַיִּים, לְתוֹרָה וּלְיִרְאַת שְׁמַיִם. יְהִי רָצוֹן, שְׂבָשָׁם שְׁנֵכֶנֶס
לְפָדְיוֹן, בֶּן יִבְגֵּס לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים. אָמֵן.

I accept the five shekalim and declare your son redeemed. May he grow to a life of devotion to the Torah and of faithfulness to his God.

May it be Thy will, O Lord, that as this child has attained redemption so may he attain to the study of Thy Torah, to the sacred state of matrimony, and to the performance of good deeds. Amen.

He raises his hand over the child and recites:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וּכְמַנַּשֶּׁה. יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. יֵאָר
יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

May the Lord make you like Ephraim and Manasseh. May the Lord bless you and keep you. May the Lord cause His Presence to shine upon you, and be gracious unto you. May the Lord turn with favor unto you and give you peace.

PIDYON HA-BEN

Rabbi, Leader, or Kohen:

יְיָ שׁוֹמְרֵךְ, יְיָ צִדְקָה עַל יַד יְמִינֶךָ. כִּי אֲרָךְ יָמִים וְשָׁנוֹת חַיִּים
וְשָׁלוֹם יוֹסִיפוּ לָךְ. יְיָ יִשְׁמְרֶךָ מִכָּל רָע, וְיִשְׁמֹר אֶת נַפְשְׁךָ. אָמֵן.

May the Lord be your Guardian and Protector. May He grant you long life and peace. May He preserve you from every evil. May His protecting love ever surround you. Amen.

DEDICATION OF NEW HOME—חֲנֻכַּת הַבַּיִת

The head of a household affixes a mezuzah on the right doorpost of the main entrance to the house and then recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לִקְבוֹעַ מְזוּזָה.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ
וְהִנֵּי עָנִי לְזִמְנָהּ הַזֶּה.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom a-she-
ki-d'sho-nu b'mitz-vo-sov v'tsi-vo-nu li-k'boa me-zu-zah.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast instructed us to affix a mezuzah.

Bo-ruh a-toh a-do-noy e-lo-hey-nu me-leh ho-olom she-he-
ye-nu v'kee-mo-nu v'higee-o-nu la-z'man ha-zeh.

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life, and hast sustained us, and privileged us to reach this season.

O Lord our God, we lift our hearts in thankfulness unto Thee for the love of our family circle, which makes us one in harmony and in peace. By Thy grace we now enter our new home, and we affix the mezuzah as a sign of our dependence on Thy providence. Continue to bless our home that it may ever be hallowed by mutual love and understanding. May the mezuzah ever remind us that Thou art our Father and that we shall find our peace by loving Thee with all our hearts, with all our souls and all our might. And may our love for Thee also inspire us to love all Thy creatures everywhere, whom Thou didst fashion for Thine own glory. Amen.

ברכות

On seeing a flash of lightning:

ברוך אתה, יי אלהינו, מלך העולם, עשה מעשה
בראשית.

Praised be Thou, O Lord our God, King of the universe, who
hast fashioned the works of creation.

On hearing thunder:

ברוך אתה, יי אלהינו, מלך העולם, שפחו וגבורתו מלא
עולם.

Praised be Thou, O Lord our God, King of the universe, whose
power and might abound throughout the world.

On seeing the beauties of nature:

ברוך אתה, יי אלהינו, מלך העולם, שפכה לו בעולמו.

Praised be Thou, O Lord our God, King of the universe, who
hast fashioned all this magnificence in Thy world.

On seeing trees in blossom:

ברוך אתה, יי אלהינו, מלך העולם, שלא חסר בעולמו
דבר, וברא בו בריות טובות ואילנות טובים להנות בהם
בני אדם.

Praised be Thou, O Lord our God, King of the universe, who
hast created a world without deficiency, and hast placed within
it goodly creatures and noble trees to be a delight to the children
of mankind.

On seeing a Sage distinguished in the knowledge of the Torah:

ברוך אתה, יי אלהינו, מלך העולם, שחלק מחכמתו
ליראיו.

Praised be Thou, O Lord our God, King of the universe, who
hast imparted of Thy wisdom to those that revere Thee.

PRAYERS FOR DIVINE HELP

IN ILLNESS

תְּפִלָּה לְעֵי כִי־יַעֲטֹף וְלִפְנֵי יי יִשְׁפָּךְ שִׁיחוֹ. יי, שְׁמָעָה
תְּפִלָּתִי וְשׁוּעָתִי אֵלַיִךְ תְּבוֹא. אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, בְּיוֹם
צָר־לִי הִמָּה אֵלַי אָנֻקָה, בְּיוֹם אֶקְרָא מִהֵרָ עֲנֵנִי. אָנָּה יי, רוֹפֵא
כָּל בָּשָׂר, שְׁלַח לִי תְרוּפָה וְתַעֲלָה בְּתוֹךְ שָׂאֵר חוֹלֵי בְנֵיךְ,
רָפָא אֶת־מִכְאָבִי וְחִדַּשׁ בְּנֶשֶׁךְ נַעֲוִרִי. חֵן בִּינָה לְרוֹפֵא וְיִגְהָה
מִמֶּנִּי מִזֹּרִי, וְאֲרוּכְתִי מִהֵרָה תַצְמַח. אָמֵן וְאָמֵן.

O Lord, hear my prayer, and let my cry come before Thee.
Hide not Thyself from me in the time of my distress. Attend unto
me; and when I call, answer me speedily.

O Lord, Thou Healer of all flesh, bestow Thy mercy upon me
and graciously come to my relief as I lie upon my sick bed. Relieve
me and send me Thy cure, among all Thy children who are stricken
with illness. O do Thou cure my pain and restore to me the vigor
of my former days. Grant wisdom to the physician and to all who
attend to me, that they may help me soon to regain my health.

IN CRITICAL ILLNESS

מוֹדֶה אֲנִי לְפָנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתִי, שֶׁרְפוּאָתִי וּמִיתָתִי
בְיָדֶךָ. יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתִּרְפְּאֵנִי רְפוּאָה שְׁלֵמָה, וְאִם הַמּוֹת
כָּלָה וְיִתְחַרֵּץ מַעֲמָךְ אֶקְחֵנוּ מִיָּדֶךָ בְּאַהֲבָה. וְתֵהִי מִיתָתִי בְּפָרָה
עַל כָּל חַטָּאִים שֶׁחָטָאתִי לְפָנֶיךָ; כִּי אֵין צְדִיק בְּאֶרֶץ אֲשֶׁר
יַעֲשֶׂה טוֹב וְלֹא יִחָטָא. וְתִשְׁפִּיעַ לִי מֵרַב טוֹב הַצָּפוֹן לְצַדִּיקִים
וְתוֹדִיעֵנִי אֶרֶח חַיִּים, נְעִימוֹת בִּימִינְךָ נָצַח.

אָבִי יְתוּמִים וְדִין אֶלְמָנוֹת, הִגֵּן בְּעַד קְרוֹבֵי הַיָּקָרִים אֲשֶׁר
נַפְשִׁי קְשׁוּרָה בְּנַפְשָׁם. בְּיָדֶךָ אֶפְקִיד רוּחִי, פָּדִית אוֹתִי, יי, אֵל
אֱמֶת. אָמֵן וְאָמֵן.

בקשות

O my God, and God of my fathers. I know that Thou alone canst determine whether I am to be renewed in life. O do Thou grant me a complete healing. Yet if my final end has come, I accept Thy judgment. May I be forgiven for any misdeeds before Thee which I have committed in my life, for there is no man so righteous that he is without sin. Bestow upon me the peace which is the portion of the righteous. O God, be with my loved ones whose souls are bound with mine. Into Thy hand I entrust my spirit. Thou hast redeemed me, O Lord, God of truth. Amen.

WHEN THE END IS APPROACHING

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael Adonoy Elohenu Adonoy Ehad.

Hear, O Israel, the Lord is our God, the Lord is One.

ON RECOVERY FROM ILLNESS

אָנָּה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, בָּרַב חֶסֶדְךָ אָבוּא
לְפָנֶיךָ לְחַדוֹת לָךְ עַל כָּל הַטּוֹבוֹת אֲשֶׁר נִמְלַצְתָּ עָלַי. מִן
הַמִּצַּר קִרְאתִיךָ וַתַּעֲנֵנִי; מִעַרְשׁ דְּרִי שָׁוַעְתִּי אֵלֶיךָ, וַתִּשְׁמַע אֶת
קוֹלִי תַחֲנוּנִי. כִּי רָגַע בְּאַפְּךָ, חַיִּים בְּרִצּוֹנְךָ; בְּעָרַב יְלִין בְּכִי
וּלְבָבְךָ רָנָה. חַי, חַי, הוּא יוֹדֶךָ בְּמוֹנֵי הַיּוֹם וּנְפָשִׁי אֲשֶׁר פָּדִיתָ
תִּסְפֹּר נִפְלְאוֹתֶיךָ לְבִנֵּי אָדָם. בָּרוּךְ אַתָּה, רוֹפֵא נַאֲמָן לְכָל
בָּשָׂר.

O God, great, mighty, and revered. Humbly do I come before Thee to give thanks for all Thy goodness unto me. From the depths of my affliction did I cry unto Thee, and Thou didst answer me.

From my sick bed did I entreat Thee, and Thou didst heed my plea. Thine anger is but for a fleeting moment. Thy favor is for all time. Weeping may tarry for the night, but joy comes in the morning. It is for the living ever to praise Thee, even as I do this day. Exulting in Thy deliverance, I shall proclaim Thy wonders to all mankind. Praised be Thou, O faithful Healer of all Thy creatures

IN A HOUSE OF MOURNING

THE RITES OF MOURNING

The seven day (shiv'a) period of mourning begins from the day of burial, that day counting as the first day. The anniversary of the death (Yahrzeit) is observed each year on the day when death occurred. The rite of mourning applies to seven relatives: father, mother, husband, wife, child, brother and sister (including a half-brother and a half-sister.)

The symbol of mourning is the tear in the garment, in the case of a parent, on the left side opposite the heart, and in all other cases on the right side. It is performed standing, and the following prayer is recited, indicating an acceptance of God's judgment:

כְּרוֹךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, דִּין הָאֱמֶת.

Praised be Thou, O Lord our God, King of the universe, who art a righteous Judge.

The duty to observe the Sabbath and the major festivals, which are joyous occasions, takes precedence over our private grief. Therefore is mourning suspended on the Sabbath, though it is counted toward the seven days. In the case of the major festivals (Pesah, Shavuot, Sukkot, Rosh Hashanah and Yom Kippur), if the rite of mourning was observed even for one hour prior to the festival, the shiv'a is superseded altogether, and is not resumed after the festival is over. If the burial occurred during Hol ha-Moed, the mourning period is delayed until after the holy day, but the last day of the holy day counts as one of the mourning days.

The shiv'a ends on the morning of the seventh day, one hour of that day being taken for a full day.

* * *

No man knows how to live until he has learned to face death.

* * *

Death never destroys what is really ours. The Lord only takes what He has given.

נחום אבלים

Psalm 49

The following is recited at a service in the house of a mourner during the week of mourning:

לְמַנְצַח, לְבְנֵי קִרְחַת מְזֻמּוֹר. שְׁמְעוּ זֹאת, כָּל הָעַמִּים; הֲאִזְנוּ.
כָּל יוֹשְׁבֵי חֶלֶד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יִחַד עָשִׂיר וְאַבְיוֹן.
כִּי יִדְבֹּר חֲכָמוֹת, וְהִגִּיתָ לְבִי תְבוּנוֹת. אֲטָה לְמִשְׁלַל אֲזוּנִי, אֶפְתַּח
בְּכַנּוֹר חִידָתִי. לָמָּה אֵירָא בְיָמֵי רָע, עֲוֹן עַקְבִּי יִסּוּבֵנִי.
הַפְטָחִים עַל חֵילָם, וּבָלֵב עֲשָׂרָם יִתְהַלְלוּ. אֵחַ לֹא פָדָה יִפְדֶּה
אִישׁ, לֹא יִתֵּן יְלֹדֵהֶם כְּפָרוֹ. וַיִּקֶּר פְּדִיוֹן נַפְשָׁם, וַחֲדָל
לְעוֹלָם. וַיְחִי עוֹד לְנֹצֶצַת, לֹא יֵרָאֶה הַשְׁחָתָה. כִּי יֵרָאֶה חֲכָמִים
יָמוּתוּ, יִחַד בְּסִיל וּבְעֵר יֵאבְדוּ, וְעֲזָבוּ לְאַחֲרִים חֵילָם. קִרְבָּם
בְּתִימוֹ לְעוֹלָם, מִשְׁכָּנוֹתָם לֶדֶר וָדָר; קָרְאוּ בְשִׁמוֹתָם עָלֵי
אֲדָמוֹת. וְאָדָם בִּיקָר כֹּל יִלְיוֹ; נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ. זֶה דֶּרֶךְם
כֶּסֶל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סֵלָה. בִּצְאוֹן לְשֹׂאוֹל שְׂתוּ,
מָוֶת יִרְעֶם; וַיִּרְדּוּ בָם יִשְׂרִים לְכַקֵּר, וַצּוֹרָם לְבִלּוֹת שְׂאוֹל
מִזְבֵּל לוֹ. אֲדָּ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל, כִּי יִקְחֵנִי סֵלָה.
אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה כְבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ
יִקַּח הַכֹּל, לֹא יִרַד אַחֲרָיו כְּבוֹדוֹ. כִּי נַפְשׁוֹ בְּחַיּוֹ יִבְרֹךְ; וַיּוֹדֶךָ
כִּי תִיטִיב לָךְ. תָּבֵא עַד דּוֹר אֲבוֹתָיו, עַד נֹצֶצַת לֹא יֵרָאוּ אוֹר.
אָדָם בִּיקָר וְלֹא יָבִין, נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ.

This Psalm draws a line between men who live for the acquisition of worldly goods, and those who live for the acquisition of wisdom and righteousness. Only the latter can escape the futility of human existence.

IN A HOUSE OF MOURNING

Psalm 49

The following is recited at a service in the house of a mourner during the week of mourning:

FOR THE CHIEF MUSICIAN. A PSALM FOR THE SONS OF KORAH.

Hear this, all you peoples, listen all you inhabitants of the world, the lowly and the exalted, rich and poor alike. I will bring you words of wisdom, the meditations of my heart will bring you understanding. I, too, will incline my ear to the lesson, I shall accompany my instruction with music on the lyre.

Why should I fear evil times, when I am surrounded by the treachery of evil men?

They depend on their wealth, they take pride in their riches. But a man cannot save his dearest from death, there is no ransom from the decrees of God.

Immortality is not for sale, no one can evade the grave. Even shrewd men die, as do the foolish and the ignorant, and they leave their possessions to others.

They think their houses will endure, that their estates will survive through the generations. They seek an earthly monument to their names. But man's glory does not endure. He perishes as all creatures do.

This is the fate of those who delude themselves with folly, who lust after lowly pleasures. Like sheep marked for doom, death will possess them.

The righteous will prevail over them in the morning. The netherworld will not be their final resting place.

God will release me from the grip of death. He will keep me under His protection.

So be not afraid of a man because he has risen to riches, because the glory of his possessions has increased. On his death he will take nothing with him, his honors will not go after him.

When alive he takes pride in himself, his success wins him praises. But his fate will be like that of others who preceded him, he will not see the light again.

A person of riches, but without understanding, is doomed to perish as all beasts do.

נחום אבלים

The following may be read at a service in a house of mourning or when visiting a cemetery:

אָנושׁ כְּחֶצִיר יָמָיו, כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ; כִּי רוּחַ עֲבָרָה
בוֹ וְאֵינְנוּ, וְלֹא-יִבְרָנוּ עוֹד מְקוֹמוֹ.
וְחֶסֶד יְיָ מֵעוֹלָם וְעַד-עוֹלָם עַל-יִרְאָיו, וְצַדִּיקָתוֹ לְבָנֵי
בָּנִים.

לֹא חֲכָמוֹ יִשְׁכְּלוּ זֹאת, יָבִינֵנוּ לְאַחֲרֵיתָם; כִּי לֹא בְּמוֹתוֹ יִקַּח
הַכֹּל; לֹא-יִרְדּוּ אַחֲרָיו כְּבוֹדוֹ.

שְׁמַר תָּם וְרָאָה יֵשׁוּׁ, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.
פֹּדֶה יְיָ נַפְשׁ עֲבָדָיו, וְלֹא יֶאֱשָׁמוּ כָּל-תַּחֲוֹסִים בּוֹ.

Man's days are as the grass. As the flower of the field so he flourishes. The wind blows over him, and he is gone.

But the mercy of the Lord is from everlasting to everlasting upon those that revere Him; and His righteousness extends to their children's children.

O that we were wise to consider this. If we but understood our latter end. For when we die we take nothing with us. Our glory does not follow us into the grave.

Mark the innocent, and behold those who live with righteousness. Their latter end is peace.

The Lord sets free those who serve Him. Those who depend on Him will never be forsaken.

THE GIFT OF LIFE

There is a wisdom in living life, and unless we have mastered it, we are vulnerable to serious disaster. All can attain it. It rests on the realization that everything we are and have, is a gift, ultimately from the Creator, and that every day of our lives the

IN A HOUSE OF MOURNING

gift is given to us anew. This realization will deepen our joys of possession, and it will also lighten the grief of separation.

In assessing our condition, we are often tempted to be dissatisfied. Our mind wanders toward what we lack. And if we contrast our deficiency with somebody else's affluence, we are tempted to rebel against our destiny.

But our mind is set at peace when we suddenly remember that whatever we have is not, in a final sense, of our making. Nor is it ours as of right. For what did we bring with us into the world which is our home? We came into it devoid of everything. And all toward which we have grown and everything which has been placed into our hands, to have and to cherish, is a gift given us freely, graciously. It was given in love, a love which, in a real sense, we could not earn and for which we can offer little in reciprocity. And when this awareness possesses us, we look at ourselves with new contentedness.

The awareness of our blessings, and of the source from which they come, prepares us also for their inevitable surrender. For being mortal, we know that the things we cherish cannot last forever, and that even if they last, we cannot always be around to enjoy them. A final separation awaits every relationship, no matter how tender. Some day we shall have to drop every object to which our hands now cling.

These thoughts sadden us, but we can bear them more readily when we remember that the measure of our loss is also the measure of our privilege. Shall we rebel because the rose lasts for a brief few days? No! We dare not grieve for the days when no roses blossom in our garden. We must rather give thanks for whatever days we were privileged to enjoy roses, to taste their beauty and their fragrance.

Every day of our life our blessings are given to us anew. For the gift given us and for whatever time we are privileged to keep it, we are grateful. And when we shall be asked to surrender the gift we shall still know that we were richly blessed. And we shall say: "Praised be Thou, O Lord our God, that Thou didst privilege us to know the adventure of life."

תפלת השחר לילדים

מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחֲזַרְתָּ בִּי נַשְׁמָתִי
בְּחַמְלָה; רַבָּה אֱמוּנָתְךָ.

רִאשִׁית חֻבְמָה יִרְאֵת יְיָ, שְׂכָל טוֹב לְכָל עֲשִׂיהֶם; תַּהֲלִיתוֹ
עוֹמֶדֶת לָעַד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

קריאת שמע על המטה

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְפִּיל חֲבָלֵי שָׁנָה
עַל עֵינֵי, וְתַנּוּמָה עַל עַפְעָפֵי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי
וְאֵלֵהֵי אֲבוֹתֵי, שֶׁתְּשַׁכְּבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם; וְאֵל
יְבָרְכֵנִי רַעֲיוֹנִי, וְחִלּוּמוֹת רָעִים וְהִרְחֹזִים רָעִים; וְתֵהִי מִטָּתִי
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינֵי פֶן אִישׁן חֲמוּנָה, בִּי אַתָּה הַמְאִיר
לְאִישׁוֹן בַּת עֵינַי. בְּרוּךְ אַתָּה, יְיָ, הַמְאִיר לְעוֹלָם כָּלוֹ בְּכַבּוֹדוֹ.
שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל
לֵבְבְךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ
בַּדֶּרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטַטְפַּת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

בְּרוּךְ יְיָ בַּיּוֹם, בְּרוּךְ יְיָ בְּלַיְלָה; בְּרוּךְ יְיָ בְּשִׁכְבְּנוּ, בְּרוּךְ
יְיָ בְּקוּמְנוּ; כִּי בִיָּדְךָ נַפְשוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּידְךָ נִפְשׁ
כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. בִּיָּדְךָ אֶפְקֵיד רוּחִי; פְּקִידָתָה אוֹתִי,
יְיָ, אֵל אֱמֶת.

MORNING PRAYER FOR CHILDREN

I render thanks to Thee, everlasting King, who hast mercifully restored my soul within me for a new day of life. Thy faithfulness is very great.

The fear of the Lord is the beginning of wisdom. It is good counsel for all who follow it. God's wondrous deeds are everlasting. Praised be His glorious kingdom forever and ever.

PRAYER ON RETIRING FOR THE NIGHT

Praised be Thou, O Lord our God, King of the universe, who causest my eyes to close in sleep.

May it be Thy will, O Lord my God and God of my fathers, that I retire in peace and that I rise again in peace. Let no disturbing thoughts come to upset me, nor evil dreams or fancies; and may I know a night of tranquil rest.

In the morning mayest Thou awaken me to the light of a new day. For it is by Thy bounty that our eyes behold the splendor of the light that ushers in each new day. Praised be Thou, O Lord, who in Thy glory causest light to shine upon the world.

Hear, O Israel, the Lord is our God, the Lord is One.

Praised be His glorious kingdom forever and ever.

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And you shall take to heart these words which I command you this day. You shall teach them diligently to your children, and you shall meditate on them when you are at home, and when you are on a journey, when you retire for the night and when you rise in the morning. And you shall tie a reminder of them upon your hand and between your eyes. And you shall write them on the doorposts in your home and on the gates of your cities.

Praised be the Lord by day; praised be the Lord by night; praised be the Lord when we lie down; praised be the Lord when we rise up. For in Thy hand are the souls of the living and the dead, as it is said: "In His hand is the soul of every living thing, and the spirit of all flesh." Into Thy hand I entrust my spirit. Thou hast redeemed me, O Lord, God of truth.

HOUSE OF GOD

We are grateful unto Thee, O Lord, that Thou hast privileged us to build a sanctuary for Thy service.

The sanctuary tends the light of our faith; it calls us to a life of holiness.

And you shall be unto Me a kingdom of priests and a holy nation.

The sanctuary renews Thy word unto us; it calls us to study Thy teachings and to keep Thy commandments.

I rejoice over Thy word as one who finds a great treasure.

The sanctuary strengthens our hearts to resist evil and to choose the good; it keeps Thy law ever before us.

You shall not stray after the promptings of your heart or the attraction of your eyes to be misled by them. You shall remember to carry out all My commandments, and you will be holy before your God.

The sanctuary charts the way we are to go; it aids us to distinguish between the holy and the profane, the clean and the unclean.

The Lord shines for the upright as a light in the darkness. He is gracious, abounding in mercy and in righteousness.

The sanctuary renews our faith in Thy promise that idolatry will be uprooted from the earth and falsehood will be utterly destroyed.

We hope for the day when the world will be perfected under the kingdom of the Almighty and all mankind learn to revere Thy name.

God's kingdom will be established throughout the world and all mankind will form one fellowship to do His will with fullness of heart.

On that day will the Lord be King over all the earth, the Lord will be One and His name One.

HOW GOODLY ARE YOUR TENTS, O JACOB

O Lord our God, Thou hast summoned us to build a House wherein we may serve Thee.

As it is written: And they shall build unto Me a sanctuary that I may dwell in their midst.

In Thy House we find serenity and peace, joy and hope.

How goodly are your tents, O Jacob, your dwelling places, O Israel.

In Thy House we hear the call to study Thy Torah and to keep Thy commandments.

O God, in the abundance of Thy mercy do I come into Thy House, to bow down in Thy holy Temple in awe of Thee.

In Thy House we are renewed in our love for Thee, and in our zeal to serve Thee with deeds of mercy and of righteousness.

O Lord, I love to linger in Thy House, the place where Thy glory dwells.

In Thy House we find the light by which to distinguish truth from falsehood, good from evil.

Here will I bow down and sing praises unto the Lord my Maker.

In Thy House we are taught to walk humbly on our way, to love our fellow man as we love ourselves.

O Lord, attune my heart unto Thee in this hour of my meditation.

In Thy House we are girded with strength to face the tasks of life without fear and without faltering.

Blessed are those who dwell in Thy House; they will ever sing Thy praises.

Blessed is the man who finds strength in Thee, whose heart charts a pathway to Thy presence.

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer. Amen.

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A PRAYER FOR THE SABBATH

O Lord our God, on six days of the week Thou has summoned us to do our work. The seventh day Thou didst give us for the contemplation of Thy wisdom and Thy goodness, and Thy love for us.

Teach us to make the Sabbath a day of stilling the tumult of our own striving so that the music of Thy presence be made more audible in our ears. Help us to make the Sabbath a day of withdrawal from the routine of our weekly labor, that we may be free to seek Thee and to serve Thee with all our hearts and all our souls and all our might. Grant that the holiness of the Sabbath cast its radiance upon the world we fashion with our own hands, so that we direct it toward goodness, harmony, and peace.

Bless the work of our hands and bless our Sabbath rest so that each week be for us a fresh renewal of the purpose for which Thou didst give us life. Amen.

THERE LIVES A GOD

There lives a God! Each finite creature
Proclaims His rule on sea and land;
Throughout all changing forms of nature
Is clearly shown His mighty hand.
In every place is heard the call,
The Lord of Hosts has made us all.

There lives a God! When storms are raging
His hand is near to guide the way.
My life is all of His ordaining,
He made the night, He made the day.
In every place is heard the call,
The Lord of Hosts has made us all.

THE HOLY SABBATH

O Lord our God, Thou hast given us Thy precious gift, the Holy Sabbath day, to remind us that this world is Thy creation.

The Sabbath is a day of peace and release from strife. It turns our hearts from care and anxiety and recalls to us the tokens of Thy love which surround us on all sides.

Thou openest Thy hand and satisfiest all beings with the favor of Thy love. When we dwell in Thy presence we are fearless against whatever storms may rage in the world.

The Sabbath robes all things with the beauty of holiness. It bids us lift our eyes to the splendor of Thy world and to praise Thee for the wonders of Thy handiwork.

The people that call the seventh day holy will find therein joy and blessing, serenity and peace.

The Sabbath bids us find freedom by serving God rather than a human master, and by making God's will our will.

The Sabbath bids us to order our lives in the image of His perfection, and turn all our strivings toward goodness and truth.

And the children of Israel shall observe the Sabbath throughout the generations as an everlasting covenant.

It is a link between God and the children of Israel. For in six days the Lord made heaven and earth and on the seventh day His work ceased and He ordained rest.

If you call the Sabbath a delight and the day hallowed by the Lord glorious,

And you honor it by not going on your accustomed journeys, nor pursuing your usual business, nor speaking ordinary speech,

Then will you feel delight in the Lord and you will enjoy the heritage of Jacob, your father.

O Lord our God, cause us to cherish in love the heritage of the holy Sabbath, and may the people of Israel who hallow Thy name find therein true rest.

Praised be Thou, O Lord, who hallowest the Sabbath.

O LORD, ENABLE US TO KEEP THY SABBATH

May it be Thy will, O Lord our God, and God of our fathers, that we be enabled to keep Thy holy Sabbath in joy and in love.

And may no grief or sadness mar our peace on this day of our rest.

For Thou hast ordained this day as a reminder that Thou didst create heaven and earth and all the hosts that inhabit them.

O Lord, sustain us with Thy favor and do Thou bless us and all our loved ones with life and health and sustenance.

Grant us to perform noble deeds, to study Thy Torah and to cleave to Thy commandments.

Draw us to Thy Torah and illumine our hearts that we may comprehend Thy truth.

Enable us to be a blessing to others and may our actions be pleasing to Thee and bring delight to mankind.

May we find the tokens of Thy love in all that comes upon us, for Thou art our stronghold in a day of trouble.

Grant us to attain a kindly disposition and to perform deeds of goodness and mercy toward all Thy creatures.

Inspire us to know our shortcomings and make us zealous in the effort to grow more acceptable in Thy sight.

Teach us the value of each hour and guide us to use the time Thou hast given us to grow in wisdom and in goodness.

Guard us from the company of evil men and from those who mock at Thy word.

Bend our wills to Thy service, lead us in the way of integrity, and help us shun falsehood in thought and word and deed.

O Lord, lift the clouds of ill-will that divide our world into hostile camps. Let all men learn to revere Thee and do Thou inspire them to form one fellowship to do Thy will with a perfect heart.

Those who observe the Sabbath and call it a delight will rejoice in the bliss of Thy Kingdom. Thou didst call it the choicest of days, a memorial to the work of creation.

GOD IS MY PORTION FOREVER

There was a time when I had almost lost my faith, when I almost strayed from the right course.

For I was envious of the arrogant, as I beheld the prosperity of the wicked.

They die a painless death, their bodies are sound and healthy.

They have no part in human cares, they are not touched by the afflictions of others.

Pride adorns them as a necklace, they wear the robes of violence.

Their faces are sleek, their hearts overflow with evil desires.

They mock, they speak evil, from their exalted position they utter oppression.

They speak defiantly of the God of the heavens, and they speak contemptuously of their fellow man.

Therefore have the people come to an evil state, they follow the example of the ungodly.

Then I said, In vain have I cleansed my heart and washed my hand in innocence.

For I have been plagued all day and my chastisement is renewed each morning.

Then I was embittered, then doubt stabbed my heart.

Now I know that mine is a nobler lot—I dwell in Thy presence, Thou holdest me by my right hand.

By Thy counsel Thou ledest me and Thou bringest me to glory.

Whom have I in heaven but Thee? And having Thee, nothing on earth matters to me.

My flesh and my heart will perish, but God is the stronghold of my heart and my portion forever.

Behold, those who stray from Thee will come to naught, Thou wilt consume all who are unfaithful to Thee.

But as for me, Thy nearness is my good, the Lord God is my Refuge, and I will declare Thy wondrous deeds.

THE YEARNING FOR GOD

O Lord our God, my soul yearns for Thee more than the watchman for the morning.

Without Thee my world is an uncertain sea and my life an aimless drifting.

In Thee alone I feel secure and I am girded with strength for the trials of my way.

In Thy presence do I find peace for Thou art eternal and Thy mercies everlasting.

Thou art everywhere, if we but look with eyes blessed with vision,

And Thou wilt enter every heart that opens a door to Thy presence.

Thou art in the grandeur of the universe and in its endless struggles to bring forth life, to sustain it and perfect it.

Thou art in every passion for truth, in every yearning for beauty and goodness.

Wherever men break the idols of the market-place at the peril of their own security and proclaim a goal nobler than the world has known, Thou dost inspire it.

Thou art in every impulse to break the shackles of oppression.

Thou art in every dream of freedom, in every endeavor to build a world, free from the tyrant's lash.

Thou art in the holy words of the Torah which Thou didst reveal to us through Moses,

And enriched through the teachings of prophets and sages in all ages.

Our own soul is a lamp Thou hast placed within us, to receive the light divine, and to cause it to shine for our life on earth.

Thou art in the whispered promptings of the conscience that reproves and admonishes, that bids us choose the good and renounce evil.

And that bids us return to Thee whenever we have strayed from Thy paths.

O Lord, help us to overcome doubt and discouragement.

Amidst the vastness and complexity of Thy world, teach us to see order and purpose, mercy and love.

Help us to overcome the feeling of being alone.

Teach us that Thy protecting arms, though unseen, are ever at our side,

And that in our coming and going, in our rising up and in our lying down, Thou art ever our Guardian and Redeemer. Amen.

THE MIND IS BUT A TINY FLAME

The mind is but a tiny flame

To lift the dark that veils God's name,
No man can fully know the King,
And none His praises fully sing.

Before there was the vaulted sky,

Before were wrought the mountains high,
His light upon the chaos shone
And formed the world to be His throne.

A mortal's word cannot define

Nor lips set forth the ways divine,
His works are all that mortals see,
The tokens of His sovereignty.

Our wisdom is to know our place

Within the workings of His grace,
To stand before His works in awe,
To glimpse the wonders of His Law.

To be the bearers of His light

For all who are astray in night,
To build His kingdom here on earth,
Within the world He called to birth.

PRAISE THE LORD, O MY SOUL

Praise the Lord, O my soul, and all that is within me, praise His holy name.

He forgives all my iniquities and He sends healing for all my afflictions.

He saves my life from destruction and surrounds me with kindness and compassion.

He adorns me with the good of His bounty and renews my youth.

The Lord performs righteous acts and champions the cause of the oppressed.

The Lord is merciful and gracious, slow to anger, and abundant in kindness.

He will not reprove forever, neither will He keep His anger for all time.

He does not deal with us according to our sins, nor does He judge us according to our iniquities.

As the heavens are high above the earth, so great is His mercy toward those that fear Him.

As far as the east is from the west, so far will He remove our transgressions from us.

As a father is compassionate toward his children, so is the Lord compassionate toward His faithful.

For He knows our nature, He surely remembers that we are but dust.

Man's days are as the grass, as a flower of the field, so he flourishes.

The wind passes over him and he is gone, and his place fades from memory.

But the mercy of the Lord is from everlasting to everlasting, and His righteousness extends from generation to generation.

Praise the Lord, all you His works, in all the realms of His dominion. Praise the Lord, O my soul.

O LORD, THOU HAST SEARCHED ME

O Lord, Thou hast searched me, and Thou knowest me,
Thou knowest when I sit down and when I stand up, Thou
understandest my thoughts from afar.

Thou measurest my going about and my lying down, and art
acquainted with all my ways.

Thou enfoldest my whole being, and Thy hand is ever upon me.

Whither shall I go from Thy spirit, or whither shall I flee from
Thy Presence?

If I rise toward the heavens, Thou art there; if I descend into
the lowest depths, Thou art there.

If I take myself wings to fly to the lands of the farthest east,
or settle in the remotest parts of the west, there too, Thy hand will
direct me.

And if I say, Darkness will conceal me, the night will be my
protection, even the darkness is not too dark for Thee.

For Thee the night shines as the day, and the darkness is as
the light.

For Thou hast made my innermost parts; Thou hast knit me
together in my mother's womb.

I will give thanks unto Thee for the great marvels of my
being; wonderful are Thy works, and I know it very well.

My frame was not hidden from Thee when I was made in
secret, when I was woven together in the invisible place.

Thine eye did see my unfinished substance, and in Thy book
my birth was written down, as are all the days of man's life.

How precious have been Thy thoughts on my behalf, how
great their number.

If I tried to count them, they are more numerous than the
sand; when I awake, I am still with Thee.

Search me, O God, and know my heart, try me, and know
my thoughts.

And see if there be any wicked way in me, correct me and lead
me in the way everlasting.

MERCIFUL GOD, FORGIVE OUR TRESPASSES

May it be Thy will, O Lord our God and God of our fathers, to attune our hearts and our minds to Thy service.

Merciful God, forgive our trespasses. Not through wilful rebellion have we failed to heed Thy law.

We have strayed from Thee through weakness and through ignorance.

Voices calling us to folly and wrongdoing surround us on all sides; they distract us from truth and tempt us toward vanity and falsehood.

The worldly successes of evil men mislead us; they tempt us to think it is futile to serve Thee and that we shall gain our end by seeking pleasure and affluence.

We see multitudes bow down to false gods, and we think we can find happiness by shunning the call to righteousness.

O Lord, strengthen within us the knowledge of Thy presence. Help us subdue the evil impulses stirring in our hearts.

Create within us a steadfast spirit that we may love Thee and serve Thee in sincerity and in truth.

Let our faith in Thee and in Thy righteousness never dim. Help us against straying after a multitude to do evil.

Help us to come before Thee with clean hands and a pure heart that we may be worthy of standing in Thy holy place.

Bless us with the vision to see ourselves as we really are. Let our faults not seem so great as to overwhelm us.

Let our virtues not seem so great as to make us smug and overconfident.

Inspire us ever to seek perfection to the measure that is within a mortal's reach.

Make us sensitive to our shortcomings and turn us to the endless striving after a nobler life.

For Thou has summoned us to be holy, even as Thou art holy, as it is written: And you shall be unto Me a kingdom of priests and a holy nation. Amen.

THE WISDOM OF LIFE

Happy is the man who has attained wisdom, and the man who has acquired understanding.

Be not wise in your own eyes, fear the Lord and depart from evil.

Despise not the chastisement of the Lord, and do not spurn His correction.

For whom the Lord loves He corrects, as a father corrects his beloved child.

Six things are hated by the Lord, seven are an abomination to Him,

Haughty eyes, a lying tongue, and hands that shed innocent blood,

A heart that plots schemes of wickedness, feet that are swift in running to evil,

A false witness who breathes out lies, and he who spreads discord among brothers.

Enter not in the path of the wicked and walk not in the way of evil men.

The way of the wicked is as darkness, they cannot see what causes them to stumble.

But the path of righteousness is as the light of dawn that shines more and more unto the perfect day.

Better a little with righteousness than great profit with injustice.

Better a little with the fear of the Lord than great treasure with anxiety.

Better a dinner of herbs where love is than a fattened ox and hatred therewith.

Better a dry morsel and harmony within than a house full of feasting and strife.

The word of truth shall be established forever, but a lying tongue is only for a moment.

A man cannot be established through wickedness, but the root of the righteous shall never be moved.

THE WAY OF LIFE

Selected from the Ethics of the Fathers.

The world rests on three foundations: the Torah, the divine service, and the practice of lovingkindness between man and man.

Be not like servants who serve a master because of the expected reward, but be like those who serve without expecting a reward; and let the fear of God be upon you.

Let your home be a gathering place for wise men, sit attentively at their feet, and drink of their words of wisdom with eagerness.

Get yourself a teacher and acquire a companion, and judge all people by the scale of merit.

Love peace and pursue peace, love your fellow man and bring him near to the Torah.

If I am not for myself who will be, but if I am for myself only, what am I? And if not now, when?

The world is sustained by these three, truth, justice and peace, as it is written: You shall administer truth, justice and peace within your cities.

Do not separate yourself from the community and do not be sure of yourself till the day you die, and do not judge your neighbor until you have been put in his place.

The more possessions the more anxiety, the more Torah the more life, the more contemplation the more wisdom, the more righteousness the more peace.

Who is wise? He who learns from all men. Who is mighty? He who controls his passions. Who is rich? He who is content with his portion.

An evil eye, an evil passion and hatred for one's fellow man undermine a person's life in the world.

The day is short, the task is great, the workmen are lazy, the reward is abundant and the Master is pressing.

It is not for you to finish the work but neither are you free to desist from it.

THE JEWISH WOMAN

A woman of valor, who can find? She is more precious than rubies.

The heart of her husband safely trusts in her, and he has no lack of gain.

She brings him good and not evil all the days of her life.

She looks well to the ways of her household, she does not eat the bread of idleness.

She instructs her children in the way they are to go, she directs them in the path of righteousness.

She guides her home with gentleness, her ways are ways of understanding and peace.

She loves the Law of the Lord, the light of holiness burns brightly in her home.

Her hands build the sanctuary of the Lord, she loves the House where His glory dwells.

She extends her hand to the poor, she offers her help to the needy.

She is robed in strength and dignity, she is confident of the days to come.

She is humble in disposition, she judges her neighbor by the scale of merit.

Her speech abounds in wisdom, a kindly lesson is on her tongue.

She inspires her husband to the service of God, she leads her children to the faith of their fathers.

Her children rise up and bless her, her husband sings her praises,

Many daughters have done valiantly, but you excel them all.

Charm is deceitful and beauty is vain, but a woman who reveres the Lord shall be praised.

Let the fruit of her hands proclaim her virtues, let her work declare her praises.

FREEDOM

We were slaves unto Pharaoh in Egypt, and the Lord our God redeemed us with a mighty hand and an outstretched arm.

If the Holy One had not redeemed our ancestors from Egyptian bondage, we and our children and our children's children might have remained a people of slaves.

Though we may be wise and learned, ripe in years and well versed in the Torah, it is our duty always to recount the events of the deliverance from Egypt.

In Egypt we were steeped in idolatry and we could not know God or serve Him.

In Egypt we tasted the bitterness of oppression. We bore on our shoulders the rod of the taskmasters, we built store-cities for Pharaoh, Pithom and Raamses.

Then the Lord brought us forth and led us to Sinai where He declared His law unto us.

He proclaimed the end of man's bondage to man, declaring, I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage.

He summoned us to shun oppression, to build a world of freedom for all men.

As it is written: You shall not oppress a stranger nor vex him; you shall love the stranger, for you were strangers in the land of Egypt. And you shall proclaim liberty to all the earth and to all the inhabitants thereof.

God is in the power that stirs men to break the shackles of oppression and to dream of release from every imprisonment of body or mind.

God has called us to build a world of brotherhood where none shall be master and none shall be slave.

This year there are many who still bear the indignities of oppression. Next year may they reach the Jerusalem of their redemption.

This year there are many who still know the bitterness of enslavement. Next year may they reach the blessedness of freedom. Amen.

THE COVENANT

The Lord made a covenant with His people.

His spirit which He placed in our hearts, His teachings which He planted in our midst, shall never depart from us and from our children throughout the generations.

Thou art ever adored in the praises of Israel, holy art Thou. The whole earth is full of Thy glory.

O Lord, God of Abraham, Isaac and Jacob, direct our hearts to know Thy mercy.

Thou art good and forgiving and abounding in mercy to all who call upon Thee.

Thy righteousness is an everlasting righteousness and Thy Torah is truth.

Thou wilt be faithful to the House of Jacob and merciful to the children of Abraham.

Thou wilt fulfill the promise made to our ancestors in ancient days.

Praised be the Lord who created us for His glory.

He distinguished us from those who live in darkness by giving us a Torah of truth.

He planted everlasting life in our midst, for the Torah is a tree of life to those who hold fast to it.

May He open our hearts to the understanding of His Torah,

May He inspire us to love Him and to serve Him with all our hearts,

Then will our labor not be in vain and our children will not be born to confusion.

Blessed is the man who trusts in the Lord and regards the Lord as his fortress.

Trust in the Lord always, for the Lord will be unto you an unfailing stronghold.

The Lord chose to raise Israel in righteousness.

Therefore did He give unto us a Torah that is vast and profound.

THE TEN COMMANDMENTS

In the third month after the children of Israel had departed from the land of Egypt, they came into the desert of Sinai.

And Moses went before God and the Lord called unto him from the mountain, saying:

Thus shall you say to the house of Jacob and tell the children of Israel.

You have seen what I did to the Egyptians and how I bore you as on eagles' wings, and made you My own people.

Now, if you will obey My voice and keep My covenant, you shall be My beloved treasure.

And you shall be unto Me a kingdom of priests and a holy nation.

And Moses called for the elders of the people and set before them all these words which the Lord had commanded him.

And all the people answered together and said: All that the Lord has spoken we will do.

And it came to pass on the third day, when it was morning, that there was thunder and lightning.

The very loud voice of a shofar resounded and all the people that were in the camp trembled.

Mount Sinai was covered with smoke because the Lord revealed Himself upon it in fire, and the whole mountain quaked mightily.

And God spoke these words, saying:

I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage,

You shall have no other god beside Me,

You shall not take the name of the Lord your God in vain,

Remember the Sabbath day and keep it holy,

Honor your father and your mother,

You shall not murder,

You shall not commit adultery,

You shall not steal,

You shall not bear false witness against your neighbor,

You shall not covet.

REMEMBER THE LORD YOUR GOD

See, I have set before you this day life and good, death and evil.

For I have commanded you this day to love the Lord your God, to walk in His ways, to keep His commandments, His statutes and His ordinances.

Then shall you live and multiply, and the Lord your God will bless you and the land which you possess.

But if your heart be turned astray and you do not heed, and you worship other gods and serve them,

Then I declare unto you this day that you will surely perish, your days will not be prolonged on the land of your inheritance.

If there be with you a poor man, one of your brethren, within any of the cities in the land which the Lord your God gives you, you shall not harden your heart, nor shut your hand from your poor neighbor.

You shall give him and you shall not be grieved when you give him, because for this the Lord your God will bless you in all your work, and in all that you undertake.

And you shall love the stranger, for you were strangers in the land of Egypt.

Beware lest you forget the Lord your God and fail to keep His commandments, His statutes and His judgments which I command you this day.

And when you eat and are satisfied and you build goodly houses and dwell in them,

When your herds and flocks multiply and your gold and silver increase and all your possessions are enlarged,

Beware lest your heart become exalted and you say in your heart, My power and the might of my hand has gotten me this wealth.

But you shall remember the Lord your God for it is He who has given you the power to acquire your possessions.

You shall practice justice and mercy and walk humbly with your God throughout your days. Amen.

THE PRAYER OF THE MACCABEES

Adapted from the Second Book of the Maccabees.

God of righteousness, whose hand sustains all living things, Supreme Ruler of the universe, who rescues His people Israel from all their afflictions, Thou hast chosen our ancestors and hast hallowed them to Thy service.

Favor Thou our thanksgiving, our entreaty on behalf of Thy people Israel, guard us and bestow Thy blessings on us.

Gather Thou the scattered children of Thy people from the lands of their dispersion, redeem them from the nations who afflict them.

Behold their grief, see how they are despised and persecuted, proclaim to the nations that Thou art our God.

Let justice be done against those who have oppressed us, who willfully trampled our glory to the ground.

Redeem us, plant us again on Thy holy mountain as we were promised by Thy servant Moses.

The evil that befell us purged us of our failings; it was not meant to destroy us.

The reproof of sinners is a sign of God's mercy; the Lord chastises the one He loves.

The Lord did not withdraw His kindness from us for all time. Though He raised against us the rod of His judgment, He will never wholly reject us or abandon us.

And now God of Heaven, send us this day Thy saving might. Let the hosts of our enemies retreat from us.

And the Lord surrendered the hosts of the arrogant to those faithful to His word.

And these eight days of Hanukkah were ordained to rejoice in God's mercies, to offer thanks and praises to His holy name, and to be reminded of His ancient promise:

Not by might, nor by power but by My spirit, says the Lord.

BROTHERHOOD

O Lord our God, Thou hast fashioned all men in Thine own image, each hast Thou invested with Thy glory. Thou hast placed Thine image upon him.

Come and see the greatness of the Lord; a man strikes many coins from the same die and they are all alike, but the Lord fashioned all men from the form of the first man, yet all are different.

Through the unique gifts imparted to each has the Lord bestowed a blessing on all.

No one man, no one community can express all the wisdom and beauty and goodness of life. Let each be free to pursue his own and the good of all will be served thereby.

Whoever injures a single person has injured the world, for every man helps to complete the world. Whoever saves a single person, has served all mankind.

A person carries in himself the seed of eternity. Whoever has injured a single person has injured the untold generations which may spring from him. Whoever has helped a single person has helped the world in a measure beyond our knowing.

We are all the children of the living God; we carry the stamp of the Creator upon our being. Have we not all one Father, has not one God created us? Why do we deal treacherously, a man against his neighbor?

The service of man is a service of God. We are called to practice justice and mercy, to seek peace and to pursue peace,

To undo the bonds of tyranny, to let the oppressed go free and to break every yoke,

To share our bread with the hungry, to clothe the naked, to give a home to the homeless,

As it is written: Justice, justice, shall you pursue, that you may live in the land which the Lord your God has given you.

And it is also written: You shall love your neighbor as yourself, for I am the Lord.

REDEMPTION

There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall blossom.

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the knowledge and the fear of the Lord.

And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

But with righteousness shall he judge the poor, and reprove with equity the humble of the earth.

And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling shall graze together, and a little child shall lead them.

They will not hurt or destroy on all My holy mountain,

For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

And it shall come to pass on that day that the Lord shall raise an ensign to the nations, and shall assemble the banished of Israel and gather together the dispersed of Judah from the four corners of the earth.

And in that day you shall say: I will give thanks unto Thee, O Lord, for although Thou wast angry with me, Thine anger has turned away, and Thou has comforted me.

I will trust and not be afraid, for the Lord God is my strength and song, and He has been my salvation.

And in that day shall you say: Give thanks to the Lord, call upon His name, declare His doings among the peoples, let it be known in all the earth.

Cry jubilantly and sing, O inhabitants of Zion, for in your midst is the Almighty, the Holy One of Israel.

THE SONG OF THE REDEEMED

Give thanks to the Lord, for His mercy is everlasting.

Let the redeemed of the Lord declare how He rescued them from the hand of adversity.

And brought them forth from lands afar, from the east and the west, the north and the south.

They wandered in a wilderness, in a wasteland, they could not find a city to give them refuge.

They were weary with hunger and thirst, their soul was faint within them.

Then they cried to the Lord in their affliction, and He saved them from their troubles.

He led them in a straight way until they reached a city to dwell in.

He relieved the pining spirit, those who were in want He filled with every good.

They dwelt in darkness, in the shadow of death, they dwelt in agony behind iron bars.

Their hearts were bowed down with hard labor, they stumbled and there was none to help.

He brought them out of the dark dungeon, and broke the chains of their imprisonment.

He shattered the bronze gates and broke down bolts of iron.

He turned the desert into pools of water, and a parched land into springs of water. There He settled those who had been famished, and they established a city to dwell in.

They sowed fields and planted vineyards and they gathered the fruit of the harvest.

Let them praise the Lord for His kindness, and tell all men His wondrous deeds.

Let the upright rejoice, and let evildoers be silent.

Whoever is wise, let him ponder these things and let all men acknowledge the mercies of the Lord.

אָבִינוּ, הָאֵל הַרְחֵמֵנוּ, בְּאַהֲבַתְךָ הַגְּדוֹלָה חַמְלַתְךָ עָלֵינוּ,
וּתּוֹצִיאֵנוּ מֵאַרְצוֹת נְדוּדֵנוּ, מִמִּזְרַח וּמִמַּעַרְב, מִצָּפוֹן וּמִנֶּמֶס.
בִּימֵי שׁוֹאָה, בְּשַׁעֲמֻדָּה עָלֵינוּ מִלְּכוֹת זָדוֹן לְבַלּוֹתֵנוּ, הַצְמַחְתָּ
לָנוּ אֶת קֶרֶן יְשׁוּעָתְךָ. וְלָתוֹת נַחֲשֶׁת שְׂבִרְתָּ וּבְרִיחֵי בְרָזֶל
גִּדְעָתָהּ, אֲסִירֵי חַשָּׁד וְצִלְמוֹת פְּדִית וְנַפֶּשׁ שִׁקְקָה מְלֹאֶת טוֹב.
וּתְשֹׁב אֶת בְּנֶיךָ לְגִבּוֹלָם לְנֹאֵל אֶת אֶרֶץ קְדֻשָּׁנוּ וְלִבְנוֹתֶיהָ.
מִלֶּדֶד רַחֲמֹנוּ, רַחֵם עָלֵינוּ וּפְדֵה אֶת נַדְחֵי יִשְׂרָאֵל הַנִּשְׁאָרִים
בִּיְדֵי צָר וַיָּשׁוּבוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלָּיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם. עֲשֵׂה עִמָּנוּ כְּמָה שֶׁהִבְטַחְתָּנוּ, וְשִׁבְתִּי אֶת שְׁבוֹת
עַמִּי יִשְׂרָאֵל וְנִשְׁעָתִים עַל אֲדָמָתָם וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל
אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם, אָמֵן יְיָ אֱלֹהֵינוּ.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ שֶׁתִּשְׁרָה שְׁכִינְתְּךָ בְּתוֹכֵנוּ
לְטַהֲרֵנוּ וּלְקַדְּשָׁנוּ לְעִבּוּדְךָ, וּתְכַוֵּן אֶת הָרַב בֵּית מִקְדָּשְׁךָ
בְּאַמֶּת וּבִצְדָקָה וְיִגְדְּלוּ אֵלָיו כָּל הַגּוֹיִם, וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל
הַבְּרוּאִים וּתְלַמְּדֵם מִדְּרָכֶיךָ וַיֵּלְכוּ בְּאוֹרְחוֹתֶיךָ, כִּי בֵיתְךָ
בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים. אָמֵן.

הַתְקֵנָה

כָּל עוֹד בִּלְבָב פְּגִימָה נַפֶּשׁ יְהוּדֵי הוֹמְיָה,
וּלְפָאֲתֵי מִזְרַח קְדִימָה עֵין לְצִיּוֹן צוֹפִיָה,
עוֹד לֹא אֲבָדָה תְּקִנְתָּנוּ, הַתְקֵנָה שְׁנוֹת אֲלָפִים,
לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצֵנוּ, בְּאֶרֶץ צִיּוֹן וִירוּשָׁלָּיִם.

THE REDEMPTION OF ISRAEL

Merciful Father, in Thy great love for us hast Thou shown us Thy tender mercy. Thou hast redeemed us from the lands of exile, from the east and the west, the north and the south. In a time of disaster, when a tyrant sought to destroy us, did the light of Thy deliverance shine upon us. Thou didst break the gates of our imprisonment, and rescue those who dwelt in darkness and in the shadow of death, bringing new hope to souls pining for release. Thou didst return Thy children to their own land, to reclaim it and to rebuild it.

Merciful King, do Thou send forth Thy saving might and grant redemption to the remnant of Thy people still languishing in lands of oppression. Do Thou enable them to return to Zion, Thy city, in song, and to Jerusalem, the site of Thy sanctuary, with gladness of heart.

Fulfill unto us Thy promise: And I will return the captives of My people Israel, and I will plant them on their own land and they will no more be plucked up from the land which I have given them, so has the Lord, your God, spoken.

May it be Thy will, O Lord our God, to abide in our midst and to consecrate us anew to Thy service. Mayest Thou establish Thy Temple in truth and in righteousness and may all the nations go unto it, and all Thy creatures give Thee homage, and Thou wilt teach them of Thy ways and they will walk in Thy paths, for Thy House shall be a House of Prayer for all people. Amen.

HATIKVAH

Kol od balevav penimah nefesh yehudi homiyah,
Ulefaate mizrah kadimah ayin letziyon tzofiyah.

Od lo avdah tikvatenu, hatikvah shenot alpayim,
Liyot am hofshi beartzenu, beeretz tziyon viyerushalayim.

THE PROMISE

Thus says the Lord, I will return to Zion and I will dwell in the midst of Jerusalem.

Jerusalem will be called the city of truth, and the mountain of the Lord of hosts, the holy mountain.

There shall yet be old men and old women in the streets of Jerusalem, each leaning on his staff because of old age.

And the broad places of the city shall be full of boys and girls playing in the broad places thereof.

Thus says the Lord of hosts: Behold, I will save My people from the east country and the west country.

And I will bring them and they shall dwell in the midst of Jerusalem.

And they shall be My people and I will be their God in truth and in righteousness.

And you will sow the seeds of peace, the vine shall give her fruit and the earth shall yield her bounty.

And I will cause the remnant of this people to possess these things as their inheritance.

And it shall come to pass, as you were once thought accursed among the nations, so I will save you, and you shall be as a blessing.

And now, fear not, but let your hands be strong.

And these things you must do: Let every man speak the truth to his neighbor, pursue truth and justice in your cities.

Let no one scheme evil designs against his neighbor, and let him shun false oaths.

For all these are things that I hate, says the Lord.

And it shall come to pass in those days that men from many nations shall come to seek the Lord of hosts in Jerusalem.

And He will teach them of His ways and they will walk in His paths.

And many nations shall attach themselves to the Lord in that day, and they shall be His people, and He will be their God. Amen.

IN REMEMBRANCE OF OUR MARTYRS

Our God and God of our fathers, Creator of life and Rock of our deliverance, look down upon us and see our affliction.

Our hearts are anguished, our being is in agony when we remember our six million martyrs.

Death, grief and bereavement came upon us, parents together with their tender children were slain before our eyes. They perished with Thy name on their lips.

Why didst Thou forsake us, our God? Why didst Thou remain afar off when we were afflicted? Why wert Thou silent when tyrants shed our blood like water?

The world saw but did not heed, we mourned alone amidst our ruins, we were forsaken by all.

Woe unto us, our disaster was as great as the expanse of the ocean.

Have mercy upon our remnant, let our tears ever remain before Thee, let the blood shed by tyrants remain in Thy remembrance.

Grant life eternal to our martyrs, gather up the souls of our innocent ones in the bond of life everlasting.

In mercy wipe away the tears of those who suffered, in Thy goodness turn our mourning to joy. In Thy kindness bestow again Thy glory upon us.

Lord, Lord, merciful and gracious God, hear us, grant us compassion, and restore Thy glory to Zion, our Holy City.

Speed the coming of the Messiah, vindicate the righteous cause.

Proclaim to the world that Thou dost not forget the blood of the innocent.

Let the people of Israel blossom again in our time.

Cleanse Thy world of hatred and let brotherhood and peace be established for all the families of the earth.

O Guardian of Israel, guard the remnant of Israel and let not destruction befall Israel who proclaims daily: Shema Yisrael Adonoy Elohenu Adonoy Eḥod, Hear, O Israel, the Lord is our God, the Lord is One.

SONG OF THE PARTISANS

You must never say, We have come to journey's end.
When days are dark, and clouds upon our world descend,
Believe the dark will lift, and freedom yet appear,
Our marching feet will tell the world that we are here.

From sunny lands of palm to lands bedecked with snow,
We came with all our grief, with all our people's woe.
Where our martyrs' precious blood the tyrant drew,
Our hope will yet revive, our life we shall renew.

The dawn will break, our world will still be robed in light,
Our agony will pass and vanish as the night.
But if our hoped for rescue should arrive too late,
This song will tell the world the meaning of our fate.

No poet's playful muse inspired my pen to write,
I wrote my song amidst the anguish of our night.
We sang it as we watched the flames engulf our world,
It is a banner of defiance we unfurled.

You must never say, We have come to journey's end.
When days are dark, and clouds upon our world descend,
Believe the dark will lift, and freedom yet appear,
Our marching feet will tell the world that we are here.

ANI MAAMIN

אֲנִי מְאֲמִין בְּאַמּוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ, וְאֵף עַל פִּי
שִׁיתְמַהמָּה, עִם כָּל זֶה אֲנִי מְאֲמִין.

Ani maamin beemunah shelemah beviat hamashiah, veaf al pi
sheyitmameah im kol zeh ani maamin.

I believe with a perfect faith in the coming of the messiah,
and though he tarry I believe it.

AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!

America! America!
God shed His grace on thee,
And crown Thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!

America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

A PRAYER FOR WORLD PEACE

Heavenly Father, who directs the world on its course and governs all things according to His will, we invoke Thy blessing upon all the nations of the world. Guide them to walk in the way of Thy law of righteousness. Inspire the leaders of all nations with the light of Thy truth, and help them to establish their governments in mercy and justice. Show Thy compassion to all who inhabit the earth and remove from them hatred, envy and strife. Do Thou plant in our midst a spirit of brotherly love, a spirit of friendship and peace.

Fulfill unto us the vision of Thy prophet: It shall come to pass in the end of days that the mountain of the Lord's House will be established as the loftiest mountain, and shall be exalted above the hills. And all the nations shall flow unto it, and many nations shall go and say: Come, let us go up to the mountain of the Lord, to the House of the God of Jacob. And He will teach us of His ways, and we will walk in His paths. And they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift sword against nation, neither shall they learn war any more.

LORD, INVOKE THY MIGHT

Lord, invoke Thy might
And bring redemption to Thy children in bondage,
Hear our prayer,
Strengthen us, purify us.

Almighty God, watch in love over
Those faithful to Thy unity,
Bestow upon them Thy blessing,
Cleanse them from the taint of wrongdoing,
Grant them Thy mercy.

Holy God, guide Thy people,
Turn in favor to those who proclaim Thy holiness,
Thou who knowest all things hidden,
Accept our supplication and heed our prayer.
Praised be Thy glorious kingdom for all eternity.

THE SOVEREIGNTY OF GOD

O Lord our God, we acclaim Thee as Creator as of all things, King of the universe.

Thy hand did fashion the world, and all its fullness, and by Thy hand is every creature directed to the fulfillment of its destiny.

The heavens with the numberless stars and planets proclaim Thy majesty.

The earth with its wondrous power to nourish and sustain life bears witness to Thy providence.

All Thy creatures, the great and the small alike, tell of Thy power, Thy wisdom and Thy goodness.

But the greatest bounty Thou didst confer upon man.

For Thou didst form him in Thine image and Thou didst give him the freedom to choose between right and wrong.

Thou didst bestow upon him the gift of reason which enables him to probe Thy ways, and by his knowledge to build a world of his own choosing.

In the visions of Thine inspired seers Thou hast revealed to us the way of goodness and truth, righteousness and peace.

And when we stray from Thy path, Thou bringest us to judgment.

In the whispered voice of our conscience, Thou tellest us to take heed and to retrace our steps.

Help us, O Lord, to hold firm the vision of Thy sovereignty.

When we know that Thou art King, we may look confidently to the future.

Evil may not abide with Thee. It will be vanquished as men grow in understanding and learn to do Thy will with fullness of heart.

Then will harmony reign on earth, as it reigns in the heavens.

Then will be established unto us the promise of Thy Torah: And God shall be acknowledged as King over all the earth, the Lord shall be One and His name One.

מגלת אסתר

CHAPTER I

וַיְהִי בַיּוֹם אֲחֻשְׁרוּשׁ הוּא אֲחֻשְׁרוּשׁ הַמֶּלֶךְ מָתְרוּ וְעַד
כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה: בַּיּוֹם הָהָם כְּשֶׁבַת |
הַמֶּלֶךְ אֲחֻשְׁרוּשׁ עַל כִּפּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוֹשַׁן הַבִּירָה:
בְּשָׁנָה שְׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתָּה לְכָל־שָׂרָיו וְעַבְדָּיו
חֵיל | פָּרָס וּמְדֵי הַפָּרְתָּמִים וְשָׂרֵי הַמְּדִינֹת לִפְנָיו:

Purim is not a major festival in Judaism. Nevertheless, it has been cherished greatly in Jewish tradition. It has been cherished by the people whom it brought gaiety and fun, and a release from the solemn and grave moods which characterized their normal lives. It has also been cherished by the rabbis, who saw in this festival a vehicle of certain vital truths. In one instance, the rabbis rated Purim above our other festivals. Even if our other festivals should some day be discarded, Purim will never be discarded.

The background of the Purim festival is set forth in the Book of Esther. The Book of Esther is frequently referred to as the *Megillah*, literally, a "scroll." There are actually five *Megillot*, the others being the Song of Songs, Ruth, Lamentations and Ecclesiastes or Kohelet. The Scroll of Esther is the best known because it is read publicly in the synagogue on Purim, and because of the popular nature of the narrative. In the synagogue it is read from a special Scroll, and many individuals follow the reading from a Scroll, too, instead of from a book.

The author of this book is unknown; the Talmud ascribes it to the men of the Great Assembly which would date it between 500-300 B.C.E. From its precise description of the customs of the Persian court, it is apparent that he had lived in Persia. The author shows great literary skill in the unfolding of the narrative. The lesson of God's providential concern for His people is taught indirectly and does not appear directly in the book, and His name is not even mentioned.

The rabbis had their doubts about the Book of Esther. They were not sure whether it ought to be included in the Bible. The rabbis were afraid that this book would foster ill-will between Jews and non-Jews, because it appears to gloat over the destruction which befell the followers of Haman. They were not even sure that Purim ought to be adopted in the calendar of Jewish festivals. In the end, they overcame their reservations. They adopted the book into the Bible, and they made Purim into a holiday.

BOOK OF ESTHER

CHAPTER I

And it came to pass in the days of Ahasueros, the Ahasueros whose reign extended from India to Ethiopia, one hundred and twenty-seven provinces. It was when King Ahasueros sat on his throne in the capital city of Shushan, in the third year of his reign, that he gave a banquet to all his princes and his ministers. There stood before him the officers of the army of Persia and Media, counselors and governors of the provinces. He displayed before

We have often been told that the tyrant is a menace against whom we must guard. We have been frequently reminded that the persecutor is evil, that his way is the way of wickedness, which we must shun at the peril of our lives. The Book of Esther adds another dimension. It brings the weapon of humor to the service of morality. It does not denounce the evil man. It chuckles at his notions as absurd, and as doomed to be frustrated, because they transgress the bounds of what man can do.

Haman receives the butt of the ridicule. He loves power, and he loves to see all men bowing to him as he struts through the palace grounds. We can see him in a rage because one man, Mordecai, does not bow to him, and it is to satisfy his will to revenge against this one man that he seeks to destroy his entire people. Our story mocks Haman as it portrays the miscarriage of his plans, from the time when he must lead his archenemy, Mordecai, in royal attire to honor him for having saved the king's life, to the final end when he is executed on the gallows he has prepared for Mordecai.

The Book of Esther, and especially the embroidery of folklore which developed around it, present their characters in exaggerated features. But is not this the nature of all satire? One thinks of Arthur Szyk's cartoons during World War II, with their powerful invective against the Nazi hierarchy. A sober literalist might protest the exaggeration. One who did not know the context of historical fact which conditioned these cartoons might even object that these pictures are too harsh. But satire has its own rules, and exaggeration is its indispensable procedure. And these cartoons were a powerful weapon in the armory of democracy to convince the world that Nazism was not the wave of the future, but an absurd distortion of life which was necessarily self-defeating.

The Book of Esther has given much to the Jewish people. It has given them one of the most potent weapons against their would-be persecutors. It has given them the power to laugh at them because they were absurd. When people can laugh at evil they know instinctively that evil will destroy itself. This knowledge has been a major source of hope in every dark hour we have encountered in the world.

ובכי ומספד שק ואפר יצע לרבים: ותבואינה נערות
אסתר וסריסיה ויגידו לה ותתחלחל המלכה מאד
ותשלח בנדים להלביש את-מרדכי ולהסיר שקן מעליו
ולא קבל: ותקרא אסתר להתך מספרים המלך אשר
העמיד לפניו ותצוהו על-מרדכי לדעת מה-זה ועל-
מה-זה: ויצא התך אל-מרדכי אל-רחוב העיר אשר
לפני שער-המלך: ויגדלו מרדכי את כל-אשר קרהו
ואת פרשת הכסף אשר אמר המן לשקול על-גנונו
המלך ביהודיים לאבדם: ואת-פתשגן כתב-הדת אשר
נתן בשושן להשמדם נתן לו להראות את-אסתר ולהגיד
לה ולצוות עליה לבוא אל-המלך להתחנן-לו ולבקש
מלפניו על-עמה: ויבוא התך ויגד לאסתר את דברי
מרדכי: ותאמר אסתר להתך ותצוהו אל-מרדכי: כל-
עבדי המלך ועם מדינות המלך יודעים אשר כל-איש
ואשה אשר-יבוא אל-המלך אלה-החצר הפנימית אשר
לא-יקרא אחת דתו להמית לבר מאשר יושיט-לו המלך
את-שרביט הזהב וחייה ואני לא נקראתי לבוא אל-
המלך זה שלושים יום: ויגדו למרדכי את דברי אסתר:
ויאמר מרדכי להשיב אל-אסתר אל-תדמי בנפשך
להמלט בית-המלך מכל-היהודים: כי אסתר-חש
תחריש בעת הזאת רוח והצלה יעמוד ליהודים ממקום
אחר ואת ובית-אביך תאבדו ומי ידע אם-לעת כזאת
הגיע למלכות: ותאמר אסתר להשיב אל-מרדכי:
לך בנוס את-כל-היהודים הנמצאים בשושן וצומו עלי
ואל-תאכלו ואל-תשתו שלשת ימים לילה ויום גס-אני
ונערתִי אצים כן ובכן אבוא אל-המלך אשר לא-כדת

BOOK OF ESTHER

weeping and lamenting; and many put themselves in sackcloth and ashes.

When Esther's maidens and her attendants told her of Mordecai's demeanor, the queen became greatly distressed, and she sent Mordecai clothes to put on, and that he remove his sackcloth, but he did not accede. And Esther summoned Hatah, one of the king's chamberlains, who was appointed as her attendant, and asked him to go to Mordecai to learn what it all meant and what had brought it about. Hatah went forth to meet Mordecai in the open square of the city in front of the king's gate. And Mordecai told him what had happened to him, and of the sum of money which Haman promised to produce for the royal treasury in return for the destruction of the Jews. And he gave him a copy of the edict which had been issued in Shushan for their extermination, and he asked him to show it to Esther and to explain it to her, and to charge her with the request to go before the king and to plead with him for her people. And Hatah went and told Esther what Mordecai had said.

Then Esther spoke to Hatah and gave him the following message for Mordecai: All the king's servants and the peoples in his provinces know that man or woman, whoever comes before the king in his inner court, unless previously summoned, meets with one fate, death, except the one to whom the king extends the golden scepter that he may live; and I have not been asked to come before the king these thirty days. And they reported Esther's message to Mordecai; and Mordecai asked that they return the following reply to Esther: Think not that because you are in the king's palace you will escape any more than all the Jews. If you remain silent in a time like this deliverance and rescue will come to the Jews from another source, but you and your father's house will perish; and who knows if it was not for a time like this that you attained to royal station. Then Esther told them to reply to Mordecai: Go gather all the Jews who are in Shushan, and fast on my behalf, not eating or drinking for three days and nights; I and my maidens will fast likewise. Then I will go before the king,

בְּהִרְאֹתוֹ אֶת־עֶשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת־יִקְרָה תַּפְאֲרָתוֹ
 גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת יוֹם׃ וּבְמִלּוּאֹת הַיָּמִים
 הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצָאִים בְּשׁוֹשֵׁן הַבִּירָה
 לַמֶּנְדִּיּוֹל וְעַד־קֶטֶן מִשְׁתֵּה שְׁבַעַת יָמִים בַּחֲצָר גִּנֹּת בֵּיתֵן
 הַמֶּלֶךְ׃ חֲזוֹר׃ פָּרָס וּתְכֵלֶת אַחֲזוֹ בַּתְּכֵלֶרֶבּוּץ וְאַרְגָּמָן
 עַל־גִּלְי כֶּסֶף וְעִמּוּדֵי שֵׁשׁ מִטּוֹת׃ וְהָב וְכֶסֶף עַל־רִצְפָּת
 בַּהֲטוֹשֵׁשׁ וְדָר וּסְחָרָת׃ וְהַשְׁקוֹת בְּכֵלִי וְהָב וּבָלִים
 מִבָּלִים שׁוֹנִים וַיֵּין מַלְכוּת רַב בֶּיַד הַמֶּלֶךְ׃ וְהַשְׁתִּיָּה
 כֶּדֶת אֵין אִנֶּם כִּי־בָן׃ יִסֵּר הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ
 לַעֲשׂוֹת כְּרִצּוֹן אִישׁ־וְאִישׁ׃ גַּם וּשְׁתִּי הַמֶּלֶכָּה עָשְׂתָה
 מִשְׁתֵּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לַמֶּלֶךְ אַחְשׁוּרוּשׁ׃ בַּיּוֹם
 הַשְּׁבִיעִי כְּטוֹב לְבִי־הַמֶּלֶךְ בִּיָּין אָמַר לְמַהּוֹמֵן בּוֹתָא
 חֲרֻבָּא בִּגְתָא וְאִבְגְּתָא וְתָר וּכְרָכְס שְׁבַעַת הַפָּרִיסִים
 הַמְּשֻׁרְתִּים אֶת־פָּנֵי הַמֶּלֶךְ אַחְשׁוּרוּשׁ׃ לְהָבִיא אֶת־
 וּשְׁתִּי הַמֶּלֶכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהִרְאֹת הָעַמִּים
 וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מְרָאָה הִיא׃ וְתִמְאֵן הַמֶּלֶכָּה
 וּשְׁתִּי לְבּוֹא בְּדִבְרֵי הַמֶּלֶךְ אֲשֶׁר בֶּיַד הַפָּרִיסִים וַיִּקְצֹף
 הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעֲרָה בּוֹ׃ וַיֹּאמֶר הַמֶּלֶךְ
 לַחֲכָמִים יִדְעִי הָעֵתִים כִּי־בָן דִּבְרֵי הַמֶּלֶךְ לִפְנֵי כָל־יָדְעִי
 גֵּת וְדִין׃ וְהִקְרַב אֵלָיו כְּרִשְׁנָא שְׁתֵּר אֲדִמְתָּא תְּרִשִׁישׁ
 מֶרֶס מֶרְסָא מְמוּכָן שְׁבַעַת שָׂרֵי׃ פָּרַס וּמְדֵי רֹאִי פָנֵי
 הַמֶּלֶךְ הַיֹּשְׁבִים רֵאשֻׁנָּה בַּמַּלְכוּת׃ כֶּדֶת מַה־לַּעֲשׂוֹת
 בַּמֶּלֶכָּה וּשְׁתִּי עַל׃ אֲשֶׁר לֹא־עָשְׂתָה אֶת־מֶאֱמַר הַמֶּלֶךְ
 אַחְשׁוּרוּשׁ בֶּיַד הַפָּרִיסִים׃ וַיֹּאמֶר מוֹמְכָן לִפְנֵי הַמֶּלֶךְ
 וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבָדּוּ עֲוֹתָהּ וּשְׁתִּי הַמֶּלֶכָּה כִּי
 עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת
 הַמֶּלֶךְ אַחְשׁוּרוּשׁ׃ כִּי־יֵצֵא דְבַר־הַמֶּלֶכָּה עַל־כָּל־הַנָּשִׁים

them the wealth, the splendor and the majesty of his reign during many days, even one hundred and eighty days.

When this passed, the king arranged a seven day feast for all the people of Shushan, the capital city, the great and the lowly alike, in the court of the garden of the king's palace. The palace was decorated with white, green and blue drapes fastened by cords of fine linen and purple to silver rings attached to marble columns; couches of gold and silver were placed on a mosaic floor of porphyry, white marble, mother of pearl and other precious stones. The drinks were served in golden goblets, each of different design; the royal wine flowed freely, according to the bounty of the king. And the drinking followed the rule that there be no compulsion, for thus did the king ordain to all attendants, that they cater to every person's pleasure.

Queen Vashti also made a feast for the women of the royal house of King Ahasueros.

On the seventh day, when the king's heart was merry with wine, he ordered Mehuman, Bizeta, Harbona, Bigta, Avagta, Zetar and Harkas, the seven chamberlains who waited on King Ahasueros, to bring Queen Vashti, in her royal crown, before the king to display before the people and the princes her beauty, for she was of beautiful appearance. But Queen Vashti refused to come at the king's command given her by the chamberlains, and the king was very indignant, and his anger burned within him.

The king consulted the wise men familiar with the events of the past, for it was the practice of the king to consult those skilled in the knowledge of law and precedent. Those closest to him were Karshena, Shetar, Admata, Tarshish, Meres, Marsena, Memuhan, the seven princes of Persia and Media, the first in the realm. They were asked what was to be done with Queen Vashti, who did not heed the king's command given her by his chamberlain. And Memuhan said to the king and the princes: Not against the king alone did Queen Vashti commit offense, but against all the princes and all the peoples in all the provinces of King Ahasueros. For the queen's action will lead all the women to treat their husbands with contempt, for they will say: King Ahasueros requested that Queen

לְהַבְנוֹת בְּעֲלִיהֶן בְּעֵינֶיהֶן בְּאֶמְרֵם הַמֶּלֶךְ אַחֲשֵׁרֹשׁ אֲמַר
 לְהָבִיא אֶת־נִשְׁתִּי הַמַּלְכָּה לִפְנֵי וְלֹא־בָאָה: וְהַיּוֹם הַזֶּה
 תֹּאמְרָנָה וְשָׂרוֹת פָּרְס־וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמַּלְכָּה
 לְכָל שָׂרֵי הַמֶּלֶךְ וּבְדֵי בִזְיוֹן וְקֶצֶף: אִם־עַל־הַמֶּלֶךְ טוֹב
 יֵצֵא דְבַר־מַלְכוּת מִלִּפְנֵי וַיִּכְתֹּב בְּדִתִּי פָרְס־וּמְדֵי וְלֹא
 יַעֲבֹר אֲשֶׁר לֹא־תָבֹא וְשִׁתִּי לִפְנֵי הַמֶּלֶךְ אַחֲשֵׁרֹשׁ
 וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לַרְעוּתָהּ הַטּוֹבָה מִמֶּנָּה: וְנִשְׁמַע
 פֶּתֶנָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ כִּי רָבָה הָיָא
 וּכְלֹהֲנָשִׁים וַתְּנוּ יָקָר לְבַעֲלֶיהֶן לְמַגְדֹּל וְעַד־קֶטֶן: וַיִּיטֹב
 הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדָבָר מִמוּכָן:
 וַיִּשְׁלַח סָפְרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה
 בְּכַתְּבָהּ וְאֶל־עַם וְעַם כָּל־שׁוֹנֵי לְהַיּוֹת כָּל־אִישׁ שָׂרָר
 בְּבֵיתוֹ וּמִדְּבַר כָּל־שׁוֹן עִמּוֹ:

CHAPTER II

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כִּשְׁךָ חֲמַת הַמֶּלֶךְ אַחֲשֵׁרֹשׁ זָכַר
 אֶת־נִשְׁתִּי וְאֵת אֲשֶׁר־עָשְׂתָה וְאֵת אֲשֶׁר־נִגְזַר עָלֶיהָ:
 וַיֹּאמְרוּ נַעֲרֵי־הַמֶּלֶךְ מִשְׁרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נַעֲרוֹת בְּתוּלוֹת
 טוֹבוֹת מֵרָאָה: וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינֹת
 מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרֹת־בְּתוּלָה טוֹבֹת מֵרָאָה אֶל־
 שׁוֹשֵׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים אֶל־יָד הַגָּא סָרִיס הַמֶּלֶךְ
 שֹׁמֵר הַנָּשִׁים וְנִתָּן תַּמְרָקִיהֶן: וְהַנַּעֲרָה אֲשֶׁר תִּיטֵּב
 בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת נִשְׁתִּי וַיִּיטֵב הַדָּבָר בְּעֵינֵי
 הַמֶּלֶךְ וַיַּעַשׂ כֵּן: אִישׁ יְהוּדִי הָיָה בְּשׁוֹשֵׁן הַבִּירָה
 וּשְׁמוֹ מָרְדֳּכָי בֶּן יֹאִיר בֶּן שֹׁמַעַי בְּדִקְיָשׁ אִישׁ יְמִינִי: אֲשֶׁר
 הִגִּילָה מִיּוֹשָׁלִים עַם־הַגִּלָּה אֲשֶׁר הִגִּילָתָה עִם יְכִיָּיָה
 מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגִּילָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל: וַיְהִי אִמָּן
 אֶת־הַדָּפָה הָיָא אֶסְתֵּר בַּת־דָּוִד כִּי אֵין לָהּ אָב וְאִם

Vashti be brought before him, and she did not come! This very day will the princesses of Persia and Media, who have heard of the queen's defiance, say this to all the princes of the king. It will lead to endless disgrace and irritation. If it please the king, let a royal decree be issued, and let it be recorded among the laws of Persia and Media, beyond altering, that Queen Vashti come no more before King Ahasueros, and that the king transfer her royal position to another, more deserving than she. And let the edict of the king be published throughout the realm, vast as it is, and thus will all wives show proper respect to their husbands, whether of high or of lowly station.

The proposal pleased the king and the princes, and the king did as Memuḥan had advised. He sent dispatches to all the royal provinces, to each province in its own script and to each nation in its own language, that the man be master in his house, and that his native language shall be followed by all in his household.

CHAPTER II

After these events, after the anger of the king had cooled, he recalled Vashti, what offense she had committed and what had been decreed against her. His servants who ministered to him then said: Let beautiful maidens be sought for the king. Let the king appoint officers in all the provinces of his realm and let them assemble every beautiful maiden to the harem in the capital city of Shushan, under the charge of Hegai, the king's chamberlain, the keeper of the women, and there let them be treated with the proper ointments. And the maiden who will be pleasing to the king will be crowned as queen in place of Vashti. The advice seemed good to the king, and he did so.

There was a certain Jew in Shushan, the capital, by the name of Mordecai, the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin, who had been exiled from Jerusalem with the exiles who were led into captivity with Jeḥoniah, king of Judah, by Nebuḥadnezzar, king of Babylonia. He had brought up Hadassah, or Esther, his uncle's daughter, for she was without

והנערה יפת־תאר וטובת מראה ובמות אביה ואמה
לקחה מרדכי לו לבת: ויהי בהשמע דבר־המלך ודתו
ובהקבץ נערות רבות אל־שושן הבירה אל־יד הגי
ותלקח אסתר אל־בית המלך אל־יד הגי שמר הנשים:
ותיטב הנערה בעיניו ותשא חסד לפניו ויבהל את־
תמרוקיה ואת־מנותיה לתת לה ואת שבע הנערות
הראיות לתת־לה מבית המלך וישנה ואת־נערותיה
לשוב בית הנשים: לא־הגידה אסתר את־עמה ואת־
מולדתה כי מרדכי צוה עליה אשר לא־תגיד: ובכל־
יום ויום מרדכי מתהלך לפני חצר בית־הנשים לדעת
את־שלוש אסתר ומה־יעשה בה: ובהגיע תר נערה
ונערה לבוא אל־המלך אחשוורוש מִקץ היות לה ברת
הנשים שנים עשר חֹדֶשׁ כי בן ימלאו ימי מרוקיהן ששה
חדשים בשמן המור וששה חדשים בבשמים ובתמרוקי
הנשים: ובזה הנערה באה אל־המלך את כל־אשר
תאמר ינתן לה לבוא עמה מבית הנשים עד־בית המלך:
בערב היא באה ובבקר היא שבה אל־בית הנשים
שני אל־יד שעשֶׁנו סרים המלך שמר הפילגשים לא־
תבוא עוד אל־המלך כי אס־חפץ בה המלך ונקראה
בשם: ובהגיע תר־אסתר בת־אביתל ויד מרדכי אשר
לקח־לו לבת לבוא אל־המלך לא בקשה דבר כי אם
את־אשר יאמר הגי סרים־המלך שמר הנשים ותהי
אסתר נשאת חן בעיני כל־ראיה: ותלקח אסתר אל־
המלך אחשוורוש אל־בית מלכותו בחדש העשירי הוא־
חדש סבת בשנת־שבע למלכותו: ויאהב המלך את־
אסתר מכל־הנשים ותשא־חן וחסד לפניו מכל־הבתולות
ישם בְּתֶר־מלכות בראשה וימליכה תחת ושתי: ויעש

father or mother; this maiden was very beautiful, and after her father and mother died, Mordecai adopted her as his own daughter. When the king's decree was issued, and many maidens were taken to Shushan the capital, in the custody of Hegai, Esther was also taken to the royal palace and put under the charge of Hegai, the keeper of the women.

And the maiden pleased him, and won his favor and he was zealous in providing her with ointments, and her portion of food, and the seven attendants due her from the king's palace, and he placed her and her attendants in the most preferred place in the harem. Esther did not reveal her people or her birthplace, for Mordecai had charged her not to divulge it. Every day Mordecai walked hither and thither in front of the court of the harem, to learn of Esther's condition, and what was happening to her.

Each maiden reached her turn to appear before King Ahasueros, after a twelve month period of preparation, as was customary for the women, for this was the time of their beautification, six months with the oil of myrrh and six months with spices and ointments. And thus did each maiden come before the king—whatever she asked for was given her to take with her from the harem to the king's palace. She entered in the evening, and returned in the morning to the second harem in the custody of Shashgaz, chamberlain of the king, keeper of the concubines. She did not come before the king again, but if the king wanted her he would summon her by name. When Esther, the daughter of Avihail, whom Mordecai had adopted as a daughter, reached her turn to appear before the king, she asked for nothing except what Hegai, the king's chamberlain, the keeper of the women, prescribed. And Esther found favor with all who saw her.

Esther was taken to the palace of King Ahasueros in the tenth month, that is Tevet, in the seventh year of his reign. And the king loved Esther more than all other women, and she found grace and favor in his sight more than all other maidens, so that he placed the royal crown on her head, and he made her queen in place of Vashti. Then the king made a great feast for all his princes and ministers, the feast in honor of Esther; he granted a remission

הַמֶּלֶךְ מִשְׁתָּה גָדוֹל לְכָל־שָׂרָיו וַעֲבָדָיו אֶת מִשְׁתָּה
אֶסְתֵּר וַהֲנַחָה לַמְּדִינוֹת עָשָׂה וַיִּתֵּן מִשְׁאֵת כֶּנֶד הַמֶּלֶךְ׃
וּבַהֲקִבֵּץ בְּתוֹלוֹת שְׁנִית וּמָרְדֳּכָי יָשָׁב בְּשַׁעֲרֵי־הַמֶּלֶךְ׃
אֵין אֶסְתֵּר מְנַרְת מוֹלֶדְתָּהּ וְאֶת־עַמָּהּ כְּאִשֶּׁר צִוָּה עָלֶיהָ
מָרְדֳּכָי וְאֶת־מֵאֵמֶר מָרְדֳּכָי אֶסְתֵּר עָשָׂה כְּאִשֶּׁר הָיְתָה
כְּאֵמָנָה אִתּוֹ׃
בְּיָמִים הָהֵם וּמָרְדֳּכָי יוֹשֵׁב בְּשַׁעֲרֵי־
הַמֶּלֶךְ קָצַף בְּנֵתָן וַתֵּרֶשׁ שְׁגִיר־סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֵּף
וַיִּבְקְשׁוּ לִשְׁלַח יָד בַּמֶּלֶךְ אַחֲשֻׁרוּשׁ׃ וַיִּוָּדַע הַדָּבָר
לְמָרְדֳּכָי וַיֵּגֶד לְאֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ
בְּשֵׁם מָרְדֳּכָי׃ וַיִּבְקֶשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל־
עֵץ וַיִּכְתֹּב בְּסֵפֶר הַדְּבָרִי הַיָּמִים לִפְנֵי הַמֶּלֶךְ׃

CHAPTER III

אֲחֵר ׀ הַדְּבָרִים הָאֵלֶּה גָּדֹל הַמֶּלֶךְ אַחֲשֻׁרוּשׁ אֶת־הַמֶּן
בְּדֶהֱמַדְתָּא הָאֵנְגִי וַיִּנְשְׂאוּהוּ וַיִּשֶׁם אֶת־כֶּסֶּאֱו מַעַל כָּל־
הַשָּׂרִים אֲשֶׁר אִתּוֹ׃ וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעֲרֵי הַמֶּלֶךְ
כָּרְעִים וּמִשְׁתַּחֲוִים לַהֲמָן כִּי־בֶן צִוָּה־לוֹ הַמֶּלֶךְ וּמָרְדֳּכָי
לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה׃ וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־
בְּשַׁעֲרֵי הַמֶּלֶךְ לְמָרְדֳּכָי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוַת
הַמֶּלֶךְ׃ וַיְהִי כְּאִמְרָם אֵלָיו יוֹם וַיֹּם וְלֹא שָׁמַע אֱלֹהֵם
וַיִּגִּדּוּ לַהֲמָן לִרְאוֹת הַיַּעֲמָדוֹ דְּבָרֵי מָרְדֳּכָי כִּי־הִגִּיד לָהֶם
אֲשֶׁר־הוּא יְהוּדִי׃ וַיֵּרָא הָמָן כִּי־אֵין מָרְדֳּכָי כָרַע
וּמִשְׁתַּחֲוֶה לוֹ וַיִּמָּלֵא הָמָן חֲמָה׃ וַיָּבֹו בְּעֵינָיו לִשְׁלַח יָד
בְּמָרְדֳּכָי לְבָדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מָרְדֳּכָי וַיִּבְקֶשׁ הָמָן
לְהַשְׁמִיד אֶת־כָּל־יְהוּדָיִם אֲשֶׁר בְּכָל־מַלְכוּת אַחֲשֻׁרוּשׁ
עִם מֶח׃ כִּי׃ בַּחֲדָשׁ הָרִאשׁוֹן הוּא־תְּחִלַּת נִסָּן בְּשַׁנַּת
שְׁתֵּים עָשָׂרָה לַמֶּלֶךְ אַחֲשֻׁרוּשׁ הַפִּיל פּוּר הוּא הַגּוֹזֵל
לִפְנֵי הָמָן מַיִם ׀ לַיּוֹם וּמִחֲדָשׁ לְתַחֲלַת שְׁנֵים־עָשָׂר הוּא־

of taxes to all his provinces and he distributed gifts in accordance with the king's bounty.

When the maidens were being gathered a second time, Mordecai sat in the gate of the king. Esther continued to be silent on her birthplace and on her people, as Mordecai had instructed her, for Esther still obeyed Mordecai's admonition as she had done while she lived with him. At that time, while Mordecai sat in the gate of the king, two of the king's chamberlains, Bigtan and Teresh, who guarded the palace entrance, became angered and they sought to lay hands on King Ahasueros. And this came to the attention of Mordecai, who informed Queen Esther; and Esther reported it to the king in Mordecai's name. The report was investigated and it proved correct, and both men were hanged; and the incident was entered in the royal chronicles.

CHAPTER III

After these events did King Ahasueros elevate Haman, the son of Hamdata, the Agagite, and he advanced him, and he raised his seat above that of all the princes with him. And all the servants of the king who were in the king's gate bowed down and prostrated themselves before Haman, for thus had the king commanded on his behalf, but Mordecai did not bow and did not prostrate himself. And the servants of the king who were in the king's gate said to Mordecai: Why do you violate the edict of the king? After speaking to him day after day, and he continued not to heed, they finally told Haman, to see whether his explanation would stand, for he told them that he was a Jew. When Haman noticed that Mordecai did not bow and did not prostrate himself, he was filled with indignation. But it seemed a trifle to him to lay hands on Mordecai alone, for they told him to what people Mordecai belonged, and Haman sought to destroy all the Jews in all the provinces of the kingdom of Ahasueros, the people of Mordecai.

In the first month, that is the month of Nisan, the twelfth year of the reign of King Ahasueros, there was a drawing of *pur*, which means *lots*, at the direction of Haman, to determine which day and which month, and the twelfth month was selected, that is

חדש אדר: ויאמר המן למלך אחשוורוש ישנו
 עם אחד מפזר ומפחד בין העמים בכל מדינות מלכותך
 ודתיהם שונות מבלעם ואת דתך המלך אינם עשים
 ולמלך אין שונה להניחם: אם על המלך טוב יכתב
 לאבדם ועשרת אלפים כפר כסף אשכול על ידך עשי
 המלאכה להביא אלגונך המלך: ויסר המלך את טבעתו
 מעל ידו ויתנה להמן בדהמדתא האנגי צרר היהודים:
 ויאמר המלך להמן הכסף נתון לך והעם לעשות בו
 כטוב בעיניך: ויקראו ספרי המלך בחדש הראשון
 בשלושה עשר יום בו יכתב ככל אשר צוה המן אל
 אחשדרפני המלך ואל הפחות אשר על מדינה ומדינה
 ואל שר עם ועם מדינה ומדינה בכתבה ועם ועם
 כל שונו בשם המלך אחשוורש נכתב ונחתם בטבעת
 המלך: ונשלחו ספרים בידי הרצים אל כל מדינות
 המלך להשמיד להרג ולאבד את כל היהודים מנער
 ועד זקן טף ונשים ביום אחד בשלושה עשר לחדש
 שנים עשר הוא חדש אדר ושללם לבז: פתשגן הכתב
 להנחית דת בכל מדינה ומדינה גלוי לכל העמים להיות
 עתידים ליום הזה: הרצים יצאו דחופים בדבר המלך
 והדת נתנה בשושן הבירה והמלך והמן ישבו לשמות
 והעיר שושן נבוכה:

CHAPTER IV

ומרדכי דע את כל אשר נעשה ויקרע מרדכי את
 בגדיו וילבש שק ואפר ויצא בתוך העיר ויועק ועקה
 גדולה ומרה: ויבוא עד לפני שער המלך כי אין לבוא
 אל שער המלך בלבוש שק: ובכל מדינה ומדינה מקום
 אשר דבר המלך ודתו מגיע אבל גדול ליהודים וצום

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the month Adar. And Haman said to King Ahasueros: There is a people scattered among the nations in all the provinces of your realm; their laws differ from those of every nation, and they do not heed the king's laws; it is not to the profit of the king to tolerate them. If it please the king, let a decree be issued to destroy them, and I will contribute ten thousand talents of silver to those in charge of executing the edict, to be deposited to the royal treasury. And the king removed the signet ring from his hand and gave it to Haman, the son of Hamdata, the Agagite, the enemy of the Jews. And the king said to Haman: The silver may remain with you, and the people are also left for you to do with as you please. And the scribes of the king were summoned in the first month, on the thirteenth day thereof, and they wrote, according to all that Haman ordered, to the king's satraps and the governors of each province, and to the princes of each people, to every province in its own script and to every people in its own language; each was written in the name of King Ahasueros and signed with the signet of the king. The letters were dispatched by runners to every royal province, to exterminate, to slay, and to put an end to all the Jews, both young and old, infants and women, all in one day, on the thirteenth day of the twelfth month, that is the month of Adar, and their possessions to be plundered. A copy of the decree, which was to be law in all provinces, was widely distributed among all peoples, so that they might be prepared for that day. The couriers went forth in haste at the command of the king, and the decree was issued in Shushan, the capital. The king and Haman then sat down to drink, but the city of Shushan was thrown into confusion.

CHAPTER IV

When Mordecai learnt what happened, Mordecai tore his garments and he put on himself sackcloth and ashes; and he went forth into the city, and he cried out with a loud and bitter cry. He came before the king's gate, for it was forbidden to enter the king's gate dressed in sackcloth. In every province, where the king's edict arrived, there was great mourning among the Jews, fasting,

ובכי ומספד שק ואפר יצע לרבים: ותבואינה נערות
 אסתר וסריסיה ויגידו לה ותתחלחל המלכה מאד
 ותשלח בנדים להלביש את-מרדכי ולהסיר שקן מעליו
 ולא קבל: ותקרא אסתר להתך מספרים המלך אשר
 העמיד לפניו ותצוהו על-מרדכי לדעת מה-זה ועל-
 מה-זה: ויצא התך אל-מרדכי אל-רתוב העיר אשר
 לפני שער-המלך: ויגדלו מרדכי את כל-אשר קרהו
 זאת. פרשת הכסף אשר אמר המן לשקול על-גנון
 המלך ביהודיים לאבהם: ואת-פתשגן כתב-הדת אשר
 נתן בשושן להשמדם נתן לו להראות את-אסתר ולהגיד
 לה ולצוות עליה לבוא אל-המלך להתחנן לו ולבקש
 מלפניו על-עמה: ויבוא התך ויגד לאסתר את דברי
 מרדכי: ותאמר אסתר להתך ותצוהו אל-מרדכי: כל-
 עברי המלך ועם מדינות המלך יודעים אשר כל-איש
 ואשה אשר-יבוא אל-המלך אלה-החצר הפנימית אשר
 לא-יקרא אחת דתו להמית לבר מאשר ושיט-לו המלך
 את-שרביט הזהב ויהי ואני לא נקראתי לבוא אל-
 המלך זה שלושים יום: ויגדו למרדכי את דברי אסתר:
 ויאמר מרדכי להשיב אל-אסתר אל-הדמי בנפשך
 להמלט בית-המלך מכל-היהודים: כי אסדה-חש
 תחריש בעת הזאת רוח והצלה יעמוד ליהודים ממקום
 אחר זאת ובית-אביך תאבדו וכי יודע אסלעת בזאת
 הנעת למלכות: ותאמר אסתר להשיב אל-מרדכי:
 לך בנוס את-כל-היהודים הנמצאים בשושן וצומו עלי
 ואל-תאכלו ואל-תשתו שלשת ימים לילה ויום נסאני
 ונערתני אצים כן ובכן אבוא אל-המלך אשר לא-יכדת

weeping and lamenting; and many put themselves in sackcloth and ashes.

When Esther's maidens and her attendants told her of Mordecai's demeanor, the queen became greatly distressed, and she sent Mordecai clothes to put on, and that he remove his sackcloth, but he did not accede. And Esther summoned Hatah, one of the king's chamberlains, who was appointed as her attendant, and asked him to go to Mordecai to learn what it all meant and what had brought it about. Hatah went forth to meet Mordecai in the open square of the city in front of the king's gate. And Mordecai told him what had happened to him, and of the sum of money which Haman promised to produce for the royal treasury in return for the destruction of the Jews. And he gave him a copy of the edict which had been issued in Shushan for their extermination, and he asked him to show it to Esther and to explain it to her, and to charge her with the request to go before the king and to plead with him for her people. And Hatah went and told Esther what Mordecai had said.

Then Esther spoke to Hatah and gave him the following message for Mordecai: All the king's servants and the peoples in his provinces know that man or woman, whoever comes before the king in his inner court, unless previously summoned, meets with one fate, death, except the one to whom the king extends the golden scepter that he may live; and I have not been asked to come before the king these thirty days. And they reported Esther's message to Mordecai; and Mordecai asked that they return the following reply to Esther: Think not that because you are in the king's palace you will escape any more than all the Jews. If you remain silent in a time like this deliverance and rescue will come to the Jews from another source, but you and your father's house will perish; and who knows if it was not for a time like this that you attained to royal station. Then Esther told them to reply to Mordecai: Go gather all the Jews who are in Shushan, and fast on my behalf, not eating or drinking for three days and nights; I and my maidens will fast likewise. Then I will go before the king,

וּבְאִשֶּׁר אֲבָדְתִּי אֲבָדְתִּי: וַיַּעֲבֹר מֶרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר צִוְּתָהּ עָלָיו אֶסְתֵּר:

CHAPTER V

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבַּיִת: וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׁאַה חֵן בְּעֵינָיו וַיֹּשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׂרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׂרְבִיט: וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה־בִּקְשָׁתְךָ עַד־חֲצִי הַמַּלְכוּת וַיִּנָּתֶן לָךְ: וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהָמֶן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לוֹ: וַיֹּאמֶר הַמֶּלֶךְ מִהְרֹו אֶת־הָמֶן לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר וַיָּבֹא הַמֶּלֶךְ וְהָמֶן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר: וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֶּה הַיַּיִן מַה־שְּׂאֵלָתְךָ וַיִּנָּתֶן לָךְ וּמַה־בִּקְשָׁתְךָ עַד־חֲצִי הַמַּלְכוּת וַתַּעַשׂ: * וַתַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלָתִי וּבִקְשָׁתִי: אִם־מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב לָתֵת אֶת־שְׂאֵלָתִי וּלְעֲשׂוֹת אֶת־בִּקְשָׁתִי יָבוֹא הַמֶּלֶךְ וְהָמֶן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָּהֶם וּמִתֵּר אֶעֱשֶׂה כְּדֶבֶר הַמֶּלֶךְ: וַיֵּצֵא הָמֶן בַּיּוֹם הַהוּא שִׂמְח וטוֹב לֵב וּכְרֹאוֹת הָמֶן אֶת־מֶרְדֳּכָי בִּשְׁעַר הַמֶּלֶךְ וּלְאַקֶּם וּלְאַזְעֵעַ מִמֶּנּוּ וַיִּמְלֹא הָמֶן עַל־מֶרְדֳּכָי חֲמָה: וַיִּתְּאֲפֶק הָמֶן וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיָּבֹא אֶת־אֱהֲבָיו וְאֶת־זָרֶשׁ אִשְׁתּוֹ: וַיְסַפֵּר לָהֶם הָמֶן אֶת־כְּבוֹד עֲשָׂרוֹ וְרַב בָּגְיוֹ וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ: וַיֹּאמֶר הָמֶן אֵף לֹא־הִבִּיֵּאָה אֶסְתֵּר הַמַּלְכָּה עִסְדֵּה־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה

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though it is against the law; and if I perish, I perish. And Mordecai proceeded and did as Esther instructed him.

CHAPTER V

On the third day, Esther put on her royal robes and stood in the inner court of the royal palace, opposite the king's quarters, while the king sat on his throne in the throne-room facing the entrance to the room. When the king saw Queen Esther standing in the court, she found favor in his eyes, and the king extended to her the golden scepter which was in his hand; and Esther approached and touched the top of the scepter. And the king said to her: What troubles you, Queen Esther? What is your request? Even if it be half of my kingdom, it shall be given you. And Esther said: If it please the king, let the king and Haman come today to the banquet which I have prepared for him. And the king ordered: Hurry Haman that we may fulfill Esther's wish; and the king and Haman arrived at the banquet which Esther prepared. While sipping the wine, the king said to Esther: What is your request, it shall be given you, what is your wish, even if it be half my kingdom, it shall be done. And Esther replied and said: My request, my wish is, if I have indeed found favor in the eyes of the king and if it please the king to grant my request and do my wish, that the king and Haman come tomorrow to a banquet which I shall prepare and tomorrow I shall do as the king has asked.

Haman went out that day, joyful and glad of heart, but when Haman saw Mordecai at the king's gate, and he neither rose nor stirred before him, then was Haman filled with wrath at Mordecai. Haman controlled himself and he went home, and he sent for his friends and his wife Zeresh.

And Haman recounted to them the splendor of his wealth, the honors of his sons, and the promotions granted him by the king, how he had advanced him above all princes and ministers of the king. Haman added: Even Queen Esther invited no one else but me to come with the king to the banquet which she prepared; and for tomorrow I am again invited by her to come with the king.

כִּי אִם־אוֹתִי וְגַם־לְמַחֵר אֲנִי קָרוֹא־לָהּ עִם־הַמֶּלֶךְ: וְכֵן־
זָה אֵינְנִי שׁוֹהֵה לִּי בְכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מֶרְדֵּכִי
הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ: וְתֹאמַר לוֹ וְרַשׁ אִשְׁתּוֹ וְכֵן־
אֶהְיֶה יַעֲשֶׂר־עֵץ גִּבּוֹהַּ חֲמִשִּׁים אַמָּה וּבִכְקֹר אֶמַר לְמֶלֶךְ
וַיִּתְּלוּ אֶת־מֶרְדֵּכִי עָלָיו וְבֹא עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתָּה שְׂמִיחַ
נִימָטב הַדְּבָר לִפְנֵי הָמֶן וַיַּעַשׂ הָעֵץ:

CHAPTER VI

בַּלִּילָה הַהוּא נִדְרָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהֵבִיא אֶת־
סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:
וַיִּמָּצֵא כְּתוּב אֲשֶׁר הִגִּיד מֶרְדֵּכִי עַל־בִּנְתָּנָא וְתָרַשׁ שְׁנֵי
סָרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַפֶּה אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ
אֲחִשְׁוֵרוּשׁ: וַיֹּאמֶר הַמֶּלֶךְ מַה־נַּעֲשֶׂה יָקָר וְגִדּוּלָהּ
לְמֶרְדֵּכִי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה
עִמּוֹ דְּבָר: וַיֹּאמֶר הַמֶּלֶךְ מִי בַּחֲצֹר וְהָמֶן בָּא לַחֲצֹר
בֵּית־הַמֶּלֶךְ הַחֲצוּצָה לֵאמֹר לְמֶלֶךְ לְתַלּוֹת אֶת־מֶרְדֵּכִי
עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ: וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה
הָמֶן עֹמֵד בַּחֲצֹר וַיֹּאמֶר הַמֶּלֶךְ יָבֹא: וַיְבֹא הָמֶן וַיֹּאמֶר
לוֹ הַמֶּלֶךְ מַה־לַּעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ
וַיֹּאמֶר הָמֶן בָּלְבוּ לִמִּי יַחֲפֵץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר
מִמֶּנִּי: וַיֹּאמֶר הָמֶן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
בִּיקְרוֹ: יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוּ הַמֶּלֶךְ
וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן בְּתֵר מַלְכוּת
בְּרִאשׁוֹ: וְנָתַן הַלְבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשְׁרֵי הַמֶּלֶךְ
הַפְּרָתִימִים וְהַלְבִּשׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ
וְהַרְפִּיבֵהוּ עַל־הַסּוּס בְּרָחוּב הָעִיר וּקְרָאוּ לִפְנֵי כְּבֹדָהּ
יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ: וַיֹּאמֶר הַמֶּלֶךְ

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Yet all this means nothing to me when I see Mordecai, the Jew, sitting at the king's gate. And his wife Zeresh and all his friends said to him: Order the erection of gallows fifty cubits high, and in the morning inform the king and let him hang Mordecai on it, and then go a happy man with the king to the banquet. The proposal seemed good to Haman and he ordered the erection of the gallows.

CHAPTER VI

That night the king was sleepless, and he asked that the chronicles of past events be brought, and they were read before the king. And the entry was found which described how Mordecai exposed Bigtan and Teresh, two of the king's chamberlains charged with guarding the entrance to the palace, who had conspired to lay hands on King Ahaseuros. And the king asked: What honor and dignity was bestowed on Mordecai for this? And the king's servants and ministers replied: Nothing was done for him. The king then inquired: Who is in the court? For Haman then appeared in the outer court of the palace to ask the king to hang Mordecai on the gallows which he had erected. And the king's servants said to him: It is Haman who stands in the court. And the king said: Let him enter. And Haman entered; and the king said to him: What shall be done to the man whom the king delights to honor?

And Haman said to himself: What person would the king delight to honor more than me? Then Haman replied to the king: For the man whom the king delights to honor, let royal robes, which the king has worn, be brought, and the horse which the king has ridden, with a royal crown on its head. And let the robes and the horse be delivered to one of the king's most exalted princes, and let them put the robes on the man whom the king delights to honor, parade him through the city square on the horse, and call out before him: Thus shall it be done to the man whom the king delights to honor.

Then the king said to Haman: Make haste and take the robe and the horse, as you said, and do so to Mordecai, the Jew, who

לְהִמָּן מֶהָרָק אֶת־הַלְבוּשׁ וְאֶת־הַסּוּם כַּאֲשֶׁר דִּבֶּרְתָּ
וַעֲשֶׂה־כֵּן לְמֶרְדֵּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־
תִּפְלֵ דָבָר מִכָּל אֲשֶׁר דִּבֶּרְתָּ: וַיִּקַּח הִמָּן אֶת־הַלְבוּשׁ
וְאֶת־הַסּוּם וַיִּלְבָּשׁ אֶת־מֶרְדֵּכַי וַיַּרְכִּיבוּהוּ בְּרִתּוֹב הָעִיר
וַיִּקְרָא לִפְנֵי בָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:
וַיָּשָׁב מֶרְדֵּכַי אֶל־שַׁעַר הַמֶּלֶךְ וְהִמָּן נִדְחָה אֶל־בֵּיתוֹ אָבֵל
וַחֲפוּי ראשׁ: וַיִּסְפֹּר הִמָּן לְנָרְשׁ אֲשֶׁתּוֹ וּלְכָל־אֲהָבָיו
אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ הֲכִמְיוּ וְנָרְשׁ אֲשֶׁתּוֹ אִם
מִזֶּרַע הַיְּהוּדִים מֶרְדֵּכַי אֲשֶׁר הַחֲלוֹת לְנַפְל לִפְנֵי לֹא־
תוּכַל לוֹ כִּי־נָפֹל תִּפּוֹל לִפְנָיו: עוֹדֶם מְדַבְּרִים עִמּוֹ
וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיְבַהֲלוּ לְהָבִיא אֶת־הִמָּן אֶל־הַמִּשְׁתָּה
אֲשֶׁר־עָשְׂתָה אֶסְתֵּר:

CHAPTER VII

וַיָּבֹא הַמֶּלֶךְ וְהִמָּן לִשְׁתּוֹת עִם־אֶסְתֵּר הַמַּלְכָּה: וַיֹּאמֶר
הַמֶּלֶךְ לְאֶסְתֵּר גַּם כּוּם הַשָּׁנִי בְּמִשְׁתָּה הַזֶּה מִה־שְּׂאֵלְתָךְ
אֶסְתֵּר הַמַּלְכָּה וְתִתְּנִי לָךְ וּמִה־בִּקְשֶׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת
וְתַעֲשִׂי: וְתַעַן אֶסְתֵּר הַמַּלְכָּה וְתֹאמַר אִם־מִצְאֵתִי חֵן
בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּתְּנִי לִי נַפְשִׁי
בְּשִׂאֲלָתִי וְעַמִּי בִּבְקִשְׁתִּי: כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד
לְהַרְגוֹ וּלְאַבֵּד וְאֵלּוּ לְעַבְדִּים וְלִשְׁפָחוֹת נִמְכַּרְנוּ הַחַרְשָׁתִּי
כִּי אֵין הָצָר שׁוּה בְּנוֹק הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ
אֲחִשׁוּרוֹשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאַיֶּה־
הוּא אֲשֶׁר־מָלְאוּ לְבֹו לַעֲשׂוֹת כֵּן: וְתֹאמַר אֶסְתֵּר אִישׁ
צָר וְאוֹיֵב הִמָּן הָרַע הַזֶּה וְהִמָּן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ
וְהַמַּלְכָּה: וְהַמֶּלֶךְ קָם בְּחִמְתּוֹ מִמִּשְׁתָּה הַזֶּה אֶל־גִּנַּת
הַבַּיִת וְהִמָּן עָמַד לִבְקֹשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה כִּי
רָאָה כִּי־כָלְתָה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ: וְהַמֶּלֶךְ שָׁכַח

sits at the king's gate. Omit nothing from what you mentioned. And Haman took the robe and the horse and he dressed Mordecai and he paraded him through the city square and he called before him: Thus shall it be done to the man whom the king delights to honor.

Then Mordecai returned to the gate of the city, while Haman hurried to his house, mourning, and with his head covered.

And Haman told his wife Zeresh and all his friends what befell him, and his counselors and his wife Zeresh said to him: If Mordecai before whom you have begun to fall is of the Jewish people, then you will not prevail against him, but you will surely fall before him. While they talked to him the king's chamberlains arrived and they hurried Haman to the banquet which Esther had prepared.

CHAPTER VII

The king and Haman came to the feast with Esther. And on the second day the king again asked Esther in the course of their feasting: What is your request, Queen Esther, and it shall be given you, and what is your wish, even if to half of my kingdom, it shall be done.

Then Queen Esther replied and said: If I have found favor in your eyes, O king, and if it please the king, let my life be given me at my request, and my people at my wish. For I and my people have been turned over to be exterminated, to be slain and to be wiped out. If we had been sold as slaves I would have been silent, but the adversary did not consider the loss of the king. And King Ahasueros spoke and said to Queen Esther: Who is he and where is he who dared to do this? And Queen Esther replied: A mean man, an adversary, this wicked Haman!

Haman became terrified before the king and the queen. The king in his anger rose from the feast and walked to the palace garden, while Haman stood to plead for his life before Queen Esther, for he realized that an evil end was determined for him by the king.

מִנֵּיחַ הַבֵּיתָן אֶל-בֵּית־מִשְׁתֶּה הַיּוֹם וְהָמָן נָפַל עַל-הַמִּטָּה
אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבוֹשׁ אֶת-
הַמֶּלֶכֶה עָמִי בַּבַּיִת הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמָן חָפוּ׃
וַיֹּאמֶר חֲרֹבוּנָה אֶחָד מִן-הַפָּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה-
הָעֵץ אֲשֶׁר-עָשָׂה הָמָן לְמַרְדְּכָי אֲשֶׁר דִּבֶּר-טוֹב עַל-הַמֶּלֶךְ
עַמֵּד בַּבַּיִת הָמָן גְּבוּהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ
עָלָיו׃ וַיִּתְּלוּ אֶת-הָמָן עַל-הָעֵץ אֲשֶׁר-הָכִין לְמַרְדְּכָי וְחֻמַּת
הַמֶּלֶךְ שָׁכְבָה׃

CHAPTER VIII

בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶחָשׁוּרֹשׁ לְאַסְתֵּר הַמֶּלֶכֶה אֶת-
בֵּית הָמָן צָרַר הַיְּהוּדִים וּמַרְדְּכָי בָּא לִפְנֵי הַמֶּלֶךְ כִּי-
הִנֵּידָה אֶסְתֵּר מָה הוּא-לָהּ׃ וַיֹּסֶר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ
אֲשֶׁר הָעֵבִיר מִהֶמָּן וַיִּתְּנָהּ לְמַרְדְּכָי וַתֵּשֶׂם אֶסְתֵּר אֶת-
מַרְדְּכָי עַל-בֵּית הָמָן׃ וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי
הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּתְחַנֵּן-לּוֹ לְהַעֲבִיר אֶת-
רַעַת הָמָן הָאֲנֹנִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל-הַיְּהוּדִים׃
וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שְׂרָבֹט הַזָּהָב וַתִּקָּם אֶסְתֵּר
וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃ וַתֹּאמֶר אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-
מִצָּאתִי חֵן לִפְנָיו וְכֹשֶׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי
בְּעֵינָיו יִכְתֹּב לְהָשִׁיב אֶת-הַסְּפָרִים מִחֲשַׁבַּת הָמָן בֶּן-
הַמֶּדְתָּא הָאֲנֹנִי אֲשֶׁר כָּתַב לְאַבְדֹּת אֶת-הַיְּהוּדִים אֲשֶׁר
בְּכָל-מְדִינֹת הַמֶּלֶךְ׃ כִּי אֵיכָכָה אוֹכַל וְרֵאִיתִי בְּרָעָה
אֲשֶׁר-יִמָּצֵא אֶת-עָמִי וְאֵיכָכָה אוֹכַל וְרֵאִיתִי בְּאַבְהֵן
מוֹלְדָתִי׃ וַיֹּאמֶר הַמֶּלֶךְ אֶחָשׁוּרֹשׁ לְאַסְתֵּר הַמֶּלֶכֶה
וּלְמַרְדְּכָי הַיְּהוּדִי הִנֵּה בֵּית-הָמָן נִתְּתִי לְאַסְתֵּר וְאֵת
תִּלְוֹ עַל-הָעֵץ עַל אֲשֶׁר-שָׁלַח יָדוֹ בַּיְּהוּדִים׃ וְאַתֶּם
כָּתְבוּ עַל-הַיְּהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחֻמַּת

The king returned from the palace garden to the banquet room as Haman fell upon the couch on which Esther sat. And the king said: Does he even seek to assault the queen in my presence, in my own house? The word was uttered by the king and they covered Haman's face. Then said Harbona, one of the chamberlains ministering to the king: There is, too—the gallows which Haman prepared for Mordecai, whose word saved the king, stands ready in Haman's house, fifty cubits high.

And the king ordered: Hang him on it. They hanged Haman on the gallows which he had prepared for Mordecai. Then was the king's anger stilled.

CHAPTER VIII

On that day did King Ahasueros turn over the house of Haman, the enemy of the Jews, to Queen Esther. And Mordecai came before the king, for Esther had told him what he was to her. And the king gave Mordecai the signet which he had removed from Haman, and Esther appointed Mordecai over the house of Haman.

And Esther spoke again before the king; she fell at his feet and wept and beseeched him to cancel the evil plan of Haman, the Agagite, and the plot which he had devised against the Jews. The king extended to Esther the golden scepter, and Esther arose and stood before the king. And she said: If it please the king and if it seems fitting to the king and I am deemed pleasing in his eyes, let it be written, recalling the decree devised by Haman, the son of Hamdata, the Agagite, to destroy the Jews in all the provinces of the king. For how shall I bear to see the evil which is to befall my people and how shall I bear to see the destruction of my kinsmen?

And King Ahasueros said to Queen Esther and to Mordecai, the Jew: The house of Haman I have turned over to Esther, he himself was hanged on the gallows for trying to lay hands on the Jews.

Now you write concerning the Jews as you see fit in the king's

בַּטְבַּעַת הַמֶּלֶךְ כִּי־כָתַב אֶשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ וְנִחַתּוּם
בַּטְבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב: וַיִּקְרְאוּ סִפְרֵי־הַמֶּלֶךְ בַּעֲת־
הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוֵן בְּשָׁלוֹשָׁה
וְעֶשְׂרִים בּוֹ וַיִּכְתַּב כָּכָל־אֲשֶׁר־צִוָּה מֶרְדֳּכָי אֶל־
חֵיהוּדִים וְאֶל הָאֲחֻשְׁדֶּרְפָּנִים וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינֹת
אֲשֶׁר ׀ מֵהֵרֹד וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה
מְדִינָה וּמְדִינָה כִּכְתָּבָהּ וְעַם וְעַם כָּל־שָׁנֹו וְאֶל־הַיְּהוּדִים
כִּכְתָּבָם וְכָל־שׁוֹנֵם: וַיִּכְתַּב בְּשֵׁם הַמֶּלֶךְ אֲחֻשׁוּרֹשׁ וַיִּתֶּם
בַּטְבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סִפְרִים בְּיַד הָרָצִים בְּסוּסִים
רָכִבִי הָרָכָשׁ הָאֲחֻשְׁתָּרְנִים בְּנֵי הָרַמְּקִים: אֲשֶׁר נָתַן
הַמֶּלֶךְ לַיְּהוּדִים ׀ אֲשֶׁר כָּכָל־עִיר־וְעִיר לְהַקְהֵל וּלְעַמֵּד
עַל־נַפְשָׁם לְהַשְׁמִיד לְהַרְג׃ וּלְאַבֵּד אֶת־כָּל־חַיִּל עִם
וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וּשְׁלָלָם לְבוֹז: בְּיוֹם
אַחֵר כָּכָל־מְדִינֹת הַמֶּלֶךְ אֲחֻשׁוּרֹשׁ בְּשָׁלוֹשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אָדָר: פָּתְשָׁן הַכְּתָב
לְהַנִּתֵּן דָּת כָּכָל־מְדִינָה וּמְדִינָה גָלוּי לְכָל־הָעַמִּים וְלַהֲיוֹת
הַיְּהוּדִים עֲתוּדִים לַיּוֹם הַזֶּה לְהַנָּקָם מֵאִיְבֵיהֶם: הָרָצִים
רָכִבִי הָרָכָשׁ הָאֲחֻשְׁתָּרְנִים יֵצְאוּ מִבְּהָלִים וּדְחוּפִים בְּדָבָר
הַמֶּלֶךְ וְהִדָּת נִתְּנָה בְּשׁוֹשֵׁן הַבִּירָה: וּמֶרְדֳּכָי יֵצֵא ׀
מִלְּבִנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחֹזֶר וְעִטָּתָהּ וְהָלַךְ
גָּדוּלָה וְתִכְרִיד בְּיוֹץ וָאֶרְגָּמָן וְהָעִיר שׁוֹשֵׁן צָהֳלָה וְשִׁמְחָה:
לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׁמְחָה וְשׁוֹשֵׁן וַיִּקָּר: וּבְכָל־
מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם אֲשֶׁר דִּבְרַתְהֶם
וְדָתוֹ מִגִּיעַ שִׁמְחָה וְשׁוֹשֵׁן לַיְּהוּדִים מִשְׁתָּה וַיּוֹם טוֹב
וּרְבִים מִעַמֵּי הָאָרֶץ מִתִּיבָהִים כִּי־נִפְּל פָּחַד־הַיְּהוּדִים
עֲלֵיהֶם:

name and seal it with the signet of the king, for an edict written in the king's name and sealed with the king's signet cannot be revoked. And the scribes of the king were summoned at that time, on the third month, that is, the month Sivan, on the twenty-third day thereof, and an edict was issued, according to Mordecai's instructions, to the Jews, the satraps, the governors and the princes of the provinces from India to Ethiopia, a hundred and twenty-seven provinces, to each province in its own script and to each people in its own language, and to the Jews in their own script and their own language.

He ordered it written in the name of King Ahasueros and sealed with the signet of the king, and he sent the letters through the couriers riding on swift horses, of the royal herd, granting the king's permission for the Jews in each city to assemble and defend their lives, to destroy, to slay and to put an end to the force of any people or province who might attack them, with their children and women, and their wealth to be left for plunder. The day set aside for this in all the provinces of King Ahasueros was the thirteenth day of the twelfth month, that is the month Adar. A copy of this edict was issued in every province, proclaiming to all people that the Jews were to be ready that day to protect themselves against their enemies.

The couriers, riding on the swift royal steeds, rushed forth at the king's command, while the decree was at once issued in Shushan, the capital.

Mordecai left the king's presence in royal attire, in purple and white, with a large crown of gold, wearing a mantle of fine linen and purple.

The city of Shushan exulted and rejoiced.

For the Jews there was light, gladness, joy and honor.

In every province and every city, as the edict of the king and his ordinance arrived, there was joy and gladness among the Jews, a feast and a holiday. Many people of the country declared themselves Jews, for the fear of the Jews had fallen upon them.

ובשנים עשר חודש הוא-חודש אדר בשלושה עשר יום
 בו אשר הגיע דבר-המלך ודתו להעשות ביום אשר
 שברו איבי היהודים לשלוט בהם ונהפוך הוא אשר
 ישלמו היהודים המה בשנאיהם: נקהלו היהודים
 בעריהם בכל-מדינות המלך אחשוורוש לשלח יד
 במבקשי רעתם ואיש לא-עמד בפניהם כי-נפל פחדם
 על-כל-העמים: וכל-שרי המדינות והאחשדרפנים
 והפחות ועשי המלאכה אשר למלך מנשאים את-
 היהודים כי-נפל פחד-מַרְדֵּכִי עליהם: כי-גדול מַרְדֵּכִי
 בבית המלך ושמו הולך בכל-המדינות כיהאיש
 מַרְדֵּכִי הולך וגדל: ויכו היהודים בכל-איביהם מכת
 חרב וחרג ואבדו ויעשו בשנאיהם כרצונם: ובשושן
 הבירה הרגו היהודים ואבד חמש מאות איש:

וְאֵת |

וְאֵת |

וְאֵת |

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וְאֵת |

וְאֵת |

עֲשֶׂת |

בְּנֵי הַמֶּן בְּדַמְדָּתָא צַר הַיְּהוּדִים הֲרֵגוּ וּבִבְיָה לֹא

פִּרְשְׁנִיתָא

דִּלְפוֹן

אֶסְפָּתָא:

פּוֹרְתָא

אֲדִלָּא

אֲרִידָתָא:

פִּרְמִשְׁתָּא

אֲרִיִּי

אֲרִידִי

וְיִזְתָּא:

BOOK OF ESTHER

CHAPTER IX

It was the twelfth month, which is the month of Adar, on the thirteenth therein, which was to be the day when the king's decree was to be carried out, the day when the enemies of the Jews hoped to subdue them, and it became the opposite, the day when the Jews suppressed their enemies. The Jews assembled in their cities in all the provinces of King Ahasueros to fight against those who might seek to injure them, and no one could withstand them, for they inspired fear among all the peoples. Moreover, all the princes of the provinces and the satraps and the governors and the royal officials aided the Jews, for the fear of Mordecai was upon them. For Mordecai had become renowned in the king's palace and his fame continued to grow throughout the provinces; the man Mordecai became ever more powerful.

And the Jews smote their enemies with blows of death and devastation; they did with their enemies as they willed.

In the capital city of Shushan the Jews slew five hundred men; they also slew Parshandata, Dalphan, Aspata, Porata, Adalia, Aridata, Parmashta, Arisai, Aridai, and Vayzata, the ten sons of Haman, the son of Hamdata, the enemy of the Jews, but there was no plundering of their possessions.

An important clue to the true spirit of the Book of Esther is to be found in the statement that "there was no plundering of their possessions." The Jews fought to defend their lives, but there was no release of primitive passions against their enemies, for otherwise they could not have resisted the urge to plunder. It is all the more remarkable since, as we learnt in the previous chapter, the king had specifically allowed them to plunder the possessions of their enemies.

Is it necessary to remember the story of hatred and its tragic consequences? For while Purim is a gay festival and the Book of Esther is joyous in celebrating the deliverance from Haman's plot, the story must have a tragic overtone for us as well, for the events of which it is constructed include the slaying of thousands. In self-defense we may slay an assailant, but the necessity to do so is tragic nonetheless.

The story makes it clear that the king's decree gave the Jews the permission to defend themselves, "to assemble and defend their lives," as the text phrases it. Those slain, we may presume, were the henchmen Haman had prepared to carry out his program to exterminate the Jews.

שָׁלְחוּ אֶת־יָדָם: בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוֹגִים בְּשׁוֹשֶׁן
הַבִּירָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה
בְּשׁוֹשֶׁן הַבִּירָה הֲרָגוּ הַיְּהוּדִים וְאֵבֵד הַמֶּשׁ מֵאוֹת אִישׁ
וְאֵת עֶשְׂרֵת בְּנֵי־הָמֶן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מֶה עָשׂוּ
וּמִה־שְׁאַלְתְּךָ וַיַּעֲתֵן לָהּ וּמִה־בִקְשֶׁתְּךָ עוֹד וְתַעֲשִׂי: וְתֹאמַר
אַסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִתֵּן נֶס־מִקֹּדֶר לַיהוּדִים אֲשֶׁר
בְּשׁוֹשֶׁן לַעֲשׂוֹת כִּדְת הַיּוֹם וְאֵת עֶשְׂרֵת בְּנֵי־הָמֶן יִתְּלוּ
עַל־הָעֵץ: וַיֹּאמֶר הַמֶּלֶךְ לַהֲעֲשׂוֹת כֵּן וְתַתֵּן דָּת בְּשׁוֹשֶׁן
וְאֵת עֶשְׂרֵת בְּנֵי־הָמֶן תָּלוּ: וַיִּקְהְלוּ הַיְּהוּדִים אֲשֶׁר־
בְּשׁוֹשֶׁן נָם בַּיּוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וַיַּהֲרֹגוּ
בְּשׁוֹשֶׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבֹזָה לֹא שָׁלְחוּ אֶת־יָדָם:
וּשְׂאֵר הַיְּהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהְלוּ וַעֲמַד
עַל־נַפְשָׁם וְנוֹחַ מֵאִיבֵיהֶם וְהָרוּג בְּשֵׁנֵאֵיהֶם הַמֶּשֶׁה
וּשְׁבָעִים אָלֶף וּבְבֹזָה לֹא שָׁלְחוּ אֶת־יָדָם: בַּיּוֹם־שְׁלוּשָׁה
עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ
יוֹם מְשֻׁתָּה וּשְׂמֻחָה: וְהַיְּהוּדִים אֲשֶׁר־בְּשׁוֹשֶׁן נִקְהְלוּ
בְּשְׁלוּשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנוֹחַ בְּחֻמְשָׁה
עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וּשְׂמֻחָה: עַל־כֵּן הַיְּהוּדִים
הַפְּרוּזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזֹת עָשִׂים אֵת יוֹם אַרְבָּעָה
עָשָׂר לְחֹדֶשׁ אֲדָר שְׂמֻחָה וּמְשֻׁתָּה וַיּוֹם טוֹב וּמְשָׁלַח
מְנוֹת אִישׁ לְרֵעֵהוּ: וַיִּכְתֹּב מָרְדֳּכָי אֶת־הַדְּבָרִים הָאֵלֶּה
וַיִּשְׁלַח סִפְרִים אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת
הַמֶּלֶךְ אַחֲשֵׁרוּשׁ הַקְּרוּבִים וְהַרְחֻקִּים: לְקִיָּם עֲלֵיהֶם
לַהֲיוֹת עָשִׂים אֵת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֵת
יוֹם־חֻמְשָׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וּשְׁנָה: בַּיָּמִים אֲשֶׁר־נָחוּ
בָּהֶם הַיְּהוּדִים מֵאִיבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּד לָהֶם מִיָּגוֹן
לְשֻׂמְחָה וּמֵאֵבֶל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה

That day the number of those slain in the capital city Shushan was reported to the king; and the king said to Queen Esther: In the capital city Shushan the Jews have slain five hundred men, and the ten sons of Haman. And what must they have done in the other provinces of the king! If you have any further wish, it will be granted, or any further request, it will be done. And Esther said: If it please the king, let the Jews of Shushan be permitted tomorrow to act as today, and let Haman's ten sons be hanged on the gallows. The king decreed that it be done so; the edict was issued in Shushan, and the ten sons of Haman were hanged. The Jews in Shushan gathered again on the fourteenth day of Adar, and they slew in Shushan three hundred men, but they did not touch their possessions.

The other Jews in the provinces of the king also assembled to defend themselves and to gain relief from their enemies, and they slew seventy-five thousand of their foes, but there was no plundering of their possessions.

This occurred on the thirteenth day of the month Adar, and on the fourteenth day thereof they rested and celebrated a day of feasting and gladness. But the Jews of Shushan who gathered to defend themselves on the thirteenth and the fourteenth day rested on the fifteenth and celebrated that day as a day of feasting and gladness.

Therefore do Jews living in unwallled towns celebrate the fourteenth day of Adar as a day of rejoicing and feasting and holiday making and of exchanging gifts of food with one another.

And Mordecai recorded these events, and he sent letters to all the Jews in the provinces of King Ahasueros, both near and far, asking them to take upon themselves to commemorate the four-

The burden of our memories must be positive, but since man has the capacity to become involved in demonic hatreds and to plan schemes of genocide against innocent peoples, it is well to be forewarned. The Book of Esther reminds us that we must not be smug about our security, that perils exist and we must do all we can to frustrate them; it also offers us reassurance through divine aid. Haman is a symbol of all tyrants who sought to destroy us and the frustration of his design carries the hope of deliverance for all the imperiled generations.

וְשִׁמְחָהּ וּמִשְׁלֹחַ מְנוּחַ אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִינֵיהֶם:
וּקְבַל הַיְּהוּדִים אֶת אֲשֶׁר־הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב
מֶרְדֵּכַי אֲלֵיהֶם: כִּי הָמָן בְּדִהְיֹמָתָא הָאֲנִי צִרְרָא כָּל־
הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאַבְדֵּם וְהַפֵּל פּוּר הוּא
הַגּוֹדֵל לְהָמָם וּלְאַבְדֵּם: וּבִבְאֵה לִפְנֵי הַמֶּלֶךְ אָמַר עִם־
הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הִרְעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים
עַל־דְּרָאָשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ: עַל־כֵּן קָרְאוּ
לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כִּלְדִּיבְרִי
הָאֲנָרֶת הָזֹאת וּמִהֲדָרָאוֹ עַל־כֵּכָה וּמָה הִגִּיעַ אֲלֵיהֶם:
קִיְּמוּ וּקְבַל הַיְּהוּדִים אֶל־עֲלֵיהֶם וְעַל־זֶרַע־ם וְעַל כָּל־
הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר לַהֲנוּת עֲשִׂים אֶת־שְׁנֵי הַיָּמִים
הָאֵלֶּה בְּכַתְּבָם וּבְזִמְנָם בְּכָל־שָׁנָה וְשָׁנָה: וְהַיָּמִים הָאֵלֶּה
נִזְכָּרִים וְנִעֲשִׂים בְּכָל־דּוֹר וְדוֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מְדִינָה
וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ
הַיְּהוּדִים וְזָכָרָם לֹא־יִסּוּף מִזֶּרַע־ם: וְהַתְּכַתֵּב
אֲסֹתֵר הַמֶּלֶכָה בַּת־אֲבִיתָיִל וּמֶרְדֵּכַי הַיְּהוּדִי אֶת־כָּל־
תִּקְוָה לְקַיָּם אֶת־אֲנֶרֶת הַפָּרִים הָזֹאת הַשְּׁנִית: וַיִּשְׁלַח
סְפָרִים אֶל־כָּל־הַיְּהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה
מִלְּבוֹת אַחַשְׁוֵרֶשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת: לְקַיָּם אֶת־יְמֵי
הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קָיָם עֲלֵיהֶם מֶרְדֵּכַי הַיְּהוּדִי
וְאַסְתֵּר הַמֶּלֶכָה וּכְאֲשֶׁר קִיְּמוּ עַל־נַפְשָׁם וְעַל־זֶרַע־ם דְּבָרֵי
הַצּוּמֹת וְזַעֲקָתָם: וּמֵאֲמַר אֲסֹתֵר קָיָם דְּבָרֵי הַפָּרִים
הָאֵלֶּה וְנִכְתַּב בַּסֵּפֶר:

CHAPTER X

וַיִּשֶׁם הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ מִם עַל־הָאָרֶץ וְאֵי הָיָם: וְכָל־
מַעֲשֵׂה תִקְפוֹ וּגְבוּרָתוֹ וּפְרָשֵׁת גְּדֻלַּת מֶרְדֵּכַי אֲשֶׁר גִּדְּלוֹ

BOOK OF ESTHER

teenth day of Adar and the fifteenth, each year, as was done when the Jews found relief from their enemies on the month which was changed for them from sorrow to gladness, and from mourning to a holiday, by marking these days as days of feasting and rejoicing and exchanging food portions with one another and giving gifts to the poor. And the Jews proceeded to do as they had begun and as Mordecai had written to them. For Haman, the son of Hamdata, the Agagite, the enemy of all the Jews, had plotted to destroy the Jews and had cast *pur*, that is, the *lot*, when to crush and destroy them. But when the matter was reported to the king, he issued a decree to turn Haman's evil design on his own head and they hanged him and his sons on the gallows. Therefore, they called these days Purim, after the word *pur*.

In consequence of this letter, and because of all they witnessed and all that happened to them, the Jews resolved and took upon themselves and their descendents, and all who would associate themselves with them, to keep as an irrevocable custom these two days at the proper time each year, as set forth in Mordecai's letter, and that these days be remembered and observed in every generation, by every family, in every province and in every city, and that these days of Purim shall not be allowed to lapse among the Jews, and that their recollection shall not cease among their children. And Queen Esther, the daughter of Avihail, and Mordecai the Jew wrote the story of the mighty events, confirming the second letter about Purim. Letters were sent out to the Jews in the hundred and twenty-seven provinces of the realm of King Ahasueros, extending warm greetings of peace, to strengthen the remembrance of the days of Purim in their proper time, as Mordecai the Jew and Esther the queen had enjoined upon them, and as they had taken on themselves and their children, including the remembrance of the fasting and the cries for divine help. The command of Esther fixed the celebration of Purim, and it was entered in a book.

CHAPTER X

King Ahasueros laid tribute on lands and on the islands of the sea. The full story of his might and of the high position to which

הַמֶּלֶךְ הָלֹאֲתָם כְּתוּבִים עַל־סֵפֶר הַכְּבִי הַיָּמִים לַמֶּלֶכִּי
מָדִי וּפָרַס: כִּי מֶרְדֵּכִי הַיְּהוּדִי מִשְׁנָה לַמֶּלֶךְ אַחֲשֵׁרוּשׁ
וְגָדֹל לַיְּהוּדִים וְרָצִי לְרֹב אֲחָיו דָּרַשׁ טוֹב לַעֲמֹ וְדָבָר
שָׁלוֹם לְכָל־יִרְעָיו:

BOOK OF ESTHER

the king elevated Mordecai, these are recorded in the annals of the kings of Media and Persia. For Mordecai the Jew was next to King Ahasueros, great among the Jews, beloved among the multitude of his brethren, seeking the good of his people and promoting the welfare of all his kinsmen.

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SUPPLEMENTARY READINGS FOR THE SABBATH
AND SPECIAL OCCASIONS

*Adapted from the liturgy, the Pentateuch, the Prophets, the Psalms,
Proverbs, the Talmud and the Apocrypha.*

Readings on pages 382, 383, 386, 392 and 399 are original.

The hymn on page 378 is adapted from the original by J. K. Gutheim.

Hatikvah on page 399 is by N. H. Imber.

Song of the Partisans on page 401 is a translation from the Yiddish by H. Glick.

The Reading on page 400 is an adaptation from a selihah by Rev. Abraham Rosenfeld, London, England.

The Book of Esther is a new translation from the Hebrew.